

Ἑρμῆιον

DISCOVERING  
ANCIENT GREEK  
STEP BY STEP

A NEW AND EFFICIENT METHOD

The illustration on the cover shows a drawing from an end of the 5th c. B.C. crater, Museo Regio, Palermo, Italy. In the center, Gaia (the earth, also Gaea, or Ge), half-rising from the soil is presenting her newborn son Erichthonios to his foster mother, Athena, Goddess protectress of Athens. The father is Hephaestus, god of the forge, left, with forging tongs. Above Nike (Victory) brings an olive wreath. On the right, Kekrops, dragon king of Athens, raises his right hand with a welcoming gesture: he adopts the child. Erichthonios, in time, succeeded Kekrops and he introduced the celebration called Panathenaea, a great religious festival in Athens.

On the title page (opposite): Ouroboros (οὐροβόρος), snake biting its own tail, or tail-devourer. From a Byzantine alchemical manuscript. We can read in it: ἐν τὸ πᾶν, *One, the whole*, i.e. "*All is One*". It is the symbol of the universe.

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With keys for selected exercises



ÉDITIONS  
OPHRYS



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## PREFACE

Accessible to everyone, whatever their background may be, this manual is a clear and practical introduction to ancient Greek language. It may be a tool for a teacher in a classroom, a college professor, or a self-taught student. It provides numerous and efficient exercises, and from the first pages on it presents various excerpts from Greek authors. It contains the basic material in order to approach ancient Greek literature in the original texts. It is composed of thirty-five steps of variable length containing:

**GRAMMAR** notions. This program has been limited to what is strictly necessary: main declensions, verbs in  $-\omega$  and in  $-\mu\iota$ , basic syntax notions, presented in such way as to provide sentences that conform to the authentic language right from the beginning. Progression is made cautiously. This is necessary to ensure proper material assimilation. Emphasis has been placed on showing the function of tenses and aspects of the Greek verb.

**BASIC TEXTS**, which are excerpts from Greek authors. They follow and illustrate the grammar progression. Various aspects of culture and civilization go along the scenes and dialogues of everyday life, anecdotes, history, mythology, maxims, fables, and a few excerpts from the Gospels. The annotation system helps in understanding Greek sentences in their natural sequence.

Short **VOCABULARY** lists *established according to the "basic texts"*. They are followed by etymological notes to help memorize the words presented, and show:

- the common historical and linguistic source of Greek and other languages belonging to the Indo-European group of languages.
- the role of Greek in the formation of English and other languages.

The words have been carefully chosen, and slowly introduced. Their number has been strictly limited<sup>1</sup> and specifically geared toward assimilating and memorizing them with precision. The use of the T.L.G. has been a great help regarding statistically proven most useful words and their frequency<sup>2</sup>.

Indeed, we consider that **learning vocabulary is the basis of Greek study**.

**EXERCISES** which guide the student step by step and facilitate the mastery of grammar and vocabulary material, through a minutely organized repetition of words and phrasings.

In the exercises as in the basic texts, any term which has not been previously covered is explained in a note. The student therefore can be free from the tedious use of the lexicon, while getting acquainted with a vocabulary expanding beyond the vocabulary lists.

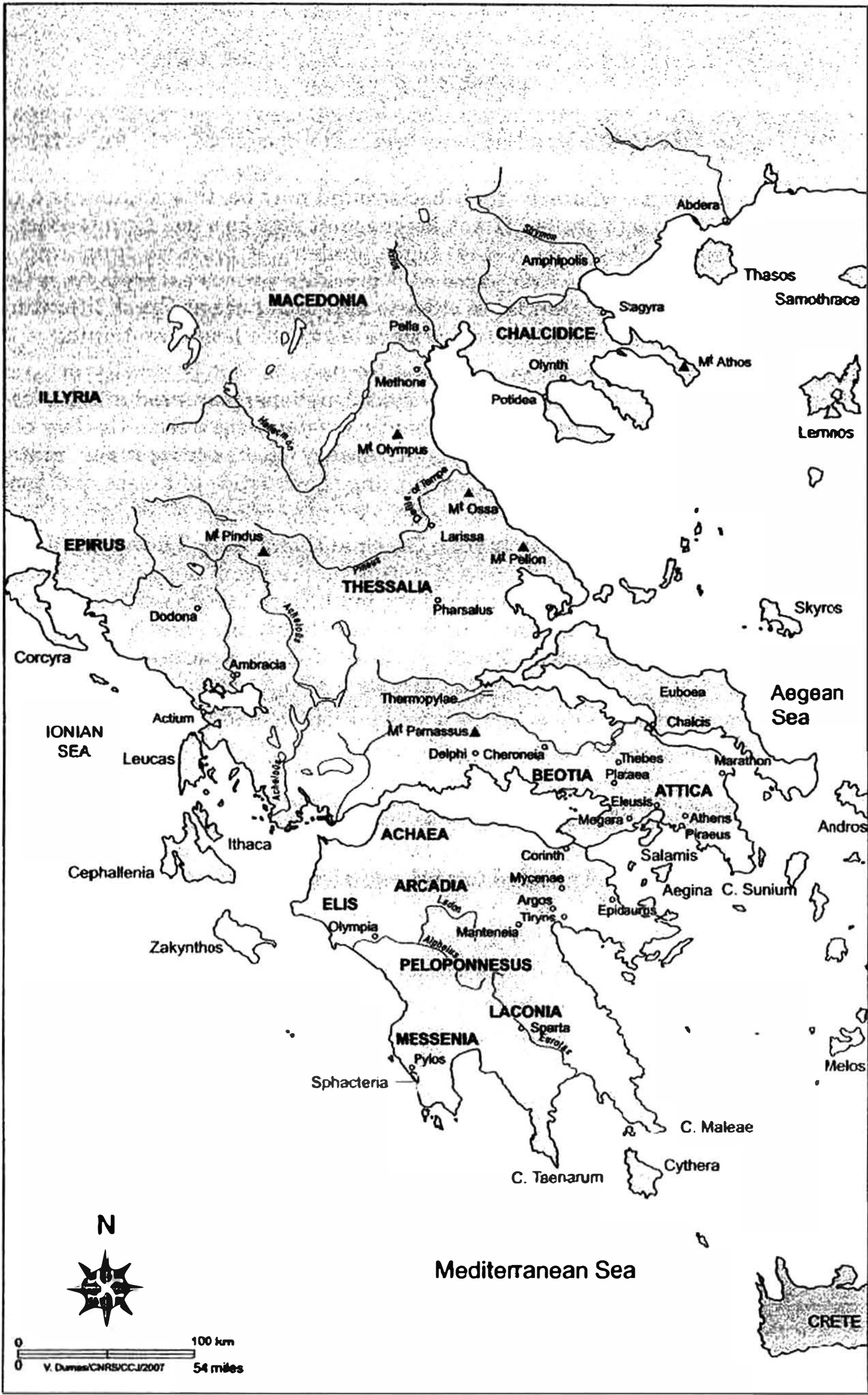
When the student *follows the principles of the method* and the advices given pp. 15, 39, 161, 236, he/she will appreciate its efficiency.

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1. They are about 700. If one studies the manual in twelve months, the average speed of assimilation required is two words a day !

2. The *Thesaurus Linguae Graecae*, Irvine University, California. Statistics, however, should not constrain one by eliminating words pertaining to everyday life, or words of notional importance.









## GREEK HISTORY : AN OVERVIEW

**GREEKS BEFORE GREECE.** Greek people and the Greek language belong to the large family of Indo-European populations and languages which differentiated themselves during the course of prehistoric times, within a human group, the Indo-Europeans and within their language, Indo-European.

The other main languages within this family are:

- The Indo-Iranian languages (Sanskrit, classical language of India, Avestan, language used in the *Avesta*, sacred text of Mazdeism, which is the ancient Persian religion, attributed to Zarathustra).
- Latin, from which romance languages are derived: Italian, Spanish, Portuguese, Romanian, French and various regional tongues, such as Provençal, Catalan.
- Celtic languages (Gaulish, Gaelic, Breton, Welsh, and Irish.)
- Germanic languages (German, Dutch, English; Scandinavian languages: Islandic, Norwegian, Swedish, and Danish).
- Slavic languages (Bulgarian, Serbo-Croatian, Russian, Ukrainian, Czech, Slovak, and Polish).
- The Baltic languages (Lettish, Latvian, and Lithuanian).
- Armenian.
- Hittite, deciphered around 1930 on tablets discovered in Turkey (15th century B.C.).

The geographical area of these languages covers almost all of Europe and extends as far as India: hence the use of the term **Indo-European** (Germans use the term "Indo-Germanic" ). From the 16th century on, some of them spread all over our planet.

The comparative study of Indo-European languages to some extent allows us to recreate Indo-European and its *structures* (which excludes the hypothesis that similarities between these languages could be due to reciprocal borrowings), and even to have an idea of its evolution and of its dialects. Archaeology helps us to better know the civilization of the peoples who spoke Indo-European languages. However, nothing allows us to speak of any Indo-European race.

The Indo-Europeans' cradle may be situated in the areas around the north-pole (around — 8000?). Their dispersion seems to have started around — 4500 from South-Eastern Russia. In this dispersion phenomenon, it is necessary to situate the successive waves of Greek invaders unfurling on or infiltrating on the territories bordering the Aegean sea, importing their language and their traditions: Achaeans, Ionians (between —2000 and — 1400 ) Aeolians, and finally Dorians (12th and 11th centuries B.C.).

**GREECE BEFORE GREEKS' ARRIVAL.** Over all the territories which the Greeks were going to occupy, a great civilization had developed at the beginning of the 3rd millenium. It then asserted itself with magnificence for one thousand years (from —2400 to —1400). Its center is Crete and it radiated upon all of the Aegean Sea, and all the Eastern part of the Mediterranean Sea. Its capital city was Knossos, where the legendary king Minos ruled.

**The MYCENIAN CIVILIZATION.** From the beginning of the 2nd millenium Greek invaders (The Achaeans) infiltrated the Balkan peninsula. On contact with the Cretans whom they soon superseded, they created from —1600 a new civilization of which the centers were Argos, Tiryns, and, above all, Mycenae. Writing characters adapted from the Cretans, were adopted: we know them through thousands of tablets discovered especially in Knossos and Pylos. They present two writing types, the "Linear A" and the "Linear B" (two English men, the architect Michael Ventris and the hellenist John Chadwick, have deciphered the latter from 1952 on). The Mycenaean civilization collapsed about — 1200. The use of this writing has been lost.

**THE DARK AGES AND ARCHAIC GREECE.** While the Mycenaean world is sinking, a preparation period begins. Migrations take place from Hellas to actual Turkey of which the eastern coast becomes completely Greek.

8th century. A new political scene appears: the "City". A city's expansion often forces people to take to the open sea, after consulting the gods, in order to go and found a colony which will be later able to found other colonies. Great Greece (= Southern Italy), a part of Sicily, and the Mediterranean shore of France become Greek in the same way.

Homeric poems (Iliad and Odyssey) are being composed from a form of poetry purely oral which was transmitted by itinerant singers.

7th century. This is the period of the most ancient Greek inscriptions we have knowledge of. A new Greek alphabet is created, borrowed from the Phoenician alphabet, for commercial purposes, thereafter for literary ones. Poetical creation develops a little everywhere throughout Greece, with Hesiod and, for lyric poetry, Sappho.

6th century. Greek temples take up their classical form. The most beautiful temples are being built in the Ionian area, in Magna Graecia (the coastal region of Italy colonized by the Greeks), and in Sicily (cf. p. 119). In these areas also one can see the birth of Greek philosophy, with Thales of Miletus, Heraclitus of Ephesus, Pythagoras from Samos, Parmenides and Zeno of Elea. This is the "Greek miracle".

**CLASSICAL GREECE.** (from – 500 to – 336). Greece is now confronting the Persian empire. The first Persian war takes place: Darius, king of Persia, invades Greece; he is defeated by the Athenians in Marathon (– 490).

Second Persian war: Xerxes, Darius' son, attempts in his turn to invade Greece. He forced the Thermopylae passes, which three hundred Spartans and their king Leonidas defended to the death. However, his fleet is destroyed in the bay of Salamine by the Athenian fleet led by Themistocles (– 480). That creates the **Athenian hegemony** (Athens is the champion of democracy), ruled by Pericles from – 461.

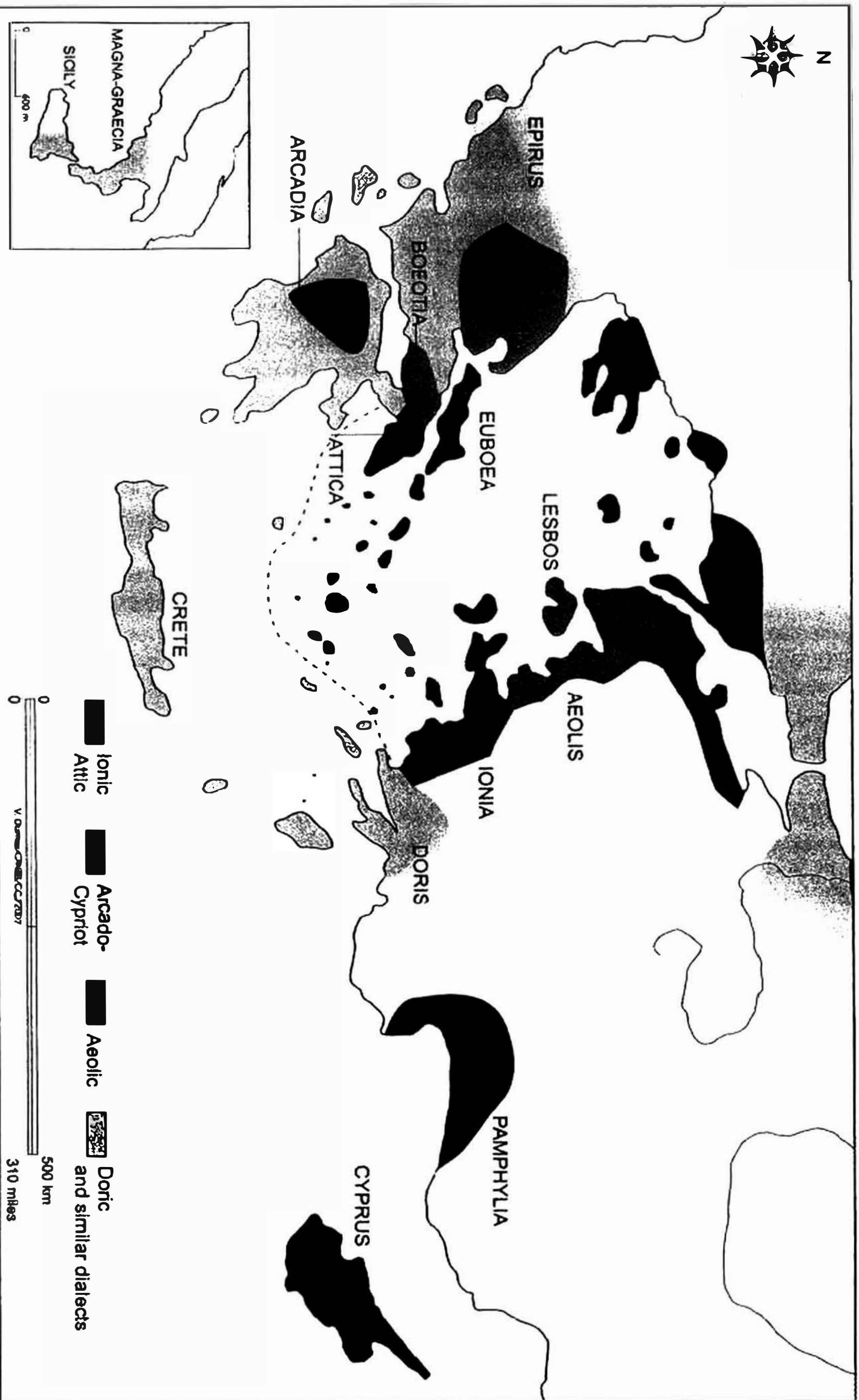
Sparta (champion of aristocracy) starts a fight against the Athenian imperialism, and after the Peloponnesian war (from – 431 to – 404) Athens capitulates and must destroy its fortifications. That in turn creates the **Spartan hegemony**.

Then came the **Theban hegemony**. Thebes, first allied to Sparta, rebels against it under Pelopidas and Epaminondas' leadership, and defeats it in – 371 in Leuctra (West of Plataea), then in Mantinea (– 362), where Epaminondas meets his fate.

Philip, king of Macedonia, takes advantage of those conflicts to extend his power. The Athenian orator Demosthenes encourages his fellow citizens to stand up to him. Yet the Athenians and the Thebans are defeated in Chaeronea (– 338). Theoretically, the cities remain independent, yet, actually, Philip is the master of all Greece. This is the **Macedonian hegemony**.

This period sees the greatest intellectual radiance of Athens, the era of Aeschylus', Sophocles', and Euripides' tragedies, and of Aristophanes' comedies. The *sophists* (Protagoras, Gorgias...) teach the art of speech at a very high price. Socrates (sentenced to drink the hemlock because of impiety in — 399) takes a stand against them. His disciple Plato founds the Academy. His greatest disciple, Aristotle, in turn founds the Lyceum and tutors Alexander the Great. Another disciple of Socrates', Antisthenes, founds the *cynic* school (the school of radical contestation), illustrated especially by Diogenes of Sinope. Eloquence develops: Lysias, Isocrates, Demosthenes. Historical method takes place thanks to Thucydides. The Parthenon is being built.





**GREEK DIALECTS**

**From a linguistic point of view**, Greece presents itself, since the most ancient inscriptions, as a mosaic of dialects which vary from an area to another, from a city to another. Four groups can be distinguished:

- **Arcado-Cypriot**, in use in Arcadia, in Cyprus and in Pamphylia, known only by a few inscriptions.
- **Aeolic**, the poet Alcaeus and the poetess Sappho's dialect, both from Lesbos (7th-6th century B.C.).
- **Ionic**, the Historian Herodotus' (of Halicarnassus) and the physician Hippocrates' dialect (from Cos), both in the 5th century B.C.
- **Attic**, spoken in Attica (which is in the area of Athens), is an offspring of Ionic. It is the language of the great Athenian writers of the classical period (5th-4th centuries B.C.), e.g. Thucydides, Aristophanes, Demosthenes, Plato, Xenophon, Lysias. **It is the Attic dialect that we are going to study.**
- **Doric**, imported from the last wave of invaders, is important in the lyrical poetry (odes by the Theban poet Pindar in honor of the victorious athletes: 6th-5th centuries B.C.).

The tongue used in Homeric poems (which is also Hesiodus') is basically Ionic mixed with Aeolic, excluding any Doric form.

**ALEXANDRINE GREECE.** In – 336, Alexander inherits the kingdom of Macedonia. It crosses the Hellespont in – 334, crushes the king of Persia, Dareios III (in latin Darius) and pushes as far as the Indus river. He dies in Babylonia in – 323.

His lieutenants, the Successors split his empire among themselves. His empire collapses. Yet a vast field is opened to Hellenism for expansion. Everywhere, the elite rallies Greek culture.

Greek has become the predominant language of the whole eastern part of the Mediterranean Sea<sup>1</sup>. It develops into a **Koine** (κοινή) or **Common dialect**. This is a form of Attic which has evolved and is influenced by Ionic<sup>2</sup>. The prose writers follow the model of the great classical authors of Athens. This conventional written language remains unchanged<sup>3</sup>, notwithstanding the evolution of the spoken tongue<sup>4</sup>. The pronunciation is modified: from the first centuries of our era onward, it is quite similar to that of modern Greek.

The other dialects (Doric, Aeolic...) tend to fade away from current use, while still being used throughout various literary styles. In the 3rd century of our era, they are spoken only in certain regions of the country.

At the Indian frontiers, the Graeco-Buddhist kingdom of Bactria is created in – 240 and lasts until – 100. Buddha is represented with Apollo's features. This Greek influence will fare as far as Japan with the Buddhist predication. This influence is essentially aesthetical: concerning philosophy, the East has nothing to envy Greece.

The aristocracy of the Parthian kingdom appreciates Greek culture. It becomes independent in – 255 under Arsaces' impulse and its expansion spreads as far as Mesopotamia, where it later will come into contact with the Roman Empire.

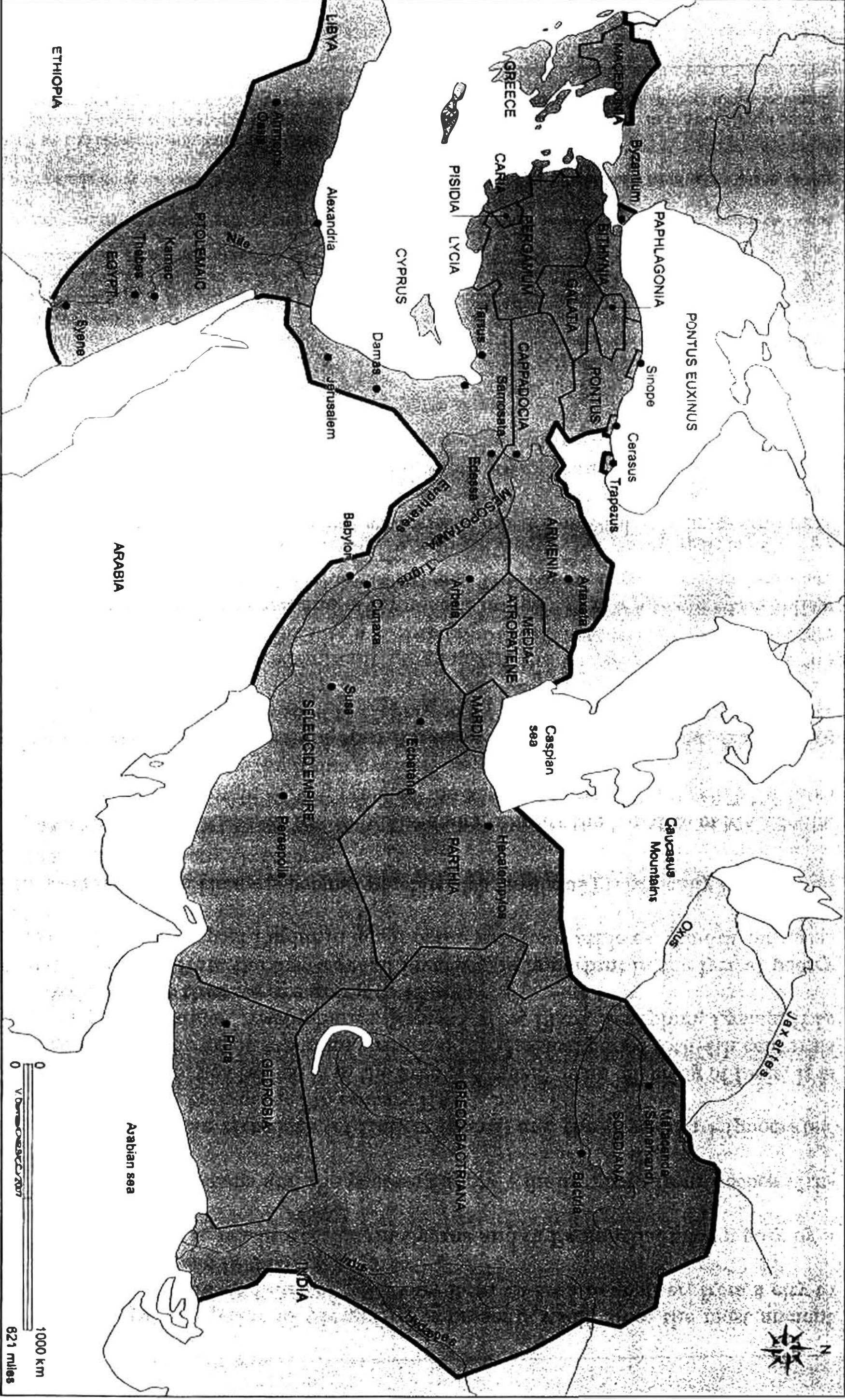
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1. Where it coexists with the tongues of conquered countries : with Aramaic in Syria and Palestine, and with Coptic in Egypt.

2. Conversations such as Jesus's with a Roman centurion or with Pontius Pilatus may have taken place in this common Greek.

3. Which we can compare with Sanskrit in India.

4. We can have an idea of this tongue through the papyrus documents abundantly preserved in Egypt. A great number of those documents are not literature, but they are private : letters, checks, contracts, etc. The study of those documents is called *papyrology*.



THE HELLENISTIC WORLD TOWARDS THE BEGINNING OF THE 2<sup>nd</sup> CENTURY B.C.



Within the Mediterranean part of Alexander's empire, the process of hellenization has a much deeper effect and it produces a new civilization.

The belief in Olympian divinities and in the gods protecting the cities declines. The trend for many thinkers is to turn one's mind toward Eastern religions (worship of Isis and Osiris, and of Cybele), which bring mysticism along with the concern for moral purification.

Pyrrhon of Elis, after being part of Alexander's expedition and after his encounter with Indian wise men, founds the Skeptical school in his city, about – 335, wherein one can learn "suspension of judgment". In Athens, where the Academy and the Lyceum pursue their activities, two new philosophical schools are created a little before – 300: Epicure teaches that man's finality resides in real pleasure, which consists of a peaceful soul. Zeno of Citium (Cyprus) creates Stoicism, which emphasizes the most perfect inner freedom.

Athens' intellectual fame is now overshadowed by Pergamum's and most of all by Alexandria's fame. In this new city, one of the many cities founded by Alexander, the Mouseion, in latin *Museum* (place dedicated to the Muses) becomes the greatest science research center in Antiquity, with its botanical and zoological gardens, its observatory, its dissecting rooms, its chemistry rooms, and a 700,000 volume library. There, with an astonishing precision, the earth circumference is measured (Eratosthene of Cyrene), the heliocentric system is discovered (Aristarchus of Samos), as well as the blood circulation system (Herophilus). The Syracusan Archimedes comes there to work. One can see grammar books, dictionaries, commented editions of classical authors multiply. Literature, philosophy, and plastic arts are developed.

Hellenism comes into contact with Judaism. The Bible gets translated into Greek. This is called the Septuagint (in abbreviation, LXX): indeed the *Pentateuch* is supposed to have been translated by a team of seventy-two scholars, on Pharos island, in – 283, according to tradition.

**ROMAN ERA.** Progressively (in about two and a half centuries) the Romans establish their domination on the whole of the Greek world. In – 272, they made themselves masters of Great Greece. In – 168 they settle in Macedonia. The Greek historian Polybius witnesses this expansion. In – 30, at Cleopatra's death, Egypt is incorporated into the Roman Empire.

The Roman domination at times is implacable; Jerusalem was destroyed in 70.

The Romans, a population made of soldiers and peasants, are conquered by Hellenism. Latin literature springs from the imitation of Greek works. The Roman Empire is indeed Graeco-Roman. It enters into the hellenistic civilization.

It is impossible in a few lines to describe the history of literature of that time. Let us mention, for example, Philo of Alexandria, who at the beginning of the 1st century AD drew a synthesis of Jewish faith and Greek philosophy; Plutarch (50-120); the satirist Lucian (120-200), who successfully tries to imitate the pure Attic tongue. This is the era of Greek novel, with Longus, Xenophon of Ephesus, and others. As a matter of fact: two Roman emperors, Marcus-Aurelius (121-180) and Julian (331-363), are also writers who used Greek as a writing tool.

In about 30 AD, in Palestine, a "rabbi", Yeshua (Jesus) from Nazareth criticizes the religious formalism, heals the sick and announces the kingdom of God. He is crucified,

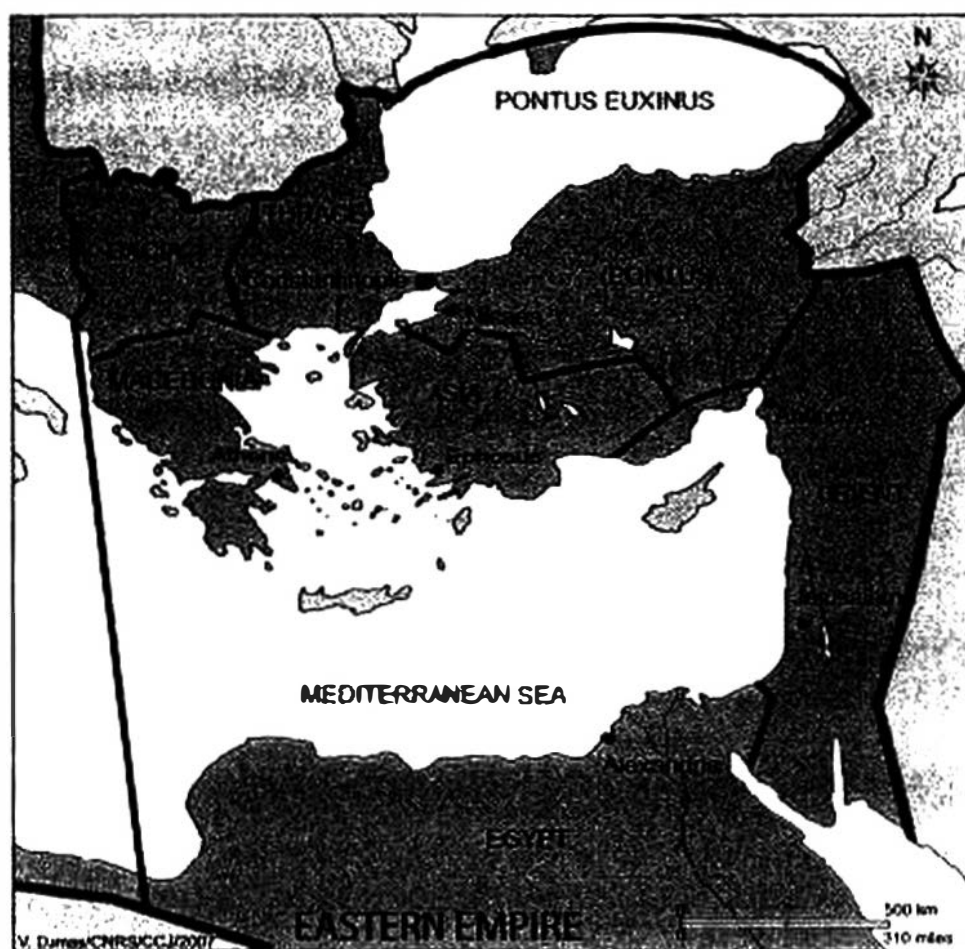
but his disciples announce his resurrection. A young Pharisee, Paul of Tarsus, joins them after having a vision. He writes *Epistles* to the first Christian communities (from 51 on). The Gospels are published later. The canon of the *New Testament* (in Greek) is progressively developed.

The new religion makes progress, despite several waves of persecutions and the competition with the other religions (solar cult of Mithra, the Gnostics' ideas). It draws concepts from Greek philosophy for the elaboration of its theology and its morality. Yet that is not brought forth without difficulties<sup>5</sup>. Christian literature, mostly written in Greek, is abundant. The study of this early Christian literature is called Patristics.

In 313, the emperor Constantine authorizes the Christian religion (Edict of Milan).

In 330, on the site of Byzantium, he inaugurates Constantinople, the new capital city of the Empire.

In 361-363 the emperor Julian vainly attempts to restore paganism.



In 381 the emperor Theodosius proclaims Christianity the official religion and forbids any practice of pagan religions.

This result is not due to an insufficient pagan Greek philosophy. Neo-pythagoreans and neo-platonics (Plotinus, Porphyry, Iamblicus, Proclus, Damascius) have developed a metaphysical thought which may still attract us nowadays, opened to the symbolism of the myths and to the oriental religions.

In 395, Theodosius divides the empire between his two sons: to Honorius the Western (Latin) Empire of the West, to Arcadius the Eastern (Greek) Empire.

In 476, Rome is taken by Odoacer: after a century of pressure and raids by the Barbarians, this is the end of the Western Empire. The Latin world is cut from Greek culture.

**BYZANTINE ERA.** The Eastern Empire (Byzantine empire) maintains the Greek culture until 1453 (when Constantinople is taken by the Turks). All scientific matters are studied: law, chemistry, zoology, mathematics, etc. The ancient philosophical tradition is maintained, especially represented by great philosophers, such as Michael Psellos (11th century) and Plethon (15th century). The cultural activity is mostly animated by faith. Two great theological syntheses: St. John Damascene (8th century) and St Gregory Palamas (14th century). Religious architecture and music are developed in a very original manner.

5. An example: The athletic life and the statuary art of Greece, as well as Greek novel art, profusely exalt the physical beauty of the body and often it is seen as a reflection of the Divinity. Yet the pagan Greek philosophy is only concerned with the freeing of the soul : it is opposed to the Judeo-Christian idea that the body has a spiritual *destiny* (of which the signifier is the representation of the Resurrection), and to the Christian idea (johannist) that "the Word was made flesh".



In the 7th century, the Moslem expansion begins: Arabs take Syria and Egypt.

Islam however gathers up the Greek heritage (mainly through Syrian translations) and uses it as the basis of its philosophy and its esoterism. The Greek Sages are considered as holding their inspiration, they too, from the “recess with the lights of the Prophecy”. In the 13th century, it is from their scholars in Toledo that the Latin Western world will re-discover Aristotle.

In the 9th century St Cyril (827-869), with his brother St Method, evangelize the Russians. He endows them with an alphabet (the Cyrillic alphabet, adapted from Greek, and still in use) and translates the Bible for them. In 989, Russia (capital city Kiev) becomes officially Christian, under the jurisdiction of the patriarch of Constantinople. The Russian literature is created, influenced by Greek models.

In the 11th century, Rome and Constantinople break up. The latter does not accept the theological innovations and the authoritarianism of the Latins.

From the 11th to the 15th century, Turks, Crusaders and Bulgarians burst upon the Byzantine empire, which towards its end possesses only a few areas of the country, where the intellectual activity remains nevertheless intense.

“**TURCOCRACY**”. In 1453, Constantinople is taken by the Turks. This is the end of the Roman Eastern Empire. Greece is incorporated within the Turkish world.

However, in Italy, the massive coming of the Byzantine scientists exiled from their homeland is one of the major factors of the Renaissance. Greece, its arts, its sciences, and its mystics are re-discovered by a certain elite in Europe. Then Classicism appears. Greece remains a model and a source, in a more organized and disciplined way, somewhat lacking the original momentum.

**CONTEMPORARY GREECE.** Throughout the centuries of Turkish domination, Greeks have been able to maintain their cultural identity. Greece recovered its independence in 1830. It is today part of the European Community.

The *demotic* modern tongue is the heir of the **Koine** or **Common dialect**: it is not another tongue, it is another form of the same tongue. Morphology, syntax and phonetics have been remodeled, yet the vocabulary has been remarkably preserved. The study of modern Greek will be somewhat easier to you if you are acquainted with ancient Greek vocabulary.

\*\*\*

### ACKNOWLEDGMENTS

I am deeply indebted to many colleagues and friends:

— I was fortunate for the help of Dr. Richard Goulet, Ph.D., who has created the Greek fonts used in this manual. I greatly appreciate his patience and understanding.

— I am most grateful to Vincent Dumas for his superb skills and careful attention involved in his cartographic work.

— I am very thankful for all the volunteers who contributed so kindly to the drawings throughout the book.

— I deeply appreciate the time and efforts Dr. Romain Garnier, Ph.D., gave to the careful reviewing of the quantity signs on the vowels.

— And, of course, I express my profound gratitude to Dr. Monique L. Cardell, Ph.D., who, for several years, has untiringly multiplied her efforts to translate and adapt the manual into an English version. In fact, the result of her input is now a renewed and more universal version.

## TRANSLATOR'S NOTE

The manual “ἑρμῆιον” was first composed in French. For a long time it has proven to be useful, practical, and enjoyable to students of all backgrounds willing to learn ancient Greek. It still is. Jean-Victor Vernhes has adopted a unique approach in the process of initiating beginners to this noble language. I am personally pleased with the author's deep thinking behind the clear and simple explanations and exercises. The entertaining aspect of the texts that the author offers is amazing. These texts have been judiciously chosen. They all relate to the grammar items and vocabulary of each step. The vocabulary itself corresponds to the basic notions adequate to a proper initiation.

However, I had, by far, under-estimated the difficulty of translating this method into English when I undertook the task. The main purpose of this note is to explain the heavy English phrasings I have used in the exercises titled “English to Greek”. I am aware of the cringing it may produce : an English teacher will probably scream while reading those sentences. Nevertheless, the goal was to guide the student into forming proper Greek sentences. The “awkward English” helps, since Greek expresses ideas differently. For example, I have placed definite articles before nouns where English does not use them. Yet, ancient Greek does! Sometimes, mechanical exercises required repetition of terms like — let's say — the demonstrative adjective. The result, of course, is a heavy sentence inviting the student to focus on declining the terms while differentiating one from another. It is, therefore, not without respect for a language as supple and beautiful as English that I have translated “English to Greek” exercises in such a way. Indeed, the purpose here was didactic. I hope both readers and students will understand this feature in my work, and will go along with the goals behind it.

I would like to express all my gratitude to my husband, Dr. Robert H. Cardell, Ph.D., for his continuous support, especially financial. Furthermore, his superior mastering of English as well as his vast knowledge, at all levels, has been a constant help.

I wish to thank Jean-Victor Vernhes for letting me translate and adapt his book. In my vision of an around the globe manual, I had the green light to introduce new illustrations and new material like the Greek wedding and the Greek coins.

I am thankful to Mr. Jean De Goiffond for kindly reading and editing many chapters.

I must pay a special tribute of gratitude to Mrs. Elizabeth Koepplinger who has accepted the tedious task to review and edit the whole text thoroughly. Her help and input have been substantial and greatly appreciated.

I also hope that my efforts will help many ancient Greek language lovers to learn or to teach it in all English-speaking countries with this deeply thought out method.

Monique L. Cardell, Ph.D.  
Washington, N. J.  
November 2007

## BABY STEPS

Ἀρχὴ ἥμισυ παντός

*Starting is half of the whole*

The “steps” of this manual have been made to guide you step by step, and for the first few steps here are some additional tips. On the next page, you will come upon the **FIRST STEP** of this manual. Besides presenting prerequisite notions, it also provides several points which later will prove easier to find in these first pages. Yet, it is not necessary to learn them now. So let’s go to the basics.

**Start § 1, p. 1 :** study the letters of the alphabet. Observe these letters, with the aid of the chart p. XXIII and of the added explanations. Many of these letters are similar to ours: our Latin alphabet takes its origin in a variation form of the Greek alphabet, which the inhabitants of Chalcis in Euboea, have brought along into their colony in Cumae (see maps pp. X-XI and p. 119).


**Go p. 2,** and read the carefully the § 2 (**Notes about the Greek alphabet**).


**Now proceed to the study of §§ 3-4, p. 3.** In N.B. of §. 4, only focus on b).

**Carefully study the §§ 5 to 8, pp. 3-4.**

**Read §§ 9-10, pp. 4-6.** The note in the middle of p. 4 invites you to consider these notions as simple documents: it is better, *at the beginning* of the study of Greek, not to concern yourself too much with accentuation. You will get back to it later. However, right away please do note that the accents and the breathings, which from a *graphic* point of view are in close relation, are not so from a *phonetic* point of view. The *accents* show the intonations, whereas the *breathings* (§ 8) show us the presence or the absence of the sound **h** at the beginning of a word starting with a vowel:

ῑ = ee      ῑ = hee

**At the middle of p. 6,** you will find the sign  ‘Exercise I, II, III p. 13. Do the exercise I, II, III p. 12, since you are invited to do so. Do not wait to have assimilated the alphabet: the exercises are precisely designed to help you master it.

The grammatical explanation is punctuated in each step with this sign , which creates an arrowed track for your work.

You are coming now to §§ 11-15. PLEASE SKIP THESE PARAGRAPHS FOR NOW ! And of course, *for now*, REFRAIN from completing the corresponding exercises : exercises IV and V, p. 14. You will get back to them in the course of the general reviewing which is suggested after the study of the ninth step (cf. p. 84).

**Get acquainted with §§ 16-19, p. 8,** and have a glance at § 20.

P. 10: Theoretical study of phonetics can be covered later.

**See the short text at the bottom of p. 14** (The spelling drill).

**Spend time on p. 15** before going any further. It is important to follow its suggestions: read the preface of the book, and take the time to examine a few of its

“steps”, so as to see the structure they follow.

This observation will reveal something that practice will confirm, i.e. that everything has been done for the efficiency of your efforts : abundant exercises designed for the mastering of the bases of the language (grammar and vocabulary), and abundant and precise notes which accompany the excerpts from Greek authors.

Thereafter, study the **SECOND STEP** as you will study all the other steps: letting the little hands (☞) which subdivide the “grammar” part guide you. Take note of the last three lines p. 21. Get into the habit of noticing the *breathing* of the words that begin with a vowel, like ἀγρός, even if you are not yet required to memorize their accent.

You are now on a good track. Do not concern yourself with accentuation rules as yet (like those of par. 33, p. 25) and for the corresponding exercises: you will get back to them later while completing your general review.

and now...

Ἀγαθὴ τύχη  
Good luck !



### Getting acquainted with Greek writing:

A α	E ε	I ι	N ν	P ρ	Φ φ
B β	Z ζ	K κ	Ξ ξ	Σ σς	X χ
Γ γ	H η	Λ λ	O ο	T τ	Ψ ψ
Δ δ	Θ θ	M μ	Π π	Υ υ	Ω ω

Notice the difference between ν and υ. Do not place any dot on the ι !

Some letters may vary in their tracing: θ or ϑ, φ or ϕ, χ or κ.

· *Capital* letters already exist on the stone of antique inscriptions.

Thereafter, during the course of centuries, on papyrus, on parchment, and on paper, a *cursive* writing has been developed, wherein the hand traces most characters with a single line, while rounding the angles, and neglecting certain elements. The letter α comes from Δ, simplified form of A. The letter Z has become ζ. Trace a Γ with a single line, first drawing vertically, from top to bottom, then going back up: this in turn gives ϒ, and thus you are discovering the origin of γ. The Δ, in ancient manuscripts, has its right side prolonged upwards: Δ̂; this character, traced in a single movement and completed with a little hook, gives a δ. Trace M from left bottom, while exaggerating its length: you see the formation of μ. If likewise one traces N, yet while shortening its left vertical line, one soon has a ν. The three lines of Ξ, traced without lifting the pen explain the shape of ξ. The letters σ and ς are elaborations of C (simplified form of Σ). As for ω, it is composed of two joined ο, opened at the top (whereas Ω comes from an underlined O, later opened at the bottom).

Lower cases were thus progressively developed.

GRAMMAR

1. The twenty-four letters of the Greek alphabet.

The Greek alphabet derives from the Phoenician alphabet, the usage of which was spread in the hellenic world from the 8th century B.C. It has been remodeled. It varied from one city to another. The capital letters, as we still know them today, represent the alphabet which has been adopted in Athens at the end of the 5th century B.C. It progressively imposed itself to the whole Greek world. Through some slow evolutions the lower cases were created. They prevailed in the Byzantine manuscripts since the beginning of the 9th century until printing techniques were developed. They gave the lower cases used in typography nowadays.

Capital- letters	Lower- cases	Name of the letters		pronunciation <sup>1</sup>	
A	α	ἄλφα	alpha	a	short or long (See Note d), p. 2.
B	β	βῆτα	beta	b	
Γ	γ	γάμμα	gamma	g	as in <i>gag</i> .
Δ	δ	δέλτα	delta	d	
E	ε	ἒ ψιλόν	epsilon	e	e short close: e.g. <i>pretty</i>
Z	ζ	ζῆτα	zeta	zd	as in <i>wisdom</i> .
H	η	ἦτα	eta	ē	e long open: e.g. <i>fresh, pei</i>
Θ	θ	θῆτα	theta	th	(§ 6, p.4)
I	ι	ἰῶτα	iota	i	short or long. See Note d), p. 2.
K	κ	κάππα	kappa	k	
Λ	λ	λάμβδα	lambda	l	
M	μ	μῦ	mu	m	
N	ν	νῦ	nu	n	
Ξ	ξ	ξῖ	xi	x	as in <i>axe</i>
O	ο	ὀ μικρόν	omicron	o	o short close: e.g. <i>obey</i>
Π	π	πῖ	pi	p	
P	ρ	ῥῶ	rho	r	(rolled)
Σ	σ or ς	σῖγμα	sigma	s	as in <i>seven</i>
T	τ	ταῦ	tau	t	as in <i>stop</i> .
Υ	υ	ῦ ψιλόν	upsilon	ü <sup>2</sup>	short or long. See Note d). p. 2.
Φ	φ	φῖ	phi	ph or f	(§ 6, p. 4)
X	χ	χῖ	chi	kh	(§ 6, p. 4)
Ψ	ψ	ψῖ	psi	ps	as in <i>lapse</i>
Ω	ω	ὦ μέγα	omega	ō	o long open: e.g. <i>sorī</i>

Greek capital letters are used as ours: at the beginning of sentences and as initials of proper nouns.

1. Regarding the phonetical transcriptions, we have adopted a simple system, accessible to all beginners.  
2. See Note c), p. 2.

## 2. Notes about Greek alphabet.

a) Most of Greek words are marked with signs that you may have already observed, as in p. 1, over the Greek names given to the letters. Those are the *breathings* and the *accents*.

smooth breathing	rough breathing	acute accent	grave accent	circumflex accent
‘	ε	/	\	~

We will study their value later (§ 8, p. 4)

b) We always pronounce:

γ	as in	<i>garden</i>	never as in	<i>gender</i>
ξ	as in	<i>axe</i>	never as in	<i>exile</i>
σ	as in	<i>seven</i>	never as in	<i>rose</i>
τ	as in	<i>table</i>	never as in	<i>nation</i>

c) Upsilon (υ) is pronounced as French u (cf. *duc, flûte*) or German ü (cf. *Führer, über*).

d) The vowels of a language may be short or long. In English, for example, there is a long u in *moon*, and a short u in *book*; a long i in *sheep* and a short i in *ship*; a long a in *father* and a short a in *tap* (approximately).

In Greek, the short or long feature of vowels is important for accentuation purposes, and the poetical rhythms are based upon interplay between long and short vowels.

Grammarians call *quantity* of a vowel its short or long feature. Placed upon a vowel, the sign <sup>˘</sup> indicates a short vowel, and the sign <sup>ˉ</sup> indicates a long vowel:

ᾱ = short α    ᾗ = long α    ῑ = short ι    ῑ̄ = ι long    ῡ = short υ    ῡ̄ = long υ

These notations are not part of the orthography. They are only found in grammar books and manuals.

The vowels ε and ο are always short; the vowels η and ω are always long: the mark of *quantity* therefore concerns mostly the vowels α, ι, υ. We can find it in dictionaries, grammar books, and manuals.

In this book, we will mark vowels α, ι, υ with the sign <sup>ˉ</sup> when they are long, except when their long feature is already indicated by a iota subscript (§ 5, p. 3), by a circumflex accent (§ 9, pp. 4-5), or by the crasis sign (§ 16, p. 8). And we will use the sign <sup>˘</sup> only occasionally to insist on the short feature of a vowel. But the beginner should not worry about such details, which are most of the time not important while writing the exercises.

e) Open vowels and close vowels. They are:

- e short *close* as in *epic*: this is Greek ε.
- e long *open* as in *fresh, debt, net*: this is Greek η.
- o short *close* as in *coat, potion*: this is Greek ο.
- o long *open* as in *law*: this is Greek ω.

¶ We use ς at the end of words and σ elsewhere: τὸ σκέλος, *the leg* (to skelos).

*You do not have to memorize the Greek words which are cited as mere examples in this step.*



### 3. The following sounds are always pronounced as indicated:

αν	as in Spanish	<i>ánima</i> (a+n)	never as in	<i>angle, any</i>
ιν	as in	<i>bin</i>	never as in	<i>line</i>
ον	as in Spanish	<i>contar</i>	never as in	<i>long, one, bone</i>
υν	as in French	<i>unir</i> (ü+n)	never as in	<i>bun, union</i>
αμ	as in	<i>ram</i>	never as in	<i>amber, game</i>
ομ	as in	<i>from</i>	never as in	<i>Rome, prompt</i>

4. A **diphthong** is a group of two vowels pronounced with a single voiced emission. This is the case in Greek for the groups: αι ει οι αυ ευ

which are respectively pronounced: αι ει οι αυ ευ

(i and u in small characters note respectively a **i** and a **u**<sup>3</sup> very short)

αι = ai	: see	<i>guy</i>	or	<i>time</i>	German	<i>bleiben</i> , by
ει = ei	: see	<i>ray</i>	or	<i>cake</i>		
οι = oi	: see	<i>boy</i>	or	<i>voice</i>	German	<i>Freude</i> , joy
αυ = au	: see:	<i>cow</i>	or	<i>how</i>	German	<i>Baum</i> , tree
ευ = eu	: see...	<sup>4</sup>			Spanish	<i>Europa</i>

As for Greek **ou**, it marks the same vowel as English **oo**: e.g. *pool*.

All the diphthongs and the vowel **ou** are **long**.

**N.B. a)** Archaic Greek also had long close **e** and long close **o**, respectively noted by scholars **ē** and **ō**<sup>5</sup>. In classical Attic, they respectively became **ει** and **ου** (cf. above)<sup>6</sup>.

**b)** A **ι** between consonant and vowel always forms an independent syllable.

σοφίᾱ, <i>wisdom</i>	is pronounced	so-phi-ā̄ (three syllables)
Ἴωνίᾱ, <i>Ionia</i>	is pronounced	i-ō̄-ni-ā̄ (four syllables)

**c)** When two vowels which ordinarily form a diphthong must be pronounced separately, in two different syllables, one places a diaeresis on the second vowel:

πραῦς, <i>soft</i> (prā-ūs)	ἀγλαΐᾱ, <i>splendor</i> (a-gla-i-ā̄)
-----------------------------	---------------------------------------

5. When **iota** follows a **long** vowel **ā**, **η**, **ω**, one writes it underneath that long vowel; this is **iota subscript**: **ᾱ η̄ ω̄**. In Athens, during the classical period, it used to be pronounced the same way as in the diphthongs studied § 4.

ᾱ = āi	η̄ = ēi	ω̄ = ōi
ᾄδω, <i>I sing</i> (āi-dō)	τύχη, <i>by chance</i> (tü-khēi)	ὠδή, <i>ode</i> (ōi-dē)

Yet as early as the 2nd century B.C., it ceased to be pronounced in Attic. In schools, it is not pronounced.

6. **χ**, **θ**, **φ** are “**aspirates**” which are pronounced **kh**, **th**, **ph**, the **h** being a rough breathing which must be heard; regarding **φ**, it is more practical to adopt the pronunciation **f** (= English **f**) which is used in postclassic and modern Greek.

3. Do not forget that in phonetics, **u** has the same sound as in *moon*, *book*... : cf. § 2, d).

4. There is no parallel for such a diphthong in English.

5. These signs **ē** and **ō** are usual in epigraphy (study of ancient inscriptions).

6. A linguistic note. A long and very close vowel [e] or [o] have a tendency to be closer in the end of their articulation. Thus Greek **ē** had a natural tendency to glide into [ei]. Similarly, Greek **ō** glided into [ou]. Thereafter, [ou] became [ū]: this transformation is due to the disappearing of the ancient [u], which became [ū] (the same happened in other languages: cf. André Martinet, *Économie des changements phonétiques*, pp. 49-52). Therefore, regarding this phonetical item, we do not agree with M. Lejeune, *Phonétique du mycénien et du grec ancien*, §§ 240-241, pp. 229-230. This question has been often dealt with by scholars (cf. F. Schwyzler, *Griechische Grammatik*, pp. 191-192).

## FIRST STEP

7. In front of γ, κ, χ and ξ, γ is pronounced η (this phonetic sign corresponds to English -ng as in *king*):

σπόγγος, <i>sponge</i> (spoŋgos)	ἄγχι, <i>near</i> (aŋkhi)
ἀνάγκη, <i>necessity</i> (anaŋke)	σφίγξ, <i>sphinx</i> (sfɪŋx)

8. The **breathings** are the signs ' and ´ which mark all vowels and diphthongs beginning a word. The **soft** breathing (´) does not influence the pronunciation, whereas the **rough** breathing (´) indicates an “aspirate” *h*, i.e. an initial *breath* (as in English *house*).

ὁ ἄγρός, <i>the field</i> (ho agros)	ἱκανός, <i>sufficient</i> (hikanos)
--------------------------------------	-------------------------------------

*Initial* υ as well as initial ρ always take the rough breathing:

ὁ ὕμνος, <i>the hymn</i> (ho hümnos)	τὸ ῥόδον, <i>the rose</i> (to rhodon)
--------------------------------------	---------------------------------------

The breathing of a capital letter is traced to its left:

Ἀπόλλων, <i>Apollon</i> (Apollōn)	Ῥόδος, <i>Rhodes</i> (Rhodos)
-----------------------------------	-------------------------------

Words starting with αι, ει, οι, αυ, ευ, ου take the breathing over the second letter.

αἶρῶ, <i>I take</i> (hairō)	αὐτός, <i>himself</i> (autos)	εἰμί, <i>I am</i> (eimi)
οὐδέν, <i>nothing</i> (ūden)	εὐδαίμων, <i>happy</i> (eudaimōn)	οἱ, <i>the</i> (hoi)

N. B. The word “aspirate” may be surprising. These “aspirations” are actually *breaths*. Those terms are derivatives from Latin *aspirare*, *to blow upon*.

## ACCENTUATION

9. Most words in a language have a syllable which is emphasized: it is the accented syllable. Thus in the Italian words *telefono*, *italiano*, *verità*, the accent is on the vowels written in bold characters. It is the accented syllable, carrying the so-called tonic accent.

**Accent of the Ancient Greek language is *melodic*:** the voice rises with a *higher pitch* on the vowel or the diphthong of the accented syllable. The interval is the one of *fifth*<sup>7</sup>. Only the last three syllables of a Greek word can take the accent. The accented syllable is marked either with an **acute accent** (´), either with a **circumflex** (˘).

**RULE I.** The acute can be placed on the last **three** syllables of the word, the circumflex only on the **two** last syllables.

**RULE II.** The **short** vowels can only take the **acute accent**:



7. We owe this precision to the grammarian Dionysius of Halicarnassus (1st century B.C.). You are not required to try to orally reproduce the musical modulations of the Greek accents, and you may consider the indications of § 9 as simple information.



**RULE III.** The long vowels and the diphthongs can take one of the following:

— the **acute accent** (possible over the last three syllables of the word according to rule I): the voice then has its high pitch on the *end* of this long vowel or of this diphthong. This is a *rising intonation*:



— the **circumflex accent** (possible on the last two syllables of the word according to rule I): The voice then has its high pitch on the *beginning* of this long vowel or of this diphthong, then goes down. This is a *falling intonation*:



Some grammar terminology: we call *ultima* the final syllable or ending, *penult* the next to the last syllable of a word, and *antepenult* the one which precedes it (the third before the end).

The general accentuation principles which have been given in this step do not yet enable you to determine how to accentuate a Greek word. They merely indicate the various accentuation *possibilities* existing in Ancient Greek.

**10.** The accent, as the breathing, is traced above the second element in αι, ει, οι and αυ, ευ, ου groups. See above, ἐλεύθερος and δηλοῦμεν. It is the same, for example, in ἡ ἐλαίᾱ, *the olive tree*; δεῦρο, *here*; ἀνδρεῖος, *courageous*.

If a vowel or a diphthong has both the accent and the breathing, the acute and the grave are placed to the right of the breathing, the circumflex above it:

”      ”      ”      ”      ”      ”

ὕδωρ καὶ οἶνος, *water and wine*

On an upper case vowel, the accents are placed as seen above concerning the breathing:

”Ομηρος, *Homer*      ”Ατλᾱς, *Atlas*      ”Ιρις, *Iris*.

The **grave accent** (˘) is not pronounced; it indicates that, within the chain of the sentence, the acute accent on the last syllable has been dropped. We will go into more detailed precisions in § 34, p. 26.

A linguistic note. The syllable receiving the tonic accent is emphasized with features varying according to languages. In the case of the melodic accent languages, like Greek, the feature is the high pitch of the voice. In the case of the stress-accent (or stress-mark) languages — to which Greek does not belong — the voice becomes more intense, as in German where intensity is the dominant feature. Perhaps the only modern language where intonations are similar to ancient Greek is Lithuanian, though in this language, the accentuation signs are used differently.

## FIRST STEP

### THEORY and PRACTICE

Such was the pronunciation of Greek in Athens during the 5th-4th centuries B.C.<sup>8</sup> The above description gives you a rather precise idea of the phonetical aspect of the language at the time. It also somewhat lets us feel its aesthetical charm.

In academic usage, the letter  $\phi$  is pronounced as English *f* (as in post-classical and modern Greek), and the iota subscript may be neglected.

Furthermore, the letter  $\rho$  may be pronounced as standard English *r*, whereas in Greek it has always been a rolled *r*.

Nevertheless, we will be careful to show the difference between  $\kappa$  and  $\chi$ , and between  $\tau$  and  $\theta$ . Please avoid pronouncing  $\alpha\upsilon$  and  $\epsilon\upsilon$  as *au* and *eu* in English!

While reading Greek, please try to make a clear distinction between short and long vowels. This will help you feel the rhythm of the language. It is somehow difficult for us to reproduce the musical features of ancient Greek. Putting an emphasis on vowels accented with an acute or a circumflex is already enough. Yet we have to be careful not to lengthen an accented short vowel.

☞ *Exercises I, II, III, p. 14.*

If you are studying Greek on your own, you are advised to go directly to the study of § 16 to 20, after completing those exercises. We will tell you when to go back to the complementary notions of accentuation of § 11 to 15 (and when to do the corresponding exercises). In the same way, for the following steps, you may temporarily set aside all items regarding accentuation.

### MORE ABOUT ACCENTS

11. Reread § 9 carefully, and remember that one can find:

— **the acute accent** on the last three syllables of a word, on a short vowel as well as on a long vowel or a diphthong.

— **The circumflex accent** on the last two syllables, and only on a long vowel or a diphthong.

---

3. The methods followed in historical phonetics allow us to determine which was the pronunciation of Greek twenty-five centuries ago, and how it has, from Antiquity, rapidly evolved into that of Modern Greek.

Let us take the example of the letter  $\eta$  (eta), which in Modern Greek is pronounced *i*. The most archaic inscriptions do not have the letters  $\eta$  and  $\omega$ . Instead, they use respectively  $\epsilon$  and  $\omicron$ . So we find  $\epsilon\epsilon\alpha\epsilon\epsilon\eta$  instead of classical  $\mu\eta\delta\epsilon\eta\eta$ , *nothing*. The letter  $\eta$  was therefore an ancient vowel of which the sound was *e*.

The last point has been confirmed by the study of borrowings. For example: Greek borrowed the Hebrew word *amen* under the form  $\alpha\mu\epsilon\eta\eta$ ; and Latin borrowed the Greek word  $\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$  under the form *ecclesia*.

From about 150 B.C., some confusion appears in the inscriptions  $\eta/\iota$ . It is, therefore, at that time that  $\eta$  came to be pronounced *i*.

## CONSEQUENCES.

⚡ A- The accent will be acute:

⚡ a) If it is over an antepenult (the one which precedes the next to the last): ἡ θάλαττα, *the sea*; ὁ σύμμαχος, *the ally* for example.

⚡ b) If it is over o or ε (always short vowels): νέος, *young*; λόγος, *speech* for example.

⚡ B- When the vowels α, ι, υ have a circumflex, their quantity is obvious: it can be only long: μῦς, *mouse*; τιμᾶν, *to honor*; δῖος, *divine*, for example.

**12. Rule about the long accented penult.** When the accent is over a penult (i.e. next to the last) having a long vowel or a diphthong, the accent will be:

a) **circumflex** if the ultima has a **short** vowel:

δοῦλος, *a slave*

κοῦφος, *light*

b) **acute** if the ultima has a **long** vowel:

δούλη, *a (female) slave*

κούφως, *lightly*

**CONSEQUENCES. A-** In words such as τὸ βῆμα, *the tribune*, θῆλυς, *female*, ἡ μῆνις, *anger*, it is obvious that the last syllable contains a short vowel: if it had a long, the penult could not take a circumflex.

⚡ **B-** In words such as ἄλλος, *other*, ὁ ὕπνος, *the sleep*, it is obvious that the penult has a short vowel: since the last syllable contains a short, a long in the penult could not, being accented, take anything but the circumflex.

⚡ **C-** In words such as ἡ θήρᾱ, *the hunt*, δείκνυ, *show!* the vowel of the last syllable is obviously long: otherwise the accented syllable would take the circumflex.

Simple logics games ...

**13. Rule of the antepenult.** An antepenult can take an accent (acute only, as we have seen) only **if the last syllable contains a short** (type σύμμαχος: see § 11). If the last syllable contains a long, the antepenult cannot take any accent.

**CONSEQUENCE.** In words like ἡ θάλαττα, *the sea*, ἡ δύναμις, *the power*, it is obvious that the vowel in the last syllable is short: if it were long, the accent could not move back to the antepenult.

Accentuation, therefore, informs us often about the feature, whether long or short, of the vowels α, ι, υ. This is especially useful when studying poetical rhythms.

**14. In a final syllable (ultima)** the long takes either the acute or the circumflex:

κακή, *bad* (feminine)

κακῶς, *badly*

A few particular rules, introduced later, control the distribution of those accents.

☞ *Exercices IV and V, p. 14.*

## FIRST STEP

**15.** The diphthongs *οι* and *αι* in ABSOLUTE final are mostly considered *as short* regarding accentuation<sup>9</sup>: *ἄνθρωποι, men, μέλιτται, bees, δοῦλοι, slaves, γλῶτται, tongues*. Such accentuations (acute over the antepenult or circumflex over the penult) are possible, as we have just seen, only in words containing a short in the last syllable.

**N. B.** Yet, such accentuations would be impossible in forms like *ἀνθρώποις, μελίτταις, δούλοις, γλώτταις*. The diphthongs *οι* and *αι* are not here in ABSOLUTE final, since they are followed by a consonant.

☞ *Exercise VI, p. 14.*

## OTHER ITEMS

**16.** The **crasis** is the fusion of the ultima of a word with the initial vowel of a following word; a crasis always results in a long vowel; it is indicated by a sign similar to the soft breathing:

*καὶ ἔγώ, I also (= καὶ ἐγώ)*

*ἐγὼ οἶδα, I know (= ἐγὼ οἶδα)*

**17.** At the end of word a final short vowel *ā, ε, ī, o* can disappear through an **elision** before the initial vowel of the following word. The elision is indicated by an apostrophe ('):

*ἀλλ' ἐγώ, but I stands for ἀλλὰ ἐγώ.*

The elision usually takes place in grammatical words such as *ἀλλά, but; ὅτε, when; δέ, on the other hand; ἵνα, so as to*, and others.

The elision never occurs for: *περί, around, about; ὅτι, that, because; πρό, in front of; τι, something*. You will get used to those details after some practice.

**18.** Before a vowel or a diphthong taking the rough breathing, a voiceless stop (*π, τ, κ*) becomes an "aspirate" (*φ, θ, χ*: § 25, p. 11). Thus:

Instead of *ὑπ' ὑμῶν (= ὑπὸ ὑμῶν, with elision)*, we say *ὑφ' ὑμῶν, by you*.

Instead of *κατ' ὑμῶν (= κατὰ ὑμῶν, with elision)*, we say *καθ' ὑμῶν, against you*.

We say *οὐκ ἐθέλω, I do not want*, but *οὐχ εὕδω, I do not sleep*.

**19.** Regarding periods and commas, the Greek punctuation system somewhat follows the same usage as ours. Periods **placed above the line** (·) are the equivalent of our semi-colon and of our colon. Semi-colons represent a question mark: *τίς; = who?*

**20.** The inscriptions and the most ancient manuscripts are entirely written in capital letters, without breathings or accents, and without punctuation. The lower cases of the present typography derive from Byzantine manuscripts. The use of the breathings, the accents, the iota subscript and the punctuation signs go far back to the Alexandrine grammarians (the most famous was Aristophanes of Byzantium: 3rd. B.C.).

The picture on the opposite page represents the folio 427-verso of the Parisinus graecus 107, titled *Codex claromontanus*: St Paul. / *Timothy* (VI, 9-13, from αἵτινες βυθίζουσιν). This is one of the most ancient manuscripts (7th century) held by the French National Library, written in gold letters on a very fine parchment. Photo from the *Bibliothèque nationale* (Paris).

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<sup>9</sup> We are talking from *the accentuation point of view*, because from the poetical rhythms point of view they are always long, in compliance with the general rule concerning the diphthongs (§ 4, p. 3).



ΑΙΤΙΝΕΣ ΕΥΕΛΟΓΟΥΜΕΝΟΙ ΟΥΔΑΙΟΙ  
 ΕΙΣ ΤΑ ΕΡΓΑ ΤΗΣ ΕΛΕΗΣΙΜΟΤΕΤΟΣ  
 ΡΙΖΑ ΑΡΤΗΡΙΑ ΤΟΥ ΚΑΙΝΟΤΕΤΟΥ  
 ΗΦΙΑΛΓΥΡΙΑ ΤΟΥΤΟ ΕΙΠΕΝ  
 ΗΣΤΙΝ ΕΣΟΤΕΡΟΝ ΟΥΔΑΙΟΝ  
 ΑΓΓΕΛΟΝ ΕΙΣ ΤΟΝ ΚΑΙΝΟΤΕΤΟΝ  
 ΚΑΙ ΕΑΥΤΟΝ ΠΡΟΤΕΡΟΝ  
 ΟΔΥΣΣΕΩΣ ΤΟΥΤΟ ΕΙΠΕΝ  
 ΣΥΔΕΣΧΟΝΤΕΣ ΤΑΥΤΑ  
 ΤΑΥΤΑ ΕΙΠΕΝ ΤΟΝ ΚΑΙΝΟΤΕΤΟΝ  
 ΑΙΟΚΕΛΕΣ ΤΟΝ ΚΑΙΝΟΤΕΤΟΝ  
 ΕΥΣΕΒΕΙΟΝ ΤΟΝ ΚΑΙΝΟΤΕΤΟΝ  
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 ΕΙΣ ΤΟΝ ΚΑΙΝΟΤΕΤΟΝ  
 ΚΑΙ ΤΟΝ ΚΑΙΝΟΤΕΤΟΝ  
 ΤΗΝ ΚΑΙΝΟΤΕΤΟΝ  
 ΕΝ ΟΠΙΟΝ ΤΟΝ ΚΑΙΝΟΤΕΤΟΝ

## FIRST STEP

### PHONETICS EXPOSURE

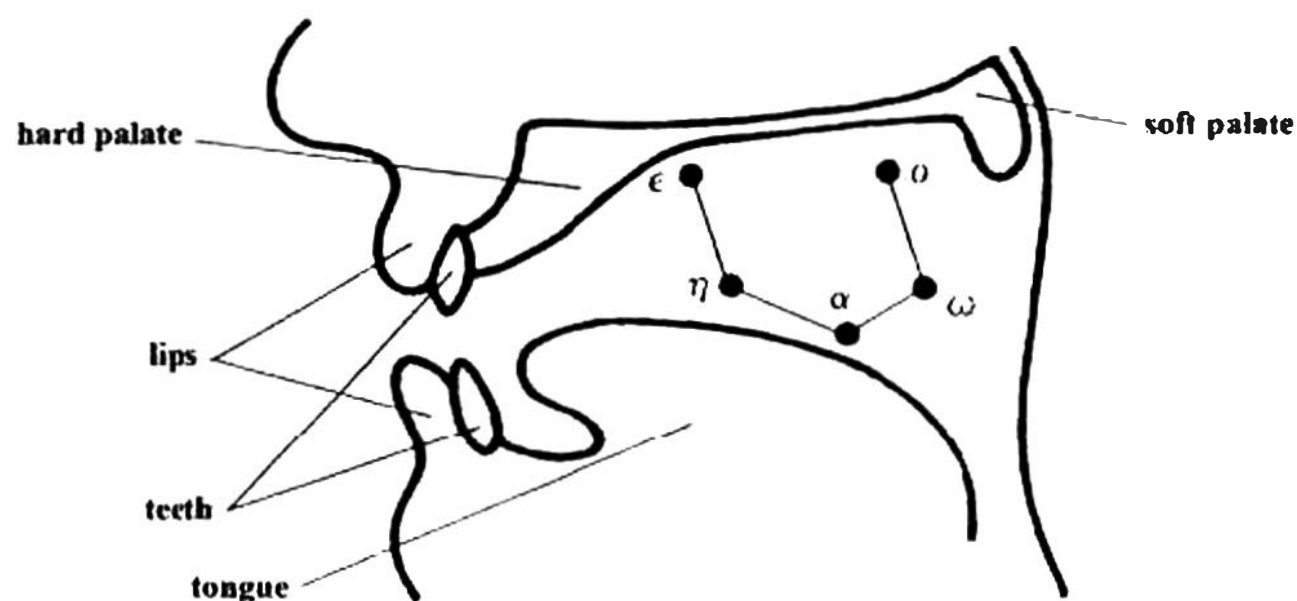
These phonetic notions will be of some interest to those who like theoretical linguistics studies. The beginner, however, is not required to get acquainted with them at this point in time and can go directly to the study of the second step, after carefully reading page 15.

#### A. Vowels and their contractions

**21.** When two vowels figuring in the chart below come into contact within a word, they most often merge: we say that they are **CONTRACTED**:

ποιέ-ομεν → ποιούμεν, *we do, we make*.

**22.** This chart represents approximately the positions of the back of the tongue for the pronunciation of the vowels α, ε, ο.



**OPEN** vowels, **CLOSE** vowels. As the chart shows us, the tongue is slightly raised for the vowels η, α, ω, leaving a large air flow coming from the lungs: those are **open** vowels. The air flow is narrower for ε, ει, ο, ου: those are **close** vowels.

**FRONT** vowels, **BACK** vowels. For ε, ει, η, the tongue is raised in the front area of the palate: those are **front** vowels. For ο, ου, ω, the raising is produced in the back area of the palate: those are **rear** vowels. And α is a **median** vowel.

**23. Simple vowel + simple vowel.** The contraction gives a **LONG** vowel. The sound is determined by the two following rules:

I- A **back** vowel wins over a **front** vowel.

II- If one of the two vowels is **open**, the result is an **open** vowel.

ε + ε → ē → ει

ο + η

α + (ε or η) → ā

ε + (ο)

η + ο

→ ω

η + η → η

ο + (ε or ο) } → ō → ου

α + (ο or ω)

ε + α → ā → η

N.B. ē (e long close) becomes ει and ō (o long close) becomes ου: § 4, N.B. a), p. 3.

**24. Simple vowel + diphthong in ι.** The simple vowel is contracted with the first of the two vowels of the diphthong.

A. If one of the two vowels thus contracted is **open**, everything happens as in § 23 and a long open vowel is formed with iota subscript.

$$\left. \begin{array}{l} \alpha + \omicron\iota \\ \eta + \omicron\iota \end{array} \right\} \rightarrow \omega$$

$$\left. \begin{array}{l} \eta + (\epsilon\iota \text{ or } \eta\iota) \\ \epsilon + \eta \end{array} \right\} \rightarrow \eta$$

$$\begin{array}{l} \alpha + (\epsilon\iota \text{ or } \eta\iota) \rightarrow \alpha \\ (\epsilon \text{ or } \eta) + \alpha\iota \rightarrow \eta \end{array}$$

B. If the two vowels are **close**, their contraction comes to a **SHORT** vowel. The sound is determined by the rule I, § 23. The result is a diphthong with iota.

$$\epsilon + \epsilon\iota \rightarrow \epsilon\iota$$

$$\epsilon + \omicron\iota \rightarrow \omicron\iota$$

$$\omicron + (\epsilon\iota, \omicron\iota) \rightarrow \omicron\iota$$

**B. The consonants**

**25.** We will see here only the **stops** (k, g, t, d, p, b).

**1st experiment.** Pronounce, while paying careful attention to what you are doing:

- a) G, K: you press the back of the tongue against the palate (in Latin: palatum). These consonants are **palatal**.
- b) D, T: the tip of the tongue touches the teeth. These consonants are **dental**.
- c) B, P: the lips (in Latin: labia) are pressed one against the other. These consonants are **labial**.

**2nd experiment.** While touching your throat pronounce:

- a) G, D, B: you can perceive the vibrations of the vocal cords. Those consonants are **voiced**.
- b) K, T, P: you can no longer perceive any vibrations. These consonants are **voiceless**.

(For this 2nd experiment, be sure to **only** pronounce the consonant, and not to say ka, te, pe, lest you would perceive vibrations any way: vibrations of vowel a or e).

Greek also possesses a range of **aspirate** and **voiceless** consonants, noted χ. θ. φ (§ 6, p. 4).

They are summarized in the following chart:

	VOICED	VOICELESS	ASPIRATED
PALATALS	γ	κ	χ
DENTALS	δ	τ	θ
LABIALS	β	π	φ

**C. Lost phonemes**

**26.** Greek has lost a number of phonemes in the course of its history; y and w are the most interesting to get familiarized with in order to better understand the most archaic zones of Greek morphology. The comparatist grammarian places them into parallels with Sanskrit and other Indo-European languages in an attempt to shed light on the prehistory of Greek and show that it goes far back to Indo-European.

The phoneme **y** (the **yod**) is pronounced like y in *yard*. It still existed in Mycenaean, yet it did not leave any trace in the alphabetical writing.

The phoneme **w** is pronounced w as in *watt*. It has disappeared from Attic, although one can see it often in the inscriptions from other regions in Greece, like Boeotia, Laconia, Cyprus, where it is noted with the sign **Ϝ** (**digamma**).

The letters y and w can:

A. Become respectively ι and υ. Thus:

κεῖσθαι, *to lie down*

τὸ πνεῦμα, *the breath*

goes back to

goes back to

\*κεγ-σθαι

\*πνεϜ-μα

(The asterisk indicates a restituted form )

## FIRST STEP

**B. Disappear without leaving any traces.** However their existence long ago can be established by comparing with other Indo-European languages (and also, in the case of *F*, through numerous dialectal inscriptions where it is noted). Thus:

The numeral τρεῖς, *three* (resulting through contraction from a more ancient form τρεες, kept in Cretan) corresponds to Sanskrit trayas, which allows us to reconstitute a more ancient \*τρεγες.

Τὸ ἔργον, *the work* is written Φεργον in Argos (cf. German Werk, and, of course, English work).

Τὸ κλέος, *the fame* is written κλεΦος in Phocis and has to be linked to the root klew, *listen*.

**C. Undergo other transformations:**

Thus yod in the beginning of a word is often transformed into an exhaled breath noted by the rough breathing: the relative pronoun ὅς, (*the one*) who corresponds to Sanskrit yas. A more ancient form \*γος has been restituted, confirmed by the decoding of the Mycaenian tablets.



### At school

From the exterior of an Attic red-figure Kylix (cup), painted by Douris.

Athens, ca 500 B.C. Staatliche Museen, Berlin.

Cf. K. J. Freeman, *Schools of Hellas*.

A teacher (διδάσκαλος) is holding a wax-covered tablet on his lap (it looks like a lap-top!). In his right hand, he is holding a stylus, a long thin and sharp instrument to carve letters into the wax. In front of him, a student is waiting for his master's remarks. On the wall, from left to right, we see: a manuscript, rolled up, tied with a string, a folded wax tablet, a lyre, a square, and a vase. Elementary schools curriculum included language skills (reading, spelling, poetry), and music. On the left, the music teacher plays the double-flute: it was the most common type of flute in Greece.

Another kylix from the 5th c. B.C., an Attic red figure of the Metropolitan Museum of Art, New-York, shows us girls going to school.



## EXERCISES

§§ 1-10, pp. 1-6.

I. In order to get acquainted with Greek writing, observe the following words, which are accompanied with a phonetical transcription.

N.B. In these transcriptions, g, s, t are to be pronounced as in *garden*, *seven*, *table*, and ũ as in German ü or French u. As for the diphthongs, see § 4, p. 3. Do not forget the value of the sign η: § 7, p. 4. Do not get preoccupied with Greek accent signs!

ἀεί (aei), *always*  
 αὐτοῦ (autū), *of him*  
 ἡ φύσις (hē phūsīs), *the nature*  
 δεῦρο (deuro), *here*  
 λευκός (leukos), *white*  
 νέος (neos), *young*  
 κοινός (koinos), *common*  
 τὸ ὕδωρ (to hūdōr), *the water*  
 τὸ ὕψος (to hūpsos), *the height*  
 βάλλειν (ballein), *to throw*  
 γυμνός (gūmnos), *nude*  
 ἡ μάχη (hē makhē), *the battle*  
 ἡ λόγχη (hē loŋkhē), *the spear*  
 ὁ νοῦς (ho nūs), *the mind*

ἡ ῥίζα (hē rizda), *the root*  
 ὁ καπνός (ho kapnos), *the smoke*  
 ἔρημος (erēmos), *the desert*  
 ὁ βωμός (ho bōmos), *the altar*  
 ὅλος (holos), *whole*  
 ἐγγύς (engūs), *near*  
 ὁ λίθος (ho lithos), *the stone*  
 βαβαί (babai), *bravo!*  
 τὸ ὄπλον (to hoplon), *the weapon*  
 παύεσθε (pauēsthe), *you (pl.) cease*  
 ἡ ὄψις (hē opsis), *the aspect, the view*  
 ὁ ὄγκος (ho onkos), *the weight*  
 ἡ λύγξ (hē lūŋx), *the hiccup*  
 ὁ παῖς (ho pais), *the child*

§§ 9-10, pages. 4-6.

II. Reading exercises: ὕμνος ῥυθμός ἵπποπόταμος μῆμος ἀνωμαλίᾱ  
 στῳϊκός διάλογος φιλοσοφία ἵππόδρομος μουσική μαθηματικός κλῑνικός  
 τέτανος τυφῶν ἄρμονία πένταθλον μῦθος μετεωρολογία ἀθλητής λυρικός  
 γεωμετρία ἀριθμητική πολιτικός βιβλιοθήκη ἀκροβάτης ἄτομον ἀστερίσκος  
 ὀβελίσκος ἀστρονομία ἀπολογία τραγωδία κωμωδία ἱλαρός δεσπότης  
 θώραξ δημοκρατία κατάλογος δίσκος γυμνάσιον φιλόανθρωπος ψευδώνυμος  
 μυστήριον κατακλυσμός διάλεκτος αὐτόχθων ὠροσκόπος στρατηγός  
 αὐστηρός λεξικόν βάρβαρος τοξικός θρόνος σεισμός πρόβλημα.

The twelve Olympian divinities:

ΖΕΥΣ Ζεύς (king of the gods)  
 ΠΟΣΕΙΔΩΝ Ποσειδῶν (sea)  
 ΕΡΜΗΣ Ἑρμῆς (communications)  
 ΑΡΗΣ Ἄρης (war)  
 ΑΠΟΛΛΩΝ Ἀπόλλων (sun, arts)  
 ΗΦΑΙΣΤΟΣ Ἥφαιστος (fire)

ΗΡΑ Ἥρα (Zeus' wife)  
 ΔΗΜΗΤΗΡ Δημήτηρ (Earth, harvest)  
 ΕΣΤΙΑ Ἑστίᾱ (goddess of the hearth)  
 ΑΦΡΟΔΙΤΗ Ἀφροδίτη (love)  
 ΑΡΤΕΜΙΣ Ἄρτεμις (moon, hunt)  
 ΑΘΗΝΑ Ἀθηνᾱ (intelligence)

III. Writing exercise: copy the Greek words of the exercise I.

Here are, as hand written examples, the Greek words cited § 10, p. 5. See how neatly breathings and accents are traced.

ὕδωρ καὶ οἶνος  
 Ὅμηρος Ἄτλας Ἴρις

## FIRST STEP

§§ 11-14, pp. 6-7.

### IV. Mark with the acute or with the circumflex the following words.

The vowels taking an accent are underlined; you know that the vowels ε and ο are always short, and that the vowels η, ω, ου as well as the diphthongs (§ 4, p. 3) are always long.

κινδ <sup>υ</sup> νε <sup>υ</sup> ειν, to risk	χε <sup>ι</sup> ρες, hands	τερ <sup>π</sup> νο <sup>ς</sup> , enjoyable
τε <sup>χ</sup> νη, art	μ <sup>υ</sup> θο <sup>ς</sup> , myth	ε <sup>δ</sup> ηδο <sup>κα</sup> , I have eaten
πρω <sup>τ</sup> ον, at first	ο <sup>ι</sup> κο <sup>ς</sup> , house	δικα <sup>ζ</sup> ειν, to judge
πρω <sup>τ</sup> η, first	νε <sup>ο</sup> ς, young	ν <sup>υ</sup> ξ, night
α <sup>κ</sup> ου <sup>ε</sup> ιν, to hear	φ <sup>α</sup> υ <sup>λ</sup> ω <sup>ς</sup> , in a vile way	βα <sup>ρ</sup> ει <sup>α</sup> , heavy
γε <sup>λ</sup> ο <sup>ι</sup> ο <sup>ς</sup> , ridiculous	φ <sup>α</sup> υ <sup>λ</sup> ο <sup>ς</sup> , vile	ο <sup>υ</sup> δε <sup>ς</sup> , not even
γε <sup>λ</sup> ο <sup>ι</sup> ω <sup>ς</sup> , ridiculously	η <sup>σ</sup> υ <sup>χ</sup> ω <sup>ς</sup> , calmly	ε <sup>λ</sup> πι <sup>δ</sup> ες, hopes
ε <sup>λ</sup> ευ <sup>θ</sup> ερο <sup>ς</sup> , free	δυ <sup>ν</sup> α <sup>μ</sup> ι <sup>ς</sup> , power	υ <sup>δ</sup> ω <sup>ρ</sup> , water

### V. From the accent of the words below, find the quantity, short or long, of the underlined vowels.

Ex.: λί<sup>θ</sup>ο<sup>ς</sup> (= stone) has a **short** ι; indeed, the final syllable having a short vowel, a long vowel in the next to the last syllable would take the circumflex, according to the rule about the long accented penult (§ 12). All principles are given § 11 to 13.

πνε <sup>υ</sup> μα <sup>α</sup> , breath	πα <sup>α</sup> ς, all	χρ <sup>ω</sup> μα <sup>α</sup> , color
υ <sup>π</sup> ο <sup>δ</sup> ημα <sup>α</sup> , shoe	κρι <sup>σ</sup> ις, judgment	ποι <sup>η</sup> σις, poetry
πρα <sup>γ</sup> μα <sup>α</sup> , affair	π <sup>υ</sup> ρ, fire	γρα <sup>ψ</sup> αι, to have written
μ <sup>υ</sup> ρο <sup>ν</sup> , perfume	α <sup>γ</sup> κυρα <sup>α</sup> , anchor	πε <sup>λ</sup> εκυ <sup>ς</sup> , axe

§ 15, p. 8.

### VI. Mark the underlined vowels with the acute or the circumflex accent.

κινδ <sup>υ</sup> νε <sup>υ</sup> σαι, to have risked	ε <sup>ρ</sup> χομαι, I go	δε <sup>χ</sup> εσθαι, to receive
στε <sup>φ</sup> ανοι, crowns	δικα <sup>α</sup> σαι, to have judged	μα <sup>α</sup> χαι, battles
α <sup>κ</sup> ου <sup>σ</sup> αι, to have heard	γε <sup>λ</sup> οιοι, ridicule	πα <sup>υ</sup> εσθαι, to cease
μ <sup>υ</sup> θοι, myths	α <sup>ν</sup> δρωποι, men	α <sup>ν</sup> δρειοι, courageous
ε <sup>λ</sup> αιαι, olive trees	δα <sup>π</sup> αναι, expenses	α <sup>φ</sup> ιγμαι, I have arrived



## TEXT

### The alphabet

From a comedy by the poet Callias. This comedy is no longer extant, but we still have this excerpt, where we can see how elementary school students in Classical Greece recited their alphabet.

εἶ, οὓ, ὀ, ὦ are ancient names for the letters ε, ο, υ, ω.

Βῆτα	ἄλφα	βα
βῆτα	εἶ	βε
βῆτα	ῆτα	βη
βῆτα	ἰῶτα	βι
βῆτα	οὓ	βο
βῆτα	ὀ	βυ
βῆτα	ὦ	βω

## HOW TO USE YOUR TEXTBOOK EFFICIENTLY.

First read the Preface: it tells you how the book has been conceived.

Now observe some of the sections called **STEPS** in this book. For example take a look at the second, or the thirteenth step, to see how they are organized. As stated on p. XVII the grammatical material has been subdivided by little hand signs (☞) which offer you a working agenda to follow. The material to be covered (grammar, vocabulary, texts) is thus organized in study parts.

1. Carefully read the grammar and vocabulary items of the study part you are working on. Do not try to memorize them yet.

2. Work on the exercises and the basic texts corresponding to this specific study part while going back and forth to the grammar paragraphs or to the vocabulary lists frequently.

3. Re-read the Greek sentences in your study part several times, until you feel you understand them easily, without having any single English word coming to mind.

4. After studying, for example, a type of declension or conjugation, copy it from memory; verify it; repeat this exercise until you do it with no mistakes and no hesitation. Greek grammar is not frightening, but it must be studied with precision. Proceed in the same way regarding the **vocabulary** lists. Write each word out several times; train yourself to visualize them. In this way, you will retain the exact forms covered, with breathings and accents, and without confusing ε/η, ο/ω, κ/χ, τ/θ.

Then go to the next study part.

**OFTEN REVIEW** the steps already covered: re-reading not only the grammatical items and the vocabulary lists, but also, and above all, the Greek sentences in the exercises and in the basic texts. You will then really gain **mastery** of the Greek language. You will eventually enjoy reading ancient Greek texts.

**NO LEXICON OR DICTIONARY!** The exercises and the basic texts are presented with notes explaining all terms not covered in the vocabulary lists. If you have thoroughly assimilated the vocabulary from the lists, you will be surprised at the efficiency of your work. The index at the end of the book (hopefully seldom used) will help you find any forgotten term with the page where you have learned it.

## CONVENTIONAL SIGNS

An asterisk (\*) before an English word refers you to the historical lexicon (pp. 405-413).

f. = feminine    m = masculine

Following a proper name, the abbreviations m.n. (= masculine name) and f.n. (= feminine name) indicate a randomly selected name.

In the English-to-Greek translations, the sign ° precedes words presenting difficulties or irregularities; square brackets [ ] indicate words not to be translated into Greek; the pointed brackets < > indicate words which are not normally part of an English sentence, but need to be translated into Greek.

In the exercises, translations from Greek to English are indicated by:  $G \Rightarrow E$ . Translations from English to Greek are indicated by:  $E \Rightarrow G$ .

GRAMMAR

27. In an English sentence, the function of a noun is indicated by its position and by the prepositions, e.g. *to, from, toward, by*.

SUBJECT	VERB	OBJECT	LOCATION
The Athenian	leads	the stranger	toward the river.

If we reverse the word order, we also reverse the functions:

The stranger	leads	the Athenian	toward the river.
--------------	-------	--------------	-------------------

In a Greek sentence the functions of the words are indicated by their form and by the prepositions:

SUBJECT	VERB	OBJECT	LOCATION
Ὁ Ἀθηναῖ-ος	ἄγ-ει	τὸν ξέν-ον	εἰς τὸν ποταμ-όν,
The Athenian	leads	the stranger	toward the river.

Without changing the meaning, we can say:

Τὸν ξέν-ον ὁ Ἀθηναῖ-ος ἄγ-ει εἰς τὸν ποταμ-όν.  
Τὸν ξέν-ον ἄγ-ει ὁ Ἀθηναῖ-ος εἰς τὸν ποταμ-όν.

The function of ὁ Ἀθηναῖος as subject is indicated by the form ὁ of the article and by the **ending** -ος (an *ending* is a form which at the end of a word indicates the function of the word). The function of τὸν ξένον as object is indicated by the form τόν of the article and by the **ending** -ον. If we reverse these features, we also reverse the functions:

SUBJECT	VERB	OBJECT	LOCATION
Ὁ ξέν-ος	ἄγ-ει	τὸν Ἀθηναῖ-ον	εἰς τὸν ποταμ-όν,
The stranger	leads	the Athenian	toward the river.

Without changing the meaning, we can say<sup>1</sup>:

Τὸν Ἀθηναῖ-ον ἄγ-ει ὁ ξέν-ος εἰς τὸν ποταμ-όν.  
Ἄγ-ει τὸν Ἀθηναῖ-ον εἰς τὸν ποταμ-όν ὁ ξέν-ος.

In the example sentences of this step, the **endings** are separated from the rest of the word by means of a hyphen, just as in an English grammar book, we may find: *he sing-s*. The normal forms of the words are: Ἀθηναῖος, ξένος, ἄγει.

1. However, there are various stylistic effects: practicing Greek will help you to readily perceive them.

Here are the corresponding plural forms:

SUBJECT	VERB	OBJECT	LOCATION
Οἱ Ἀθηναῖ-οι <i>The Athenians</i>	ἄγ-ουσι <i>lead</i>	τοὺς ξέν-ους <i>the strangers</i>	εἰς τὸν ποταμ-όν, <i>toward the river.</i>

Without changing the meaning, we can say:

\*Αγ-ουσι τοὺς ξέν-ους οἱ Ἀθηναῖ-οι εἰς τὸν ποταμ-όν.

The subject of οἱ Ἀθηναῖ-οι as subject is indicated by the form οἱ of the article and by the **ending** -οι. The function of τοὺς ξέν-ους as object is indicated by the form τοὺς of the article and by the **ending** -ους. If we reverse these features, we also reverse the functions:

SUBJECT	VERB	OBJECT	LOCATION
Οἱ ξέν-οι <i>The strangers</i>	ἄγ-ουσι <i>lead</i>	τοὺς Ἀθηναί-ους <i>the Athenians</i>	εἰς τὸν ποταμ-όν, <i>toward the river.</i>

Without changing the meaning, we can say:

\*Αγ-ουσι τοὺς Ἀθηναί-ους οἱ ξέν-οι εἰς τὸν ποταμ-όν.

☞ Exercise I, p. 22.

**28.** The various forms which a noun can take according to its functions within the sentence are its **cases**. In Greek, there are five cases, which are:

**A.** The **NOMINATIVE**, which is the **case** of the subject (and of the appositives, epithets, and predicates of the subject).

Ὁ καρπ-ός ἐστι καλ-ός, <i>The fruit is beautiful.</i>	Οἱ καρπ-οί εἰσι καλ-οί, <i>The fruits are beautiful.</i>
--	---

**B.** The **VOCATIVE**, which is the **case** for direct address. It is often preceded by ὦ.

ὦ φίλ-ε, (my) friend!                      ὦ θε-οί, gods!

In the plural, the vocative form is always similar to the nominative one.

**C.** The **ACCUSATIVE**, which is the **case** mostly corresponding to direct object in English grammar, and used also for appositive, epithet, and predicate forms of a term used in the accusative case.

			ACCUSATIVE	
			↓	↓
Ὁ ἄνθρωπ-ος <i>The man</i>	ἄγ-ει <i>leads</i>	τὸν ἵππ-ον, <i>the horse.</i>		
Οἱ ἄνθρωπ-οι <i>The men</i>	ἄγ-ουσι <i>lead</i>	τοὺς ἵππ-ους, <i>the horses.</i>		

The preposition εἰς followed by the accusative expresses a movement toward:

\*Αγ-ει τὸν ἵππ-ον εἰς τὸν ἀγρ-όν,      εἰς τοὺς ἀγρ-ούς,  
*He leads the horse toward the field,      toward the fields.*

## SECOND STEP

**D. The GENITIVE**, which is the case of a noun which limits a noun.

οἱ τοῦ θεοῦ λόγ-οι, *the words of the god*  
(the of the god words)

οἱ τῶν θε-ῶν λόγ-οι, *the words of the gods*  
(the of the gods words)

Note the place of the genitive: it is *inserted* between the defined noun and its article. We also can repeat the article: οἱ λόγοι οἱ τοῦ θεοῦ, (or even – although less frequently – τοῦ θεοῦ οἱ λόγοι or οἱ λόγοι τοῦ θεοῦ: without inserting the genitive form or repeating the article).

**E. The DATIVE**, which is the case indicating for whom an action is done, or for whom something exists. This is the **dative of interest**.

Ὁ ἄνθρωπ-ος θύ-ει τῷ θε-ῷ τοῖς θε-οῖς,  
*The man makes -a-sacrifice to the god; to the gods.*

Accompanied by the verb εἶναι, *to be*, the dative can be used to express possession (*to be to ... = to belong to ...*):

Ἄγρ-οὶ πολλ-οὶ εἰσι τῷ γεωργ-ῷ, *The peasant has many fields.*  
(fields numerous are to the peasant)

Ἄγρ-οὶ πολλ-οὶ εἰσι τοῖς γεωργ-οῖς, *The peasants have many fields.*  
(fields numerous are to the peasants)

However one can also say, with the verb ἔχειν, *to have*:

Ἄγρ-οὺς πολλ-οὺς ἔχ-ει ὁ γεωργ-ός, *The peasant has many fields.*

Ἄγρ-οὺς πολλ-οὺς ἔχ-ουσιν οἱ γεωργ-οί, *The peasants have many fields.*

The preposition ἐν followed by the dative denotes the place where someone or something is. This is the **locative dative**.

Ἴππ-ος ἐστὶν ἐν τῷ ἀγρ-ῷ, *There is a horse in the field.*  
(horse is in the field)

Ἴππ-οι εἰσὶν ἐν τοῖς ἀγρ-οῖς, *There are horses in the fields.*  
(horses are in the fields)

Note the way Greek expresses the English phrases *there is*, *there are*.

✎ Copy several times the Greek sentences from § 28.

When translating from English to Greek, it is necessary to be careful about the various ways to express ideas in English versus Greek.

<i>I am going to the house, to the market</i> (place to which)	→	εἰς + accusative
<i>I loan a utensil to my neighbor</i> (attribution)	→	dative
<i>I am in Athens</i> (place where)	→	ἐν + dative
<i>The "shore of the sea"</i> (noun limiting a noun)	→	genitive
<i>I drink water, wine</i> (direct object)	→	accusative
<i>Pure air, some sun would do you good</i> (subject)	→	nominative

✎ Exercise II, p. 22.

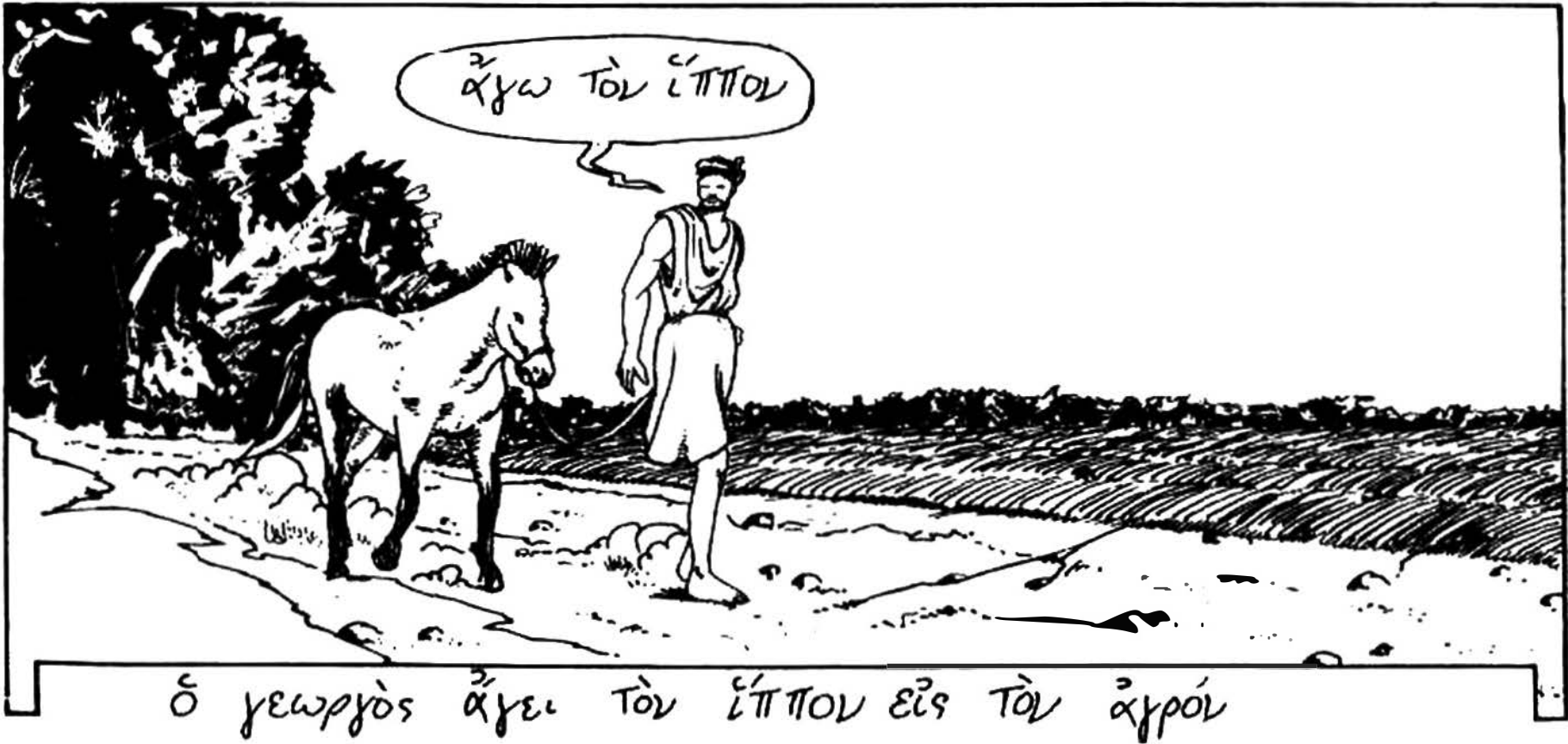
29. The set of cases indicating the functions of a noun is called a **declension**; enumerating them is **declining** that noun.

Here is the chart of the declension of masculine nouns in -ος. They are part of the type conventionally known as the “second declension”: we present you with this type first because it is the simplest.

	SINGULAR		PLURAL	
	<i>the friend</i>		<i>the friends</i>	
Nominative.	ὁ	φίλ-ος	οἱ	φίλ-οι
Vocative.		φίλ-ε		φίλ-οι
Accusative.	τὸν	φίλ-ον	τοὺς	φίλ-ους
Genitive.	τοῦ	φίλ-ου	τῶν	φίλ-ων
Dative.	τῷ	φίλ-ω	τοῖς	φίλ-οις

- N.B. a) Our indefinite articles and “partitive” forms do not have their counterpart in Greek.  
ἵππος, *a horse*    οἶνος, *some wine*    καρποί, *some fruit*
- b) A Greek article can express possession.  
ὁ ἀγρός = *the field* or *my (your, his, her) field*
- c) The use of the Greek article slightly differs from its use in English. It is usually omitted when it denotes an object that is unique in its species (ἥλιος, *the sun*) or when a word has a general meaning (ἄνθρωπος, *man* in general).
- d) The article is frequently used before a proper noun designating a person already known by the reader or the interlocutor: ὁ Ἀλέξανδρος, *Alexander*.
- e) Many adjectives are declined in the masculine form like λόγος. Those are adjectives we call “first group” adjectives, for example καλός, *beautiful*.

☞ Exercise III, p. 23.





SECOND STEP

**30.** A few forms of the **imperfective** aspect of verb παιδεύω, *I educate*<sup>2</sup> in the **active voice**.

PRESENT INDICATIVE			INFINITIVE
1 S.	παιδεύ-ω	<i>I educate</i>	παιδεύ-ειν <i>to educate</i>
3 S.	παιδεύ-ει	<i>(he, she) educates</i>	
3 P.	παιδεύ-ουσι(ν)	<i>(they) educate</i>	

**N.B.** a) At first, regarding verb study, we present you with the third person singular and plural, which are by far the most common in the texts, as well as the first person singular, which is used for citing verbs in Greek dictionaries.

b) παιδεύουσι is used before a consonant, and παιδεύουσιν before a vowel or at the end of a sentence.

c) The **imperfective** present indicative is usually called present indicative.

The **imperfective** aspect denotes an *unfinished* action. Consider the following sentence:

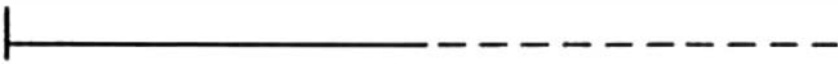
Ὁ Ἰσχύμαχος ἄγ-ει τὸν ἵπ-ον εἰς τοὺς ἀγρ-ούς,  
*Ischomachos leads his horse to the fields.*

According to the contexts, in Greek as in English, it may have two different meanings:

**A-** It may suggest to us the picture of Ischomachos<sup>3</sup> *in the process of* taking his horse to the countryside. He has already started to do so, but he has not completed his action. This is the equivalent of the English progressive form (type "I am walking").

**B-** It may mean that Ischomachos *keeps* leading his horse to the countryside. He already did it and he will do it again. In the same manner, the infinitive ἄγ-ειν denotes *to lead as being in the process of leading* or *to keep leading*.

The imperfective may be illustrated by the following diagram, where the continuous line represents what has already been accomplished, and the broken line what is in the process of being done.



☞ *Exercise IV, p. 23.*

**31.** A few forms of the verb εἰμι, *I am* (imperfective aspect).

PRESENT INDICATIVE			INFINITIVE
1 S.	εἰμι	<i>I am</i>	εἶναι <i>to be</i>
3 S.	ἐστί(ν)	<i>(he, she) is</i>	
3 P.	εἰσι(ν)	<i>(they) are</i>	

**N.B.** a) Note the absence of accent on the forms of indicative.

b) Usually, ἐστί, εἰσι are used before a consonant, and ἐστίν, εἰσι are used before a vowel or at the end of a sentence.

☞ *Study the Vocabulary, p. 21.*

*Then proceed to the translations V and VI, p. 23, then to the Basic Text, p. 24.*

2. Greek grammar books use either λύω, *I untie*, or παιδεύω as models of regular verbs. We have selected the latter because it makes certain accentuation features appear more clearly. Besides, λύω is not such a good example of a regular verb since its stem is sometimes λῦ, sometimes λῡ.

3. Character in *The Economist* by \*Xenophon.

32. Besides SINGULAR and PLURAL, Greek uses a third *number*, the DUAL: τὼ ἀνθρώπῳ, *the two men*; παιδεύ-ετον, *they educate both of them*. It denotes beings or objects forming a pair, as in *two eyes, two hands*. It is not very common. It will be studied in more details in the thirty-fourth step. The dual corresponds to English “both”.

### VOCABULARY

This first vocabulary is composed of words that you have seen in the grammar lesson or that you will find in the basic text. Thereafter, the vocabulary list will be linked to the basic texts. A perfect assimilation of the vocabulary lists will insure a rapid and efficient study.

ὁ ἄνθρωπος	the man (1)	Ἀθηναῖος	Athenian
ὁ ἵππος	the horse (2)	θύω	I sacrifice (to a god)
ὁ ἀγρός	the field (3)	ὁ καρπός	the fruit (6)
ὁ θεός	the god (4)	καλός	beautiful (7)
ὁ λόγος	the word (5)	κακός	bad (8)
	the reasoning	φίλος	friend (9)
πολλοί	many, numerous	ὁ φίλος	the friend
ἄγω	I lead	φέρω	I carry, I bring (10)
ἔχω	I have		I produce
ὁ γεωργός	the peasant	καί	and (A)

### ETYMOLOGICAL AND SEMANTIC NOTES

1. **Anthropology** is the study of the human being.
2. Hence **hippodrome**.
3. First used to denote *nature as wild and untouched*, where \*Artemis rules, as opposed to cultivated or man-made zones; later used to denote the *country*, as opposed to the city. See words like **agronomy**. Linked to Latin *ager*, *the field*.
4. **Theology** is the study of the divine domain; an **atheist** does not believe in God.
5. Or *the tale, the tradition, the fame, the maxim, the theory, the argument, the calculation*. From λόγος is derived the final suffix -λογία, -logy, which appears in scientific terms as **mineralogy**.
6. In its figurative meaning, *the result*.
7. **Calligraphy** is the art of the beautiful writing. The translation *beautiful* renders only one aspect of the word's meaning. To be καλός is also to be *a good person*. In \*Xenophon's *Socratic Memoirs*, Socrates says of a well-fitted breastplate that it is καλός.
8. Hence **cacophony**.
9. A **philanthropist** is a friend of the human species. **Philology** is the scientific study of languages and texts. The first name **Theophilus** means *God's friend*.
10. Cognate of Latin *ferre* and English *to bear*.

### GRAMMAR NOTE

A. Καί is usually found between all terms in a list and can even be found before the first term.

καὶ οἱ γεωργοὶ καὶ οἱ ἵπποι καὶ οἱ ἀγροί...  
*the peasants, the horses and the fields...*

The vocabulary lists are accompanied by:

- 1°) ETYMOLOGICAL AND SEMANTIC NOTES, which are simply to be read.
- 2°) GRAMMAR NOTES, which must be learned.

## SECOND STEP

### EXERCISES

§ 27, pp. 16-17.

I. A few sentences to translate so that you get used to identifying the function of a word (here subject or object) by observing its form.

#### Vocabulary.

<b>Nouns:</b>	ὁ ἵππος, <i>the horse</i>	ὁ ταῦρος, <i>the bull</i>	ὁ πτωχός, <i>the beggar</i>
	ὁ δοῦλος, <i>the slave</i>	ὁ τύραννος, <i>the dictator</i>	ὁ φιλόσοφος, <i>the philosopher</i>
<b>Verbs:</b>	βλέπει, <i>(he) looks at</i>	βλέπουνσι, <i>(they) look at</i>	
	ψέγει, <i>(he) criticizes</i>	ψέγουσι, <i>(they) criticize</i>	

1. Ὁ ἵππος τὸν ταῦρον βλέπει.
2. Τὸν ἵππον ὁ ταῦρος βλέπει.
3. Οἱ ἵπποι βλέπουνσι τοὺς ταύρους.
4. Βλέπουνσι τοὺς ἵππους οἱ ταῦροι.
5. Τὸν πτωχὸν ὁ δοῦλος βλέπει.
6. Ὁ πτωχὸς τὸν δοῦλον βλέπει.
7. Οἱ δοῦλοι βλέπουνσι τοὺς πτωχοὺς.
8. Οἱ πτωχοὶ βλέπουνσι τοὺς δούλους.
9. Ὁ τύραννος ψέγει τὸν φιλόσοφον.
10. Τὸν τύραννον ψέγει ὁ φιλόσοφος.
11. Οἱ τύραννοι ψέγουσι τοὺς φιλοσόφους.
12. Ψέγουσι τοὺς τυράννους οἱ φιλόσοφοι.

§ 28, pp. 17-18.

II. In the following sentences, in which case, and if necessary with which preposition, should we translate the words in *italics* into Greek?

Ex. When the *swallows* come back ...: subject → NOMINATIVE  
I am eating *an apple*: object → ACCUSATIVE  
the sky is *blue*: subject predicate → NOMINATIVE

1. *The plane trees* of the Academia were famous / in Athens. 2. *The laurel tree* is the symbol / of victory; it wards off lightning and protects the harvests. 3. *The yew tree, the peasants* / in Arcadia say, kills those who sleep in it, but we can make it harmless by driving a bronze nail into it. 4. *The fruit* / of the lotus is appreciated. 5. *Athena* gave the olive tree / to the Athenians; it is greatly valued in Greece; it is cultivated in all the countries bordering the Mediterranean sea. 6. Farmers plant maple trees / among the vines. 7. People extensively cultivate the hellebore / in Anticyra. 8. *Dionysos*, you are the god / of the vines. 9. *My brother* used to come back very tired from the gymnasium. 10. I was becoming more taciturn every day. 11. We consider you / as a hero. 12. *The little fly* harrassed the lion and made him furious. 13. Whose style do you prefer, / that of Euripides or of Sophocles? 14. *The works* / of the sculptor Phidias are perfect. 15. From where is / this man? 16. By whom has this temple been built? 17. A deer was in a bush; suddenly a hunter came. 18. It is necessary for us to work in order to survive: such is the lot of almost all men. 19. To whom does this house belong? 20. I am telling a story / to my daughter. 21. I am coming back home. 22. I give an obol / to the beggar. 23. I will sell my house / to the highest bidder.

§ 29, p. 19.

**III. Training. Decline the following words:**

N.B. In all the declension exercises (which must be done on paper) please put aside the vocative case, in order to simplify the process.

- |                               |                              |                              |
|-------------------------------|------------------------------|------------------------------|
| 1. ὁ ἵππος, <i>the horse</i>  | 3. ὁ πόνος, <i>the labor</i> | 5. ὁ νόμος, <i>the law</i>   |
| 2. ὁ φίλος, <i>the friend</i> | 4. ὁ χρόνος, <i>the time</i> | 6. μόνος, <i>only, alone</i> |

Like ὁ λόγος, all these words keep the acute accent on the same syllable in all cases.

§ 30, p. 20.

**IV. Training. Write, in the active imperfective form, the third person, present indicative and the infinitive of the following verbs:**

- |                        |                            |                           |
|------------------------|----------------------------|---------------------------|
| 1. μένω, <i>I stay</i> | 3. κωλύω, <i>I prevent</i> | 5. γινώσκω, <i>I know</i> |
| 2. λέγω, <i>I say</i>  | 4. γράφω, <i>I write</i>   | 6. διώκω, <i>I pursue</i> |

These verbs are conjugated and are accented like the verb παιδεύω: the accent is acute on the last syllable of the stem in the forms you are asked to write.

§ 31, p. 20 and vocabulary, p. 21.

If you are studying the accents, you will notice, in the sentences to translate and in the basic texts, some accentuation features which have not been explained. Please do not concern yourself with them as yet.

See p. 15, Conventional signs, for sign  $G \Rightarrow E$ .

**V.  $G \Rightarrow E$ .** 1. Ποῦ ἐστὶν ὁ γεωργός; – Ἐν τῷ ἀγρῷ ἐστὶν. 2. Οἱ τοῦ Ἀριστάρχου ἀγροὶ εἰσὶ πολλοί. 3. Πολλοὺς ἵππους ἔχω. 4. Τοῖς θεοῖς οἱ ἄνθρωποι θύουσιν. 5. Οἱ ἐμοὶ ἀγροὶ πολλοὺς καὶ καλοὺς φέρουσι καρπούς. 6. Κακοὺς φέρουσι καρπούς οἱ κακοὶ ἀγροί. 7. Πολλοὺς φίλους ὁ Ἀρίσταρχος ἔχει, καὶ φίλος εἰμὶ τῷ Ἀριστάρχῳ. 8. Ἥλιος ἐν τῷ οὐρανῷ λάμπει. 9. Λίθοι εἰσὶ πολλοὶ ἐν τοῖς ἀγροῖς. 10. Οἱ ἵπποι εἰσὶ τοῖς ἀνθρώποις χρήσιμοι. 11. Οἱ γεωργοὶ τοῖς τῶν ἀγρῶν θεοῖς θύουσιν. 12. Τοὺς φίλους στέργω καὶ τοὺς τῶν φίλων φίλους. 13. Καρπούς φέρουσιν οἱ δοῦλοι τοῖς τοῦ γεωργοῦ φίλοις. 14. Εἰς τὸν ἀγρὸν ἄγω τοὺς ἵππους.

1. ποῦ, *where?* 5. ἐμός, *mine*. 2-7. ὁ Ἀρίσταρχος, *Aristarchos*, m.p. 8. ὁ ἥλιος, *the sun*. ὁ οὐρανός, *the sky*. λάμπω, *I shine*. 9. ὁ λίθος, *the stone*. 10. χρήσιμος, *useful*. 12. στέργω, *I love, I cherish*. 13. ὁ δοῦλος, *the slave*.

**VI.  $G \Rightarrow E$ .** 1. Οἱ τοῦ ἀγγέλου λόγοι σοφοί εἰσι καὶ τοὺς Ἀθηναίους πείθουσιν. 2. Ὁ Ἀθηναῖος, δεινός εἰσιν οἱ τοῦ πολέμου κίνδυνοι. 3. Ὁ ὕπνος ἀδελφός ἐστι θανάτου. 4. Χρῦσός ἐστιν ἐν τῷ Πακτωλῷ. 5. Ὁ ἄνθρωπος ἐν τῷ κήπῳ ἔδει. 6. Χαλεπός, ὃ θεοί, ἐστὶν ὁ τῶν ἀνθρώπων βίος. 7. Ποῦ ὁ γεωργὸς σπεύδει; – εἰς τὸν ποταμὸν σπεύδει. 8. Σύμμαχοι πολλοὶ εἰσι τοῖς Ἀθηναίοις. 9. Νόμοι δίκαιοι εἰσι τῷ τῶν Ἀθηναίων δήμῳ. 10. Ἀθηναῖός εἰμι καὶ τοῖς τῶν Ἀθηναίων θεοῖς θύω.

1. ὁ ἄγγελος, *the messenger*. σοφός, *wise*. πείθω, *I persuade*. 2. δεινός, *terrible*. ὁ πόλεμος, *the war*. ὁ κίνδυνος, *the danger*. 3. ὁ ὕπνος, *the sleep*. ὁ ἀδελφός, *the brother*. ὁ θάνατος, *the death*. 4. ὁ χρῦσός, *the gold*. ὁ Πακτωλός, *the \*Pactolus*. 5. ὁ κήπος, *the garden*. ἔδω, *I sing*. 6. χαλεπός, *arduous*. ὁ βίος, *the life*. 7. ποῦ, *where to?* σπεύδω, *I hasten*. ὁ ποταμός, *the river*. 8. ὁ σύμμαχος, *the ally*. 9. ὁ νόμος, *the law*. δίκαιος, *just, fair*. ὁ δῆμος, *the people*.

SECOND STEP

BASIC TEXT

Maxims from \*Menander

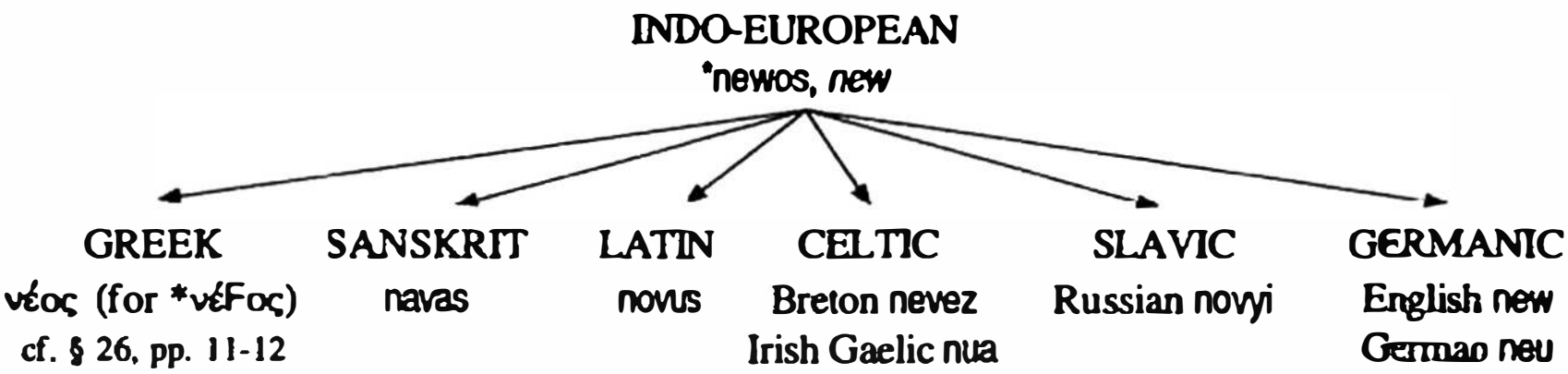
- Κακὸν φέρουσι καρπὸν οἱ κακοὶ φίλοι.  
καρπός has a figurative meaning here.
- Καλὸν φέρουσι καρπὸν οἱ σεμνοὶ τρόποι.  
σεμνός, venerable, prestigious; sometimes, serious. ὁ τρόπος, the way of being or of acting, the behavior.
- Κρίνει φίλους ὁ καιρός.  
κρίνω, I judge (with the idea of distinguishing, of separating good from evil). φίλους: § 29, N.B. c), p. 19. ὁ καιρός, the occasion, the circumstance (here occasions, circumstances in general).

The collection of maxims extracted from Menander's comedies (or attributed to Menander) belongs to a genre widespread in Antiquity: *gnomic literature*. The γνῶμαι are concise formulas denoting thoughts about life, psychological observations, and moral precepts.

A FEW LINGUISTIC NOTES

Some English words may be related to Greek in two ways:

1- They may come from an Indo-European word which produced a Greek one, and to which also correspond words in other Indo-European languages. Example:



2- They may also come from Greek, through borrowing. This is the case for the words listed in the vocabulary notes p. 21 and for many other words, often relevant to scientific terminology such as acoustic, chronic, center, problem, astronaut, athlete, cosmopolitan, ironic, poetic, philosophy, and so forth. Those words are an adaptation from Greek or have been formed upon Greek elements.

Borrowing has not always been made directly from Greek. Thus gulf (Middle English goulf), comes from French golfe, coming from Italian golfo, from Latin colpus, from Greek ὁ κόλπος.

One must also note that in the words borrowed in that way, the Greek letter υ has been transliterated by γ, under the influence of the pronunciation of this letter in Modern Greek which is [i]. Therefore ὁ τύπος, the blow or the effect of a blow, gave type in English. Please note here that there may be a certain variation between the signification of a Greek word and the one of the English corresponding word deriving from Greek.

Students interested by these questions may peruse *The American Heritage Dictionary of Indo-European Roots*, by Calvert Watkins.

Rendering of Greek proper names

Traditionally, English speaking scholars have rendered most Greek proper and geographic nouns with a corresponding Latin form. Thus Ἐφεσός is rendered as Ephesus, Διόνυσος as Dionysus. However, some nouns have been rendered differently, like Athens for example. There is no strict rule to follow in this domain. We may say Peloponnesus or Peloponnesos. In this book, when usage has imposed nouns such as Aeschylus, Cyprus, Sparta, Darius, Cyrus, Croesus, etc., we have retained the traditional Latin form. For nouns such as Μύκκος or Ἰσχομάχος, designating little known people, we have opted for one more faithful to Greek rendering: Miccos, Ischomachos.

## GRAMMAR

**33. The accent may present variations during the course of the declension.**

The so-called "*first accent*", i.e. the accent of nominative singular, is kept in the other cases if some general rules allow it<sup>1</sup>.

Consequently, in the declension we have studied, there are four accentuation types.

## Type I. First accent on the antepenult.

An acute accent cannot be kept on the antepenult, if the ending has a long vowel: cf. § 13, p. 7. It is then placed on the next to the last syllable (the penult).

(switching from antepenult to penult)

N.	ἄνθρωπος	ἄνθρωποι (§ 15, p. 8)
V.	ἄνθρωπε	ἄνθρωποι
A.	ἄνθρωπον	ἀνθρώπους
G.	ἀνθρώπου	ἀνθρώπων
D.	ἀνθρώπῳ	ἀνθρώποις

You can notice that the breathing, of course, remains in its place!

## Type II. First accent on a long penult.

The circumflex is used when the final syllable has a short vowel, and the acute when it has a long vowel: cf § 12, p. 7. The circumflex is then replaced by the acute accent.

(long accented penult: see §12, p.7)

N.	ἄθηναῖος	ἄθηναῖοι (§ 15, p. 8)
V.	ἄθηναῖε	ἄθηναῖοι
A.	ἄθηναῖον	ἄθηναίους
G.	ἄθηναίου	ἄθηναίων
D.	ἄθηναίῳ	ἄθηναίοις

## Type III. First accent on the final syllable.

If the first accent is acute on the ending, the long endings have the circumflex in the genitive and in the dative, but the acute is used in the nominative, vocative and accusative cases.

(rule of the long accented ending<sup>2</sup>)

N.	γεωργός	γεωργοί
V.	γεωργέ	γεωργοί
A.	γεωργόν	γεωργούς
G.	γεωργοῦ	γεωργῶν
D.	γεωργῷ	γεωργοῖς

## Type IV. First accent on the penult with a short vowel.

It has to be an acute accent, since a short vowel takes an acute accent only. It can be kept in all cases. Therefore it remains steady throughout the whole declension. E. g.:

ὁ ἵππος, ὁ φίλος, ὁ φίλος (§ 29, p. 19), κακολόγος, *slanderos* etc.

If you have decided to include accentuation in your study, you may check § 11-15, pp. 6-8, to better understand the accent mechanisms.

☞ *Exercise I, p. 28.*

1. In Greek vocabulary, important sets have a certain type of accent. Thus all adjectives ending in -ικός, like πολιτικός, *political*, φιλοσοφικός, *philosophical*, etc. take the accent on the final syllable.

2. This is one of the rules we announced § 14, p.7.



THIRD STEP

(Reminder) Self-taught students are not expected to memorize the notions of accentuation right now, or to do the corresponding exercises.

34. An acute accent is kept in a final syllable only:

— before a punctuation mark:

καλός. καλός, καλός; καλός·

— before a few words said *enclitic*<sup>3</sup> (εἰμι, *I am*, ἐστι, *he is*, εἰσι, *they are* belong to that category):

καλός ἐστιν καλοί εἰσιν

In all other cases, the acute accent is replaced by the grave accent, which is not pronounced. Its main function is to indicate the removal, within a sentence, of an acute accent.

καλὸς ἄνθρωπος καλοὶ ἄνθρωποι

The question about enclitics will be completed § 69, p. 60. There we will see the conditions where an enclitic takes an accent or makes a second one appear on the preceding word. You will then know the essential features and rules of accentuation.

35. Greek has three genders: masculine, feminine and neuter. Here is the model for the neuter words of the second declension.

SINGULAR			PLURAL	
N.	τὸ	δῶρ-ον, <i>the gift</i>	τὰ	δῶρ-ᾶ
V.		δῶρ-ον		δῶρ-ᾶ
A.	τὸ	δῶρ-ον	τὰ	δῶρ-ᾶ
G.	τοῦ	δώρ-ου	τῶν	δώρ-ων
D.	τῷ	δώρ-ω	τοῖς	δώρ-οις

N.B. a) Adjectives ending in -ος (adjectives of the so-called “first group”, like ἀγαθός, κακός, etc: see § 29, N.B. e), p. 19) are declined like λόγος in the masculine and like δῶρον in the neuter: καλὸν δῶρον, *a beautiful gift*.

b) All neuter forms have the same ending in the nominative, vocative and accusative cases.

c) The accent types are parallel to those of masculine forms in -ος studied § 33.

Type I: τὸ γυμνάσιον, *gymnasium* τοῦ γυμνασίου τῷ γυμνασίῳ  
τὰ γυμνάσια τῶν γυμνασίων τοῖς γυμνασίοις

Type II: τὸ δῶρον (declined above)

Type III: τὸ ζυγόν, *the yoke* τοῦ ζυγοῦ τῷ ζυγῷ  
τὰ ζυγά ιῶν ζυγῶν τοῖς ζυγοῖς

Type IV: τὸ δένδρον, *the tree* (steady accent)

☞ Exercise II, p. 28.

3. *Enclitic* in Greek means *which leans on*. It concerns words which “lean on” the preceding word, both forming a phonetic unit: this is why the enclitic words are not usually placed at the beginning of a sentence, or after a punctuation mark.



### 36. Place of the epithet adjective.

a) with no article: καλὸς ἄνθρωπος or ἄνθρωπος καλός, *a handsome man*.  
καλὸν δῶρον or δῶρον καλόν, *a beautiful gift*.

b) with article: the epithet adjective *is inserted* between the article and the noun, or is placed after the latter, with repetition of the article.

ὁ καλὸς ἄνθρωπος or ὁ ἄνθρωπος ὁ καλός, *the handsome man*.  
τὸ καλὸν δῶρον or τὸ δῶρον τὸ καλόν, *the beautiful gift*.

☞ *Exercise III, p. 28.*

37. When the **subject** is **neuter plural**, the **verb** is used at the third person singular:

Τὰ ζῶα τρέχει, *The animals are running*.

☞ *Exercise IV, p. 28.*

38. The **predicate** does not usually use any article:

Ἀπόλλων ἐστὶ τοῦ ἡλίου θεός, *Apollo is (the) god of sun light*.

39. To be concise, and especially to express a **general statement**, we can omit the article and/or the verb εἶναι:

Ἄνθρωπος ζῶον πολιτικόν, *Man is a political animal* (ARISTOTLE)

40. The **negation** (= *not*) is οὐ before a consonant, and οὐκ before a vowel (οὐχ in front of a rough breathing: § 18, p. 8).

Οὐ τρέχει, *He does not run*. Οὐκ ἄγει, *He does not lead*.

Οὐχ ἵππος εἰμί, *I am not a horse*.

☞ *Vocabulary study, then Exercises V and VI, pp. 28-29.*

*Finally Basic Text p. 29.*

## VOCABULARY

τὸ δῶρον	the gift, the present(1)	ὁ ὕπνος	the sleep (4)
τὸ ζῶον	the animal (2)	τὸ κακόν	evil, bad luck
τὸ φάρμακον	the poison (3)	δεινός	terrible (5)
	the remedy	τρέχω	I run

### ETYMOLOGICAL AND SEMANTIC NOTES

1. Linked to Latin donum, *gift*. **Theodore** = *gift from God*.

2. Applies to *the animal kingdom* in general (including mankind), as opposed to inanimate objects. According to Plato, "Everything that is part of life may be called ζῶον" (*Timaeus*, 77b). **Zoology** is the study concerning animal life.

3. Hence **pharmacy**. Any magic potion can also be called φάρμακον, or any substance used as a dyeing means or as make-up.

4. **Hypnosis** is supposed to be a kind of artificial sleep induced by suggestion.

5. The **dinosaur** was a *terrible lizard* (δεινὸς σαῦρος) in the secondary era.

### THIRD STEP

## EXERCISES

§ 33, p. 25.

**I. Training.** Write the declension of the following words (you may leave out the vocative forms):

- |                                |                              |                              |
|--------------------------------|------------------------------|------------------------------|
| 1. ὁ κίνδυνος <i>the peril</i> | 4. ὁ δοῦλος <i>the slave</i> | 7. ὁ βωμός <i>the altar</i>  |
| 2. ὁ πόλεμος <i>the war</i>    | 5. ὁ οἶκος <i>the house</i>  | 8. ὁ καπνός <i>the smoke</i> |
| 3. ὁ θάνατος <i>death</i>      | 6. ὁ φόνος <i>the murder</i> | 9. ὁ βίος <i>life</i>        |

§ 35, p. 26.

**II. Training.** Write the declension of the following words:

- |                                  |                               |                                 |
|----------------------------------|-------------------------------|---------------------------------|
| 1. τὸ φάρμακον <i>the remedy</i> | 4. τὸ κακόν <i>evil</i>       | 7. τὸ πλοῖον <i>the ship</i>    |
| 2. τὸ πρόσωπον <i>the face</i>   | 5. τὸ φυτόν <i>the plant</i>  | 8. τὸ δεῖπνον <i>the dinner</i> |
| 3. τὸ ὄργανον <i>the utensil</i> | 6. τὸ ὄπλον <i>the weapon</i> | 9. τὸ πτερόν <i>the wing</i>    |

§ 36, p. 27.

**III.** Give the possible variation for each of the following expressions:

Ex.: τὸ κακόν φάρμακον → τὸ φάρμακον τὸ κακόν      ὁ ἵππος ὁ κακός → ὁ κακός ἵππος

1. ὁ μῦθος ὁ γέλοιος, *the ridiculous fable*
2. ὁ ἀγαθὸς καρπός, *the good fruit*
3. ἐν τῷ μεγίστῳ πεδίῳ, *in the large plain* (τὸ πεδίον)
4. εἰς τὸν μακρὸν ποταμόν, *toward the long river*
5. ἐν τῷ μικρῷ χωρίῳ, *on the small property* (τὸ χωρίον)
6. ὁ λίθος ὁ ἐρυθρός, *the red stone*
7. τὸ ἱμάτιον τὸ λευκόν, *the white garment*
8. ὁ καπνὸς ὁ κοῦφος, *the light smoke*

§ 37, p. 27.

**IV.** Supply the neuter plural τὰ τέχνα, and the masculine plural οἱ ἄνθρωποι, subject of the following verbs:

παίζω, *I play* → τὰ τέχνα παίζει, οἱ ἄνθρωποι παίζουν.

- |                         |                           |                           |
|-------------------------|---------------------------|---------------------------|
| 1. ἐσθίω <i>I eat</i>   | 4. πταίρω <i>I sneeze</i> | 7. βλέπω <i>I look at</i> |
| 2. πίνω <i>I drink</i>  | 5. βαδίζω <i>I walk</i>   | 8. μανθάνω <i>I study</i> |
| 3. ψεύδω <i>I cheat</i> | 6. πίπτω <i>I fall</i>    | 9. γράφω <i>I write</i>   |

§§ 38-40, p. 27 and vocabulary p. 27.

You will notice some accentuation features in Greek sentences which have not been explained yet. Do not concern yourself about them.

**V. G ⇒ E.** (Be careful about the τὰ ζῶα τρέχει rule and about the identical forms of nominative and accusative in the neuter). 1. Πολλὰ ζῶα ἐστὶ τοῖς ἀνθρώποις φίλα. 2. Λόγον τὰ ζῶα οὐκ ἔχει. 3. Τοῖς ἀνθρώποις ἐστὶ καλὸν τῶν θεῶν δῶρον ὕπνος. 4. Ὁ κῆπος μεστός ἐστὶ ρόδων καὶ ἴων καὶ τερπνός ἐστὶ τοῖς τέκνοις. 5. Δεινὸν φάρμακόν ἐστὶ τὸ κώνειον. 6. Τὰ τῶν γεωργῶν ζῶα ἐστὶν ἐν τοῖς ἀγροῖς. 7. Οὐ ράδιά ἐστὶ τὰ τῶν δούλων ἔργα. 8. Δένδρα πολλὰ ἐστὶν ἐν τῷ πεδίῳ καὶ καρποὺς φέρει.

4. ὁ κῆπος, *the garden*. μεστός + genitive, *full of*. τὸ ρόδον, *the rose*. τὸ ἶον, *the violet*. τερπνός, *enjoyable*. τὸ τέκνον, *the child*. 5. τὸ κώνειον, *hemlock*. 7. ράδιος, *easy*. τὸ ἔργον, *the work*. ὁ δοῦλος, *the slave*. 8. τὸ δένδρον, *the tree*. τὸ πεδίον, *the plain*.

**VL** E  $\Rightarrow$  G. (think about the rule τὰ ζῷα τρέχει!).

1. The peasant's children are running to the field. 2. To men, sleep is a friend. 3. Animals do not sacrifice to the gods. 4. Many animals are running in the fields. 5. Many remedies are bad. 6. Sleep is a good remedy. 7. Small animals are nibbling on the fruit of the trees. 8. There are many violets (= many violets are) in the field. 9. The winds shake the leaves of the trees. 10. Many plants are terrible poisons.

1. the child: τὸ τέκνον. 6. good: ἀγαθός. 7. small: μικρός. I nibble on: τρώγω. the tree: τὸ δένδρον. 8. the violet: τὸ ἴον. 9. the wind: ὁ ἄνεμος. I shake: σείω. the leaf: τὸ φύλλον. 10. the plant: τὸ φυτόν.

From now on, If you are including accentuation in your study, you must apply all the accentuation rules you have learned; do not forget the accent interplay from acute to grave in the conditions indicated § 34, p. 26.

## BASIC TEXTS

### I. Maxims from Menander

1. Ἄρ' ἐστὶ θυμοῦ φάρμακον χρηστὸς λόγος.  
ἄρ' is for ἄρα, *indeed*, with elision (§ 17, p. 8).  
ὁ θυμός, *the heart* (only as the seat of thinking or feelings). χρηστός, *good*. λόγος here is the kind *speech* of a wise man or of a friend.
2. Ὕπνος δεινὸν ἀνθρώποις κακόν.  
See § 39, p. 27.
3. Ὅπλον μέγιστον τοῖς ἀνθρώποις λόγος.  
τὸ ὄπλον, *the weapon*. μέγιστος, *very large*.
4. Κοινὰ τὰ τῶν φίλων.  
κοινός, *common*. τὰ + genitive, *the [things] of ...*



Head of Hypnos (characterized by two little wings at the level of the temples). Græco-Roman Art.  
St Pierre Lapidary Museum, Vienne (Isère).  
Photo Réveillac. C.N.R.S.,  
Camille Jullian Center.

### II. The flowers-feast

Ποῦ μοι τὰ ῥόδα; ποῦ τὰ ἴα; ποῦ τὰ καλὰ σέλῖνα;  
Ταδί τὰ ῥόδα, ταδί τὰ ἴα, ταδί τὰ καλὰ σέλῖνα.

ποῦ; *where?* (supply *are*). τὸ ῥόδον, *the rose*. τὸ ἴον, *the violet*. τὸ σέλινον, *parsley*. μοι, *for me*: dative of the singular pronoun of the first person singular; this μοι is **expletive**, i.e. it is simply used to make the sentence more expressive. ταδί, *here are* (neuter plural of a demonstrative).

The ἄνθεμα (flowers-feast) takes place in the beginning of spring. The dancers are divided in two groups. Some sing first and make believe they are searching for roses, violets and parsley. The others give them some while singing the second verse.

## GRAMMAR

**41. A glance at the summarizing charts for the conjugation of verb παιδεύω (pp. 270 to 275) will give you a general idea about the Greek verb organization, which includes:**

- **four STEMS** (imperfective, future, aorist, perfect) denoting **three ASPECTS** (imperfective aspect, zero-aspect common to future and to aorist, perfect aspect).
- **six MOODS** (indicative, imperative, subjunctive, optative, infinitive and participle).
- **three VOICES** (active, passive and middle).

There are some terms that might be new to you (stems, aorist, optative, middle voice, and aspects). Throughout this book, they will be explained and will become familiar.

This step will introduce the three VOICE system. English, like Greek, uses the ACTIVE voice (*I love*) and the PASSIVE voice (*I am loved*). Greek, however, uses a MIDDLE voice besides the others. This voice underlines the subject's *implication* into the action: he acts for himself, or he implies some of himself in his action, or he undergoes the consequences of it somehow, etc.

It is only in the future and in the aorist that the middle voice has particular forms. Elsewhere, which is surprising to us, it has the same forms as the passive voice! Thus παιδεύομαι signifies either *I am educated* (passive value) or *I educate* (with middle voice value)<sup>1</sup>.

The following examples<sup>2</sup> will initiate you to the **three voice system**:

ACTIVE	πολιτεύειν,	<i>to administer or to accomplish citizen's actions</i>
MIDDLE	πολιτεύεσθαι,	<i>to invest oneself into politics</i>
PASSIVE	πολιτεύεσθαι,	<i>to be administered</i>
ACTIVE	δικάζειν	<i>to judge (as a magistrate)</i>
MIDDLE	δικάζεσθαι	<i>to sue (as a pleader)</i>
PASSIVE	δικάζεσθαι	<i>to be judged</i>
ACTIF	δανείζειν	<i>to loan (to be the agent of a loan)</i>
MIDDLE	δανείζεσθαι	<i>to borrow (to engage oneself into a loan)</i>
PASSIVE	δανείζεσθαι	<i>to be loaned</i>
ACTIF	φέρειν	<i>to bring or to take away</i>
MIDDLE	φέρεισθαι	<i>to bring or to take away for oneself</i>
PASSIVE	φέρεισθαι	<i>to be brought, to be taken away</i>

As shown in these examples, the subject of a verb used in the middle voice is more *implied in his act*, socially or psychologically, than the subject of a verb in the active voice: the latter is in a more *exterior* position in relation to his act. The middle voice is the voice of *subject's implication into the action*. Since we do not have, in English, any grammatical category corresponding to the Greek middle voice, we often find ourselves with no resource to translate the specific value of the middle voice.

Regarding a servant who unharnesses his master's horse, we will rather use the active voice: τὸν ἵππον λύει. However if the master unharnesses his horse, we will rather use the middle voice: τὸν ἵππον λύεται, for he is more personally concerned by that action. Yet we translate both sentences uniformly by *he unharnesses the horse*. The middle *seems* to us differing from active only through a slight nuance.

1. Yet a little practice is enough to avoid the confusions.

2. Which one must carefully observe, without necessarily memorizing them.

In the Greek language psychological system, that difference was more than a nuance. It was important enough to generate a specific grammatical category: the *middle* voice.

The greatest paradox from our viewpoint is that this voice for the most part uses the same forms as the passive: ὁ ἵππος λύεται, *the horse is being unharnessed*. This paradox can be explained. The subject of a passive verb is *affected* by an external action: *the soldier is wounded by the enemy*. When one implies himself in an action, one is in fact *affected* by it. The forms common to passive and to middle signify therefore that the subject is *affected* by the action, either that he undergoes it (*passive* value), or that he is implied in it one way or another (*middle* value).

42. A few forms of the **imperfective** aspect of παιδεύω in the **middle-passive**.

M = middle      P = passive

PRESENT INDICATIVE	INFINITIVE
1 S. παιδεύ-ο-μαι <i>I educate</i> (M) or <i>I am educated</i> (P)	
3 S. παιδεύ-ε-ται <i>(he, she) educates</i> (M) or <i>(he, she) is educated</i> (P)	παιδεύ-ε-σθαι <i>to educate</i> (M) or <i>to be educated</i> (P)
3 P. παιδεύ-ο-νται <i>(they) educate</i> (M) or <i>(they) are educated</i> (P)	

N. B. a) In the endings, the vowel ε/ο which is placed between the stem παιδευ- and the proper ending (-μαι, -ται, -νται, -σθαι) is the *vowel* which we call **thematic**. The forms studied here are called **thematic** forms, because they contain that vowel. The forms seen p. 20 are also thematic, but in a less clear way, since their structure has been altered through language evolution <sup>3</sup>.

One calls **athematic** forms the ones which lack that vowel ε/ο between the stem and the ending. Thus:

δύνα-μαι, *I can*; δύνα-ται, *he can*; δύνα-νται, *they can*; δύνα-σθαι, *to be able to*

One traditionally classifies Greek verbs into two groups:

- 1) Verbs with **thematic** imperfective (type παιδεύω), also called “verbs in -ω”.
- 2) Verbs with **athematic** imperfective, also called “verbs in -μι” in reference to the ending -μι in forms like δί-δω-μι, *I give*.

b) We are again presented with the values of the *imperfective aspect*, in the middle-passive forms studied here, and analyzed § 30, p.20. Thus the sentences:

Ὁ Ἰσχύμαχος ἄγει τὸν ἵππον εἰς τὸν ἀγρὸν,  
*Ischomachos leads his horse to the field* (middle voice).

Ὁ ἵππος εἰς τὸν ἀγρὸν ἄγεται,  
*The horse is led to the field* (passive voice).

can be understood, according to the context, either as an *ongoing process* or as a *present routine*.

The English present passive may also denote what is achieved (*This house is well built*). The imperfective form never has this value (which is expressed in Greek by the perfect tense).

c) A Greek verb is not always liable to be used in the three voices: thus τρέχω, *I run*, is used only in the active voice; γίγνομαι, *I become*, only in the middle voice. This is learned through practice.

☞ Exercise 1, p. 35.

3. However, thanks to historical grammar we know, for example, that παιδεύ-ουσι comes from παιδεύ-ο-ντι (kept in Doric). In that last form, we can clearly see the structure stem + thematic vowel ε/ο + ending.



FOURTH STEP

**43. A verb accent moves back as far as possible from the end of the word.** Combined with the general rules of accentuation, this unique principle, which includes only a few exceptions, determines the following accent configurations:

(Simply focus your attention on the logics understanding in reference to §§ 11-15, pp. 6-8)

A. With a long in final syllable → acute on the penult

παιδεύειν, *to educate*      λείπω, *I leave*

B. With a short in final syllable

a) Forms with more than two syllables → acute on the antepenult

παιδεύετε, *you educate*    παιδεύονται, *they are educated*: § 15, p. 8.

b) Forms with two syllables → acute or circumflex on the penult

λέγε, *speak* (imperative)    λείπε, *leave* (imperative)    λείπει, *he leaves*: §12, p.7.

☞ *Exercise II, p. 35.*

**44. Verbs with a stem ending with ᾱ, ε, ο yield to contractions.**

§§ 21-24, pp. 10-11, set forth the theory. However you are not required to linger over it. The aim is to memorize the resulting forms (printed below in larger characters), because they are the only ones used in Attic Greek. The original forms, those which contractions have transformed, are printed in smaller characters.

Type in ᾱ		Type in ε		Type in ο	
ACTIVE	INDICATIVE <i>I honor, etc.</i> 1 S. τῆμά-ω      τῆμ-ῶ 3 S. τῆμά-ει      τῆμ-ῃ 3 P. τῆμά-ουσι      τῆμ-ῶσι(ν)	INDICATIVE <i>I do, etc.</i> ποιέ-ω      ποι-ῶ ποιέ-ει      ποι-εῖ ποιέ-ουσι      ποι-οῦσι(ν)	INDICATIVE <i>I show, etc.</i> δηλό-ω      δηλ-ῶ δηλό-ει      δηλ-οῖ δηλό-ουσι      δηλ-οῦσι(ν)		
	INFINITIVE τῆμά-εν <sup>4</sup> τῆμ-ᾶν <i>to honor</i>	INFINITIVE ποιέ-εν <sup>5</sup> ποι-εῖν <i>to make or do</i>	INFINITIVE δηλό-εν <sup>5</sup> δηλ-οῦν <i>to show</i>		
MIDDLE-PASSIVE	INDICATIVE <i>I honor, etc. (M)</i> <i>or I am honored, etc. (P)</i> 1 S. τῆμά-ομαι      τῆμ-ῶμαι 3 S. τῆμά-εται      τῆμ-ᾶται 3 P. τῆμά-ονται      τῆμ-ῶνται	INDICATIVE <i>I make, etc. (M)</i> <i>or I am made, etc. (P)</i> ποιέ-ομαι      ποι-οῦμαι ποιέ-εται      ποι-εῖται ποιέ-ονται      ποι-οῦνται	INDICATIVE <i>I show, etc. (M)</i> <i>or I am shown, etc. (P)</i> δηλό-ομαι      δηλ-οῦμαι δηλό-εται      δηλ-οῦται δηλό-ονται      δηλ-οῦνται		
	INFINITIVE τῆμά-εσθαι      τῆμ-ᾶσθαι <i>to honor (M)</i> <i>or to be honored (P)</i>	INFINITIVE ποιέ-εσθαι      ποι-εῖσθαι <i>to do or make (M)</i> <i>or to be made (P)</i>	INFINITIVE δηλό-εσθαι      δηλ-οῦσθαι <i>to show (M)</i> <i>or to be shown (P)</i>		

Infinitive active forms of ποι-εῖν type and παιδεύ-ειν type are distinguished only through their accent.

One more example to illustrate the value of the middle voice:

ACTIVE    πόλεμον ποιεῖν      *to provoke a war*  
MIDDLE    πόλεμον ποιεῖσθαι      *to wage war*

4. One notes with ε a long close e (§ 4, N.B. a, p. 3). The final -ειν in the infinitive used to be -εν at the time of contractions.

#### 45. Accenting contract forms follow the types shown below:

Original forms		Contract forms
ἐτίμαε The accented vowel is not affected by the contraction	→	ἐτίμᾱ, <i>he used to honor</i> Its accent remains.
ἐτίμαόμην The accent is in the second of the contracting vowels	→	ἐτίμώμην, <i>I was honored</i> The accent is an acute on the resulting long vowel.
τίμάετε The accent is on the first of the contracting vowels	→	τίμᾱτε, <i>you (pl) honour</i> The accent is a circumflex on the resulting long vowel.

The accent of the original verbal forms can be found by applying the rule of the recessive accent going as far back up as possible (§ 43, above).

☞ Exercise III, p. 36.

46. The **agent**, which is the doer of an action expressed in the passive, takes genitive ending and is preceded preceded by the preposition ὑπό.

Σώζεται ὑπὸ τοῦ ἱατροῦ, *He is saved by the physician.*



47. Cause and means are often expressed in the dative form. This is called **instrumental dative**.

Σώζεται τοῖς τοῦ ἱατροῦ φαρμάκοις, *He is saved by the physician's remedies.*

Ὁ ἱατρὸς σώνει τοὺς ἀνθρώπους τοῖς φαρμάκοις,  
*The physician saves men by means of his remedies.*

Clearly make the distinction between agent and cause-means.

*Athens was devastated by the plague:* cause (dative)  
*Athens was saved from the plague by Hippocrates:* agent (ὑπὸ + gen.)  
*He is hated by all:* agent (ὑπὸ + gen.)  
*The garden is enclosed by a fence :* means (dative)

☞ Exercise IV, p. 36.

#### FOURTH STEP

**48.** An adjective may be used *substantively*, i.e. used in the same way as a common noun: ὁ καλός, *the handsome [boy]*; καλός, *a handsome [boy]*.

**N.B.** In the neuter, the adjective used substantively may be the equivalent of the word *thing*:

τὸ καλόν, *the nice thing*      καλόν, *a nice thing*.  
τὰ καλά, *the nice things*      καλά, *nice things*.

☞ *Vocabulary I below, Exercises V and VI, p. 37 and Basic Text I, p. 38.*

#### **49. We use infinitive:**

**A.** With impersonal verbs (καιρός ἐστι, *this is the opportunity to*; ἀνάγκη or ἀνάγκη ἐστί, *it is necessary to*; προσ-ήκει, *it is proper to*, etc.).

Φίλους ἔχειν προσήκει,      *It is proper to have friends.*  
Φίλους ἔχειν ἀνάγκη (ἐστί),      *It is necessary to have friends.*

**B.** Verbs denoting will, e.g. προσ-τάττω, *I enjoin*; ἀναγκάζω, *I force*.

Τοὺς ἄλλους ἐργάζεσθαι ἀναγκάζει. *He forces others to work.*

In προσ-τάττω and προσ-ήκει, we have separated from the rest of the word, by means of a hyphen, the element προσ- in order to show that it is a *preverb*, i.e. a verbal prefix.

**50.** In clauses with the infinitive, the predicate may agree with the term it modifies or it may take the accusative ending.

Ἐλευθέρῳ προσήκει χρηστῷ (or χρηστὸν) εἶναι τοῖς φίλοις,  
*It is proper for a free man to be good to his friends.*

**N.B.** When the predicate, in infinitive clauses, does not modify a precise term, it takes the accusative ending.

Προσήκει χρηστὸν εἶναι τοῖς φίλοις. *It is proper to be loyal towards one's friends.*

☞ *Vocabulary II, p. 35, Exercise VII, p. 38, and Basic Text II, p. 39.*

#### VOCABULARY I

ὁ καιρός	the circumstance	λύπέ-ω	I grieve, cause pain
	the opportunity	φιλέ-ω	I love
χρηστός	good (1)	νέος	young (4)
πονηρός	bad (2)	ὁ δοῦλος	the slave
γίγνομαι	I become (3)	ἐλεύθερος	free

#### ETYMOLOGICAL AND SEMANTIC NOTES

1. Most often in a moral meaning (*obliging, honest, benevolent, kind...*), but also often in the material aspect (*of a good quality, useful*).

2. Most often in the moral meaning (*nasty, deceitful, dishonest...*), but also often in the material aspect (*of a poor quality, defective...*).

3. Or, about an event, *to happen, to take place*: Πόλεμοι γίνονται. *Wars take place.*

4. Formerly νεῖος (§ 26, p. 11): in Latin *novus*, in Sanskrit *navas*, in English *new*, in German *neu*. A **neologism** is a newly introduced word.

Verbs are usually presented to you in the active voice. When a verb is given in the middle (it is here the case for γίγνομαι), it means that it is not used (or seldom used) in the active voice.

## VOCABULARY II

ὁ ξένος	the guest	εὖ	well (2)
	the stranger, the foreigner	εὖ ποιέ-ω	I do well
ἔρημος	desert (1)	or	I do good to (B)
or	empty of, deprived of (A)	δέχομαι	I receive
μέν... δέ...	on one hand... on the other hand... (C)		
ὁ μὲν... ὁ δέ...	the one... the other... (D)		

## ETYMOLOGICAL AND SEMANTIC NOTES

1. The **hermit** (ὁ ἐρημίτης) retires to pray in a deserted place. He leads there an **eremetical** life.
2. Appears as the prefix of numerous words, such as εὐφωνία, **euphony**, εὐφορία, **abundance**, hence **euphory**.

## GRAMMAR NOTES

- A. With **GENITIVE**: ἔρημος φίλων, *deprived of friends*.
- B. With **ACCUSATIVE**: εὖ ποιεῖν φίλον, *to do good to a friend*
- C. The words μέν and δέ never start a sentence, but they are almost always in the second place; it is generally useless to translate it in English.

Οἱ μὲν ἄνθρωποι θνητοὶ εἰσιν, οἱ δὲ θεοὶ ἀθάνατοι.

*Men are mortal, gods are immortal.*

- D. In this use, the forms ὁ, ἡ, οἱ, αἱ may be accented (acute or grave):

Οἱ μὲν χρηστοὶ εἰσιν, οἱ δὲ πονηροί.

*Some are good, others are nasty.*

Τοῖς μὲν οἱ θεοὶ ἀγαθοὶ εἰσι, τοῖς δ' οὐ.

*The gods are good for some, not for others.*

Please note the accent of οὐ at the end of a sentence.

## EXERCISES

§§ 41-42, pp. 30-31.

- I. Training. A. Conjugate in the forms that you know in the middle-passive (imperfective aspect) the following verbs, type παιδεύω:

1. τίκτω	<i>I engender</i>	3. κρίνω	<i>I judge</i>	5. κωλύω	<i>I prevent</i>
2. διώκω	<i>I pursue</i>	4. κελεύω	<i>I command</i>	6. πέμπω	<i>I send</i>

- B. Give as subject for the following verbs τὰ τέκνα, *the children* and οἱ ἄνθρωποι, *the men* (revision of the rule τὰ ζῶα τρέχει: § 37, p. 27).

Ex.: ἐργάζομαι, *to work* → τὰ τέκνα ἐργάζεται οἱ ἄνθρωποι ἐργάζονται

1. ἀσπάζομαι	<i>I salute</i>	3. ψεύδομαι	<i>I lie</i>	5. λούομαι	<i>I bathe myself</i>
2. πείθομαι	<i>I obey</i>	4. εὐχομαι	<i>I pray</i>	6. ἠδομαι	<i>I rejoice</i>

§ 43, p. 32.

- II. Training. According to § 43, p. 32, place the accent on the following verbal forms; do not concern yourself with their meaning:

1. ἐκρίνεσθε	3. κινδυνεύσαις	5. κρίνοντων	7. διδασκε
2. γραφονται	4. ἐβλεπε	6. λεγεται	8. λανθανεις

(Reminder) Self-taught students are not expected to memorize the notions of accentuation right now, or to do the corresponding exercises.

#### FOURTH STEP

§§ 44-45, pp. 32-33.

**III. Training. A.** Conjugate the following verbs in the active and middle-passive forms that you know (types τιμάω, ποιέω, δηλόω):

- |             |                  |          |                     |              |                  |
|-------------|------------------|----------|---------------------|--------------|------------------|
| 1. τελειτάω | <i>I finish</i>  | 4. αἰτέω | <i>I ask</i>        | 7. ἐλευθερόω | <i>I free</i>    |
| 2. ἀγαπάω   | <i>I cherish</i> | 5. φιλέω | <i>I love</i>       | 8. κακώω     | <i>I damage</i>  |
| 3. νικάω    | <i>I win</i>     | 6. λῑπέω | <i>I cause pain</i> | 9. δουλῶω    | <i>I enslave</i> |

**B.** Like in exercise I-B, give successively for the following verbs τὰ τέκνα, *the children* and οἱ ἄνθρωποι as subjects:

- |              |                       |                 |                              |
|--------------|-----------------------|-----------------|------------------------------|
| 1. σιγάω     | <i>I keep quiet</i>   | 9. νοσέω        | <i>I am sick</i>             |
| 2. γελάω     | <i>I laugh</i>        | 10. λῑπέομαι    | <i>I am grieved</i>          |
| 3. βοάω      | <i>I scream</i>       | 11. πονέω       | <i>I toil</i>                |
| 4. ἐστιάομαι | <i>I feed myself</i>  | 12. ἀφικνέομαι  | <i>I arrive</i>              |
| 5. ἀγαπάομαι | <i>I am cherished</i> | 13. ἀδικέω      | <i>I act against the law</i> |
| 6. ἀπατάομαι | <i>I am deceived</i>  | 14. στεφανόομαι | <i>I am crowned</i>          |
| 7. ὀρχέομαι  | <i>I dance</i>        | 15. ζηλόω       | <i>I envy</i>                |
| 8. λαλέω     | <i>I chat</i>         | 16. ζημιόομαι   | <i>I am punished</i>         |

**C.** Place the accent on the following verbal forms, disregarding their meaning:

- |                |             |               |             |               |             |
|----------------|-------------|---------------|-------------|---------------|-------------|
| 1. ἀγαπά-ετε   | → ἀγαπιᾶτε  | 4. μῑσε-ετε   | → μῑσειτε   | 7. ζηλό-ετε   | → ζηλουτε   |
| 2. ἀγαπα-όμεθα | → ἀγαπωμεθα | 5. μῑσε-όμεθα | → μῑσουμεθα | 8. ζηλο-όμεθα | → ζηλουμεθα |
| 3. ἀγάπα-ε     | → ἀγαπιᾶ    | 6. μῑσε-ε     | → μῑσει     | 9. ζήλο-ε     | → ζηλου     |

(Reminder) Self-taught students are not expected to memorize the notions of accentuation right now, or to do the corresponding exercises.

§§ 46-47, p. 33.

**IV.** In which case, and if necessary with which preposition, would one translate into Greek the words in *italics*?

1. The poet Philemon died *from a fit* of laughter. 2. One drives nails *with a hammer*. 3. I was accompanied by *two slaves* and armed *with a knife*. 4. *By whom* were designed the blueprints of the Parthenon? 5. One heals the demented *with hellebore*. 6. Going through Athens, we have been struck *by the animation* in the streets. 7. We feed ourselves with *bread* and *olives*. 8. The sun is hidden *by the clouds*. 9. I have sinned *by ignorance*. 10. The meal was appreciated *by the guests*. 11. For an equal volume, gold wins *in weight* over silver. 12. Sacrileges are punished *by Zeus*, who strikes them *with his thunderbolt*. 13. Socrates, in the army, distinguished himself *by his endurance*. 14. Democracies are governed *by laws*, not *by tyrants*. 15. Powerful people are often deceived *by flatterers*; *by flattering*. 16. Envious people are grieved *by others's success*. 17. Achilles was educated *by the centaur Chiron*. 18. The Persian fleet was destroyed *by the Greeks*; *by Greek triremes*. 19. The army was severely tried *by the cold weather*. 20. This place is known *by no one*. 21. He struck me *with his sword*. 22. We are loved *by all*.



## ABOUT THE SENTENCES PRESENTED IN THE EXERCISES.

Translation sentences are geared to your assimilating Greek fundamental elements through steady repetition of words and structures. It was difficult to create sentences, especially in the first lessons or steps, because of beginners' minimal knowledge of vocabulary and syntax forms. We also wanted to avoid anachronisms, such as modern or personal thoughts. Our purpose is to merely present sentences describing the atmosphere in ancient Greece: everyday life, historical events, cultural facts... Some of these facts may be shocking: for instance, slavery, women's subordinate position, constant wars and battles... However, Greek philosophers offered more humane *mores* in an otherwise harsh world: for instance their concern about ethics, friendship, gratitude, justice, respect for the elderly, and the like. We have presented this kind of thinking in the maxims, and in some texts. Therefore, a whole range of ideas and facts pertaining to ancient Greece is properly and objectively introduced in this textbook.

§ 48, p.34. Vocabulary I, p.34.

V. G  $\Rightarrow$  E. Try to vary the translation of χρηστός and of πονηρός. 1. Τοῖς πονηροῖς οὐ πολλοί εἰσι φίλοι. 2. Οἱ χρηστοὶ τοὺς πονηροὺς οὐ φιλοῦσιν. 3. Ὑπὸ τῶν πονηρῶν οἱ χρηστοὶ οὐ φιλοῦνται. 4. Πονηροῖς λόγοις λυποῦσι τοὺς ἀνθρώπους οἱ κακοί. 5. Δοῦλοί εἰσι πολλοὶ ἄνθρωποι τῶν καιρῶν. 6. Οἱ θεοὶ τιμῶνται ὑπὸ τῶν ἀνθρώπων. 7. Ποῖ οἱ καρποὶ ὑπὸ τοῦ νέου δούλου φέρονται; – Εἰς τὸν οἶκον φέρονται. 8. Ὑπὸ τοῦ δούλου θεραπεύεται ὁ ἵππος. 9. Πονηρὰ ποιοῦσιν οἱ πονηροὶ καὶ χρηστὰ οἱ χρηστοί. 10. Ὁ τυρὸς ὑπὸ μικροῦ ζώου τρώγεται. 11. Ὑπὸ τοῦ διδασκάλου παιδεύεται τὰ τέκνα. 12. Οἱ τῶν ἀγρῶν καρποὶ γίνονται καλοί. 13. Τοῖς ἀνέμοις ψύχονται οἱ ἀγροί. 14. Ἄγγελος πέμπεται ὑπὸ τῶν Ἀθηναίων εἰς τοὺς Κορινθίους. 15. Ὁ σοφὸς εὐχεται τοῖς θεοῖς πολλοὺς καὶ χρηστοὺς φίλους ἔχειν. 16. Ὁ ἄνεμος τοὺς καρποὺς κακοῖ· οἱ καρποὶ τοῖς ἀνέμοις κακοῦνται. 17. Οἱ τῶν Ἀθηναίων ἀγροὶ ὑπὸ τῶν πολεμίων δηοῦνται· οἱ πολέμιοι τοὺς τῶν Ἀθηναίων ἀγροὺς δηοῦσιν. 18. Ὁ χρηστός τοὺς φίλους φιλεῖ καὶ ὑπὸ τῶν φίλων φιλεῖται καὶ τοὺς θεοὺς τιμᾷ καὶ ὑπὸ τῶν θεῶν ἀγαπᾶται καὶ οὐδέποτε ἄδίκως δοῦλον ζημιοῖ.

7. ποῖ; where? ὁ οἶκος, the house. 8. θεραπεύω, I take care of. 10. ὁ τυρὸς, cheese. μικρός, small. τρώγω, I nibble. 11. ὁ διδάσκαλος, the teacher. τὸ τέκνον, the child. 13. ὁ ἄνεμος, the wind. ψύχω, I refresh. 14. ὁ ἄγγελος, the messenger. πέμπω, I send. Κορινθίος, Corinthian. 15. σοφός, wise. εὐχομαι, I ask through prayers. 16. ὁ ἄνεμος, the wind. κακῶω, I damage. 17. δηρόω, I devastate. πολέμιος, enemy. 18. ἀγαπάω, I cherish. οὐδέποτε, never. ἄδίκως, unjustly. ζημιόω, I punish.

VI. E  $\Rightarrow$  G. 1. The good [men] are grieved (= vexed) by their friends' misfortunes. 2. The nasty [men] are not loved by the gods. 3. The gods do not love bad [men]. 4. The free [men] have slaves. 5. The horses are led to the field (= toward the field) by the slaves. 6. The scoundrels (= the bad ones) often deceive honest people (= the good ones) by their tricks. 7. The honest people are often deceived by the scoundrels' tricks. 8. The poor slave is whipped. 9. Alexander wins over Darius. 10. Darius is vanquished by Alexander.

6-7. I deceive: ἀπατάω. often: πολλάκις. the trick: ὁ δόλος. 8. poor (unfortunate): ἄθλιος. I whip: μαστιγῶ. 9-10. \*Alexander: ὁ Ἀλέξανδρος. \*Darius: ὁ Δαρεῖος. I vanquish, win over: νικάω.

#### FOURTH STEP

§§ 49-50, p. 34. Vocabulary II, p. 35.

**VII. G ⇒ E.** 1. Ἐρημοὶ φίλων γίνονται οἱ ἄνθρωποι οἱ πονηροί. 2. Τοὺς θεοὺς τιμᾶν ἀνάγκη. 3. Τοὺς ξένους τιμᾶν καὶ εὖ δέχεσθαι προσήκει. 4. Καιρὸς ἐστὶ θύεσθαι τῷ Διονύσῳ. 5. Οὐ προσήκει τοῖς δούλοις γίνεσθαι ῥαθυμούς (or ῥαθυμοίς). 6. Ἀνθρώπῳ χρηστῷ προσήκει βοηθεῖν τοῖς φίλοις. 7. Τοῖς νέοις προσήκει εἶναι σπουδαίους (or σπουδαίοις). 8. Οἱ θεοὶ προσταίτουσι τοῖς ἀνθρώποις εἶναι φιλοξένοις (or φιλοξένους). 9. Οἱ μὲν δοῦλοί εἰσιν, οἱ δ' ἐλεύθεροι. 10. Οἱ μὲν ἄνθρωποι λόγον ἔχουσι, τὰ δ' ἄλλα ζῶα οὐκ ἔχει. 11. Ὑπὸ τῶν μὲν τιμῶνται οἱ θεοί, ὑπὸ τῶν δ' οὐ. 12. Ζῶα ἐν τοῖς ἐρήμοις ἀγρυῖς τρέχει. 13. Φιλάνθρωπον προσήκει εἶναι. 14. Τοὺς δούλους ἀναγκάζειν προσήκει γίνεσθαι φιλεργούς. 15. Ὁ τοῦ Ἀθηναίου ξένος δῶρον δέχεται καλόν. 16. Τοῖς ἐλευθέροις προσήκει εὖ ποιεῖν τοὺς δούλους. 17. Οἱ θεοὶ οὐκ ἀεὶ εὖ ποιοῦσι τοὺς ἀνθρώπους.

4. ὁ Διόνῡσος, \**Dionysus*. 5. ῥαθυμός, *lazy*. 6. βοηθέω, *I come to the rescue*. 7. σπουδαῖος, *active*. 8. φιλόξενος, *hospitable*. 10. ἄλλος, *other*. 11. Note the accent of οὐ at the end of a sentence. 13. φιλάνθρωπος, *humane*. 14. φιλεργός, *laborious*. 17. ἀεὶ, *always*.

Only the words in the vocabulary lists and those indicated in the grammar lessons must be memorized and are expected to be learned throughout the remaining of this book. It is not necessary to memorize those which are presented with exercises and basic texts in notes.

#### BASIC TEXTS

##### I. Maxims from Menander

§§ 41-48, Vocabulary I

1. Χρηστὸς πονηροῖς οὐ τιτρώσκεται λόγοις.  
τιτρώσκω, *I wound*.

2. Ἄδικον τὸ λῦπεῖν τοὺς φίλους ἐκουσίως.  
τὸ + infinitive is an expression of **neuter** gender meaning *the fact of...*  
ἄδικος, *unjust*.  
ἐκουσίως, *in purpose, voluntarily* (voluntary: ἐκούσιος. See § 55, p. 43).  
See § 39, p. 27.

3. Πολλῶν ὁ καιρὸς γίγνεται διδάσκαλος.  
πολλῶν, modifying διδάσκαλος, is neuter. ὁ διδάσκαλος, *the teacher*.  
γίγνεται is here practically the equivalent of ἐστὶ.

4. Ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος.  
ὃν, *the one who* (accusative of the relative pronoun).  
ἀποθνήσκω, *I die*. The whole clause ὃν οἱ θεοὶ φιλοῦσι is the subject of ἀποθνήσκει.  
Ancient wisdom is sometimes colored by a certain pessimism.

## II. Servitudes of a rich Athenian

§§ 49-50, Vocabulary II

\*Socrates, philosopher with moderate means, sustains that his interlocutor, the rich Kritoboulos, is to be pitied more than him.

ΣΩΚΡΑΤΗΣ. Α Πρῶτον μὲν σοι ἀνάγκη ἐστὶ θύειν πολλὰ καὶ μεγάλα. Β Ἐπειτα ξένους προσήκει σοι πολλοὺς δέχεσθαι μεγαλοπρεπῶς, Γ ἔπειτα δὲ Ἀθηναίους δειπνίζειν καὶ εὖ ποιεῖν, Δ ἢ ἔρημον συμμάχων εἶναι. Ε Ἐτι δὲ καὶ προστάττουσί σοι μεγάλα τελεῖν Ζ χορηγίας καὶ γυμνασιαρχίας καὶ τριη-  
ραρχίας καὶ εἰσφοράς.

Adapted from \*XENOPHON (*The Economist*)

METHOD TO FOLLOW. Greek capital letters placed above the lines divide the text into sentence portions. You will successively discover their meaning with the help of the corresponding notes (the sentence portions are presented with notes most of the time). Thereafter, you will review the whole text. You will train yourself to check the notes less and less, then not at all. If the text is long, do not wait until you have reached the end to review it.

This work will often require a certain amount of patience from you; yet this patience will be rewarding.

If you want to, you may write an English translation: you will then realize that the literal translation of a Greek text is generally clumsy and awkward: the expression of ideas is organized in a very different way in the two languages.

However, it is essential to be able to re-read the text easily, without calling to mind a single English word. During the course of your study in this book, you will often review the basic texts (and the translation sentences) from preceding steps. Those frequent revisions will give you a good start in the intuitive knowledge of the language. This textbook is geared to be used according to this work method: students who practice it (and who conform themselves to the whole set of suggestions given p. 15) always obtain excellent results.

It is also useful to copy and to memorize the basic texts which you like.

- A. 1. πρῶτον, *at first*. 2. σοι, *for you*. 3. μεγάλα, neuter plural of adjective μέγας, *tall* (p. 80). See § 48, N.B., p. 34. The number and the importance of sacrifices which he offers to the gods are a major element in the social role of a rich citizen.
- B. 1. ἔπειτα, *thereafter*. 2. μεγαλοπρεπῶς, *with magnificence*.
- Γ. This sentence portion always depends on προσήκει σοι. δειπνίζω, *I entertain at dinner* (verb formed upon τὸ δεῖπνον, *the dinner*).
- Δ. 1. ἢ, *or (= here or else)*. 2. ὁ σύμμαχος, *the ally*.
- Ε. 1. ἔτι δὲ καὶ, *besides*. 2. μεγάλα: see A-3. 3. The subject of προστάττουσι is "they" (= one). 3. τελέω, *I pay*.
- Ζ. These four words are accusative plural from the first declension (§ 51, p. 40). The χορηγία is the obligation for a rich citizen to serve as *chorus-leader*, i.e. to assume the expenses of one of the performances in a drama contest. The γυμνασιαρχία, (*gymnasiarchy*) is the duty to organize a torch race, which takes place during a festival in honor of fire gods (\*Hephaistus, \*Athena, \*Prometheus). The τριηραρχία is the obligation to equip a *trireme*, i.e. a battle ship, for the State. An εἰσφορά is a *spontaneous contribution* paid toward army maintenance.

GRAMMAR

51. Feminine nouns of the first declension.

Stems ending with a vowel or by ρ					Stem ending with consonant other than ρ					
SINGULAR	Type in ᾱ <i>the day</i>			Type in ᾱ/ ᾶ <i>the anchor</i>		Type in η <i>the head</i>			Type in ᾱ/ η <i>the tongue</i>	
	N.	ἡ	ἡμέρ-ᾱ	ἡ	ἄγκυρ-ᾱ	ἡ	κεφαλ-ή	ἡ	γλῶττ-ᾱ	
	V.		ἡμέρ-ᾱ		ἄγκυρ-ᾱ		κεφαλ-ή		γλῶττ-ᾱ	
	A.	τὴν	ἡμέρ-ᾱν	τὴν	ἄγκυρ-ᾱν	τὴν	κεφαλ-ήν	τὴν	γλῶττ-ᾱν	
	G.	τῆς	ἡμέρ-ᾱς	τῆς	ἄγκυρ-ᾱς	τῆς	κεφαλ-ῆς	τῆς	γλῶττ-ης	
	D.	τῇ	ἡμέρ-α	τῇ	ἄγκυρ-α	τῇ	κεφαλ-ῇ	τῇ	γλῶττ-η	
PLURAL	N.	αἱ	ἡμέρ-αι	αἱ	ἄγκυρ-αι	αἱ	κεφαλ-αί	αἱ	γλῶττ-αι	
	V.		ἡμέρ-αι		ἄγκυρ-αι		κεφαλ-αί		γλῶττ-αι	
	A.	τὰς	ἡμέρ-ᾱς	τὰς	ἄγκυρ-ᾱς	τὰς	κεφαλ-ᾱς	τὰς	γλῶττ-ᾱς	
	G.	τῶν	ἡμερ-ῶν	τῶν	ἄγκυρ-ῶν	τῶν	κεφαλ-ῶν	τῶν	γλωττ-ῶν	
	D.	ταῖς	ἡμέρ-αις	ταῖς	ἄγκυρ-αις	ταῖς	κεφαλ-αῖς	ταῖς	γλῶττ-αις	

In the plural the four types have the same endings.

You do not have to memorize the words cited as examples in N.B. below.

N. B. a) Types ἡμέρᾱ and ἄγκυρᾱ differ only by the quantity of the alpha in the nominative, vocative, and accusative singular, which entails different accentual possibilities.

b) All the nouns in the first declension have their genitive plural en -ῶν (with circumflex).

c) The words from types ἄγκυρᾱ and γλῶττᾱ recess the accent to a maximum.

d) Regarding a feminine noun in -α, it is necessary to immediately be able to classify it as the type γλῶττᾱ or as the types ἡμέρᾱ/ἄγκυρᾱ. With abstraction of final -α in order to separate the stem we observe its final consonant. Examples:

ἡ τόλμ-α, *audacity*  
ἡ μουσ-α, *the Muse*  
ἡ ἄμαξ-α, *the chariot*  
ἡ θάλαττ-α, *the sea*  
ἡ στο-ά, *the portico*  
ἡ βοήθει-α, *the rescue*  
ἡ ἑσπέρ-ᾱ, *the evening*  
ἡ θήρ-ᾱ, *the hunt*

The stem ends with a consonant other than ρ:  
it will have the endings as in type γλῶττα.

The stem ends with a vowel or with ρ:  
it will have the endings as in types ἡμέρᾱ/ἄγκυρᾱ.

e) For the rest, according to the fundamental principle of nouns accentuation, the base is the *first* accent, i.e. the accent of singular nominative, which remains in the other cases or is modified according to the principles studied § 33, p. 25 (to be reviewed; for the value of absolute final -αι in the plural nominative case, also review § 15, p. 8). The result is accent types that are parallel to those of the second declension (see § 33, p. 25):

(Reminder) Self-taught students are not expected to memorize the notions of accentuation right now, or to do the corresponding exercises

### First accent on the antepenult.

Switching from antepenult to penult (§ 33, p. 25). See ἡ ἑργῶρᾱ.

Thus the accent: ἡ θεραπαινᾱ, *the servant*; ἡ θάλαττᾱ, *the sea*; ἡ βοήθειᾱ, *the rescue*, etc.

### First accent on a long penult.

Rule of the accented long penult (§ 12, p. 7). See ἡ γλῶττᾱ.

Thus the accent: ἡ μοῦσᾱ, *the Muse*; ἡ μοῖρᾱ, *the destiny*; ἡ πεῖρᾱ, *the experience*, etc.

If the final syllable contains a long in the singular N.V.A.:

N. ἡ κρήνη, *the fountain*    A. τὴν κρήνην    G. τῆς κρήνης    D. τῇ κρήνῃ  
N. αἱ κρήναι    A. τὰς κρήνας    G. τῶν κρηνῶν    D. ταῖς κρήναις

Thus the accent: ἡ σελήνη, *the moon*; ἡ δουλείᾱ, *slavery*; ἡ ἑταίρᾱ, *the courtesan*, etc.

### First accent on the final syllable.

Rule of the long accented ending (§ 33, p. 25). See ἡ κεφαλῇ.

Thus the accent: ἡ στοᾶ, *the portico*; ἡ δραχμή, *the drachma*; ἡ ἀγορά, *the market*, etc.

Types in -ᾱ (ἄγκυρᾱ/γλῶττᾱ) are never as type III, since the accent moves back as far as possible: see above in c).

### First accent on the penult with short vowel.

The accent is stable, except in the plural genitive in -ῶν. See ἡ ἡμέρᾱ.

Thus the accent: ἡ τέχνη, *the art*; ἡ σοφίᾱ, *wisdom*; ἡ δόξᾱ, *the opinion*, etc.

☞ Exercise I, p. 46.

**52. Adjectives in -ος** (which are declined in the masculine form like λόγος and in the neuter form like δῶρον) are declined in the feminine like ἡμέρᾱ or like κεφαλῇ, according to the last letter of their stem. Those are adjectives of the so-called « **first group** ».

MASCULINE	NEUTER	FEMININE
δίκαιος, <i>just</i>	δίκαιον	δικαίᾱ
ἐχθρός, <i>enemy</i>	ἐχθρόν	ἐχθρά
ἀγαθός, <i>good</i>	ἀγαθόν	ἀγαθή

**N.B.** a) Some adjectives follow the declension of λόγος in the feminine as in the masculine. Ex.: φρόνιμος, *intelligent*, ἔρημος, *desert*, etc.

ἡ φρόνιμος δούλη, *the intelligent slave*.

This is the case for the **compound** adjectives, like ἑν-δοξ-ος, *glorious*; παρᾱ-δοξ-ος, *paradoxical* (adjectives formed upon ἡ δόξα, *the glory* or *the opinion*).

b) Regarding adjectives, the first accent is the accent of *nominative masculine singular*. In the other cases it remains or is modified according to the principles of § 33, p. 25.

The rule of genitive plural in -ῶν (see § 51, N.B., b) does not concern feminine adjectives of the first group:

ἄλλη ἡμέρᾱ, *another day*; plural genitive ἄλλων ἡμερῶν.

Accent types can be found from those principles. You could find them on your own, but, to alleviate your task, we give them to you all the same (see following page).



## FIFTH STEP

**First accent:**  
**acute on antepenult.**

Ex. μέγιστος, *very tall*.

Switching from antepenult to penult.

	MASCULINE	NEUTER	FEMININE
Sing. N.	μέγιστος	μέγιστον	μεγίστη
V.	μέγιστε	μέγιστον	μεγίστη
A.	μέγιστον	μέγιστον	μεγίστην
G.	μέγιστου		μεγίστης
D.	μεγίστῳ		μεγίστῃ
Plur. N.	μέγιστοι	μέγιστα	μέγισται
V.	μέγιστοι	μέγιστα	μέγισται
A.	μέγιστους	μέγιστα	μεγίστας
G.	μεγίστων		μεγίστων
D.	μέγιστοις		μεγίσταις

The accent is thus in: δίκαιος, *just*,  
ἐλεύθερος, *free*, and the like.

**First accent**  
**on the final syllable.**

Ex. ἀγαθός, *good*

Rule of the long accented ending.

	MASCULINE	NEUTER	FEMININE
Sing. N.	ἀγαθός	ἀγαθόν	ἀγαθή
V.	ἀγαθέ	ἀγαθόν	ἀγαθή
A.	ἀγαθόν	ἀγαθόν	ἀγαθήν
G.	ἀγαθοῦ		ἀγαθῆς
D.	ἀγαθῷ		ἀγαθῇ
Plur. N.	ἀγαθοί	ἀγαθά	ἀγαθαί
V.	ἀγαθοί	ἀγαθά	ἀγαθαί
A.	ἀγαθούς	ἀγαθά	ἀγαθάς
G.	ἀγαθῶν		ἀγαθῶν
D.	ἀγαθοῖς		ἀγαθαῖς

The accent is thus in: φοβερός, *terrible*,  
λευκός, *white*, and the like.

**First accent:**  
**circumflex on long penult.**

Ex. ἀρχαῖος, *ancient*.

Rule of long accented penult.

	MASCULINE	NEUTER	FEMININE
Sing. N.	ἀρχαῖος	ἀρχαῖον	ἀρχαῖα
V.	ἀρχαῖε	ἀρχαῖον	ἀρχαῖα
A.	ἀρχαῖον	ἀρχαῖον	ἀρχαῖαν
G.	ἀρχαίου		ἀρχαίας
D.	ἀρχαίῳ		ἀρχαίᾳ
Plur. N.	ἀρχαῖοι	ἀρχαῖα	ἀρχαῖαι
V.	ἀρχαῖοι	ἀρχαῖα	ἀρχαῖαι
A.	ἀρχαίους	ἀρχαῖα	ἀρχαῖας
G.	ἀρχαίων		ἀρχαίων
D.	ἀρχαίοις		ἀρχαίαις

The accent is thus in: σπουδαῖος, *serious*,  
δῆλος, *obvious*, and the like.

**First accent**  
**on penult with short vowel.**

Ex. μόνος, *unique*

Stable accent in all cases.

	MASCULINE	NEUTER	FEMININE
Sing. N.	μόνος	μόνον	μόνη
V.	μόνε	μόνον	μόνη
A.	μόνον	μόνον	μόνην
G.	μόνου		μόνης
D.	μόνῳ		μόνῃ
Plur. N.	μόνοι	μόνα	μόναι
V.	μόνοι	μόνα	μόναι
A.	μόνους	μόνα	μόνας
G.	μόνων		μόνων
D.	μόνοις		μόναις

The accent is thus in: νέος, *young*,  
ἄκρος, *topmost*, and the like.

53. The second declension includes a few feminine nouns: they are declined like λόγος, but the articles and the adjectives which modify them are in the feminine form.

ἡ δεινὴ νόσος, *the terrible disease*

54. The adjective agrees with the noun it modifies: it takes the same case, the same gender and the same number, but it does not always have the same ending because a noun and its adjectives are not always from the same declension. The agreement is not always rhyming !

καλὴν ἡμέραν	<i>a beautiful day</i>
λαμπρὰς τύχης	<i>a bright fate</i>
δεινὰς νόσους	<i>terrible diseases</i>
φρονίμῳ δούλῃ	<i>an intelligent slave</i>

(feminine accusative singular)
(feminine genitive singular)
(feminine accusative plural)
(feminine dative singular)

55. Formation of adverbs of manner from adjectives:

καλός	<i>beautiful</i>	καλῶς	<i>in a nice way, well</i>
ἀνδρείος	<i>courageous</i>	ἀνδρείως	<i>courageously</i>
φρόνιμος	<i>intelligent</i>	φρονίμως	<i>intelligently</i>

Those examples show how the accent of such adverbs derives from the corresponding adjective.

☞ *Exercise II, pp. 46-47.*

*Then Vocabulary I, p. 45, Exercises III to V, p. 47, and Basic Text I, p. 49.*

56. Imperfective middle-passive participle belongs to the ἀγαθός type.

MASCULINE	NEUTER	FEMININE
παιδευ-ό-μενος	παιδευ-ό-μενον	παιδευ-ο-μένη
<i>educating (middle) or being educated (passive)</i>		
The accent is like in μέγιστος, p. 42.		

57. Imperfective middle-passive participle of contracted verbs.

τίμα-ω, <i>I honor</i>	ποιέ-ω, <i>I do</i>	δηλό-ω, <i>I show</i>
<i>honoring (M)</i> <i>or being honored (P)</i>	<i>doing (M)</i> <i>or being done (P)</i>	<i>showing (M)</i> <i>or being shown (P)</i>
MASCULINE	MASCULINE	MASCULINE
τίμα-όμενος τίμ-ώμενος	ποιε-όμενος ποι-ούμενος	δηλο-όμενος δηλ-ούμενος
NEUTER	NEUTER	NEUTER
τίμα-όμενον τίμ-ώμενον	ποιε-όμενον ποι-ούμενον	δηλο-όμενον δηλ-ούμενον
FEMININE	FEMININE	FEMININE
τίμα-ομένη τίμ-ωμένη	ποιε-ομένη ποι-ουμένη	δηλο-ομένη δηλ-ουμένη

Because of contractions, the type in ε and the type in ο have similar endings here.

58. A. Greek participle can bring an explanation to the sentence. It can be then the equivalent of a gerund<sup>1</sup> or of a relative clause, and it can also, according to the context, denote a circumstance of time, cause, condition, or opposition. It is called the **explicative** participle.

Ex. 1                   Οἱ δοῦλοι τὴν γῆν ἐργαζόμενοι κάμνουσιν.  
                            *The slaves, who till the soil, get tired.*  
                            (οr *The slaves, when, while, because, if, they till the soil, get tired.*)

Ex. 2                   Ἡ ἡμετέρᾳ γῇ εὖ θεραπευομένη πολλὰ φέρει.  
                            *Our soil, well kept, (οr which is well kept, when one takes good care of it, because one takes good care of it, if one takes good care of it), produces much.*

Ex. 3 Ἐν ἀγρῷ εὖ θεραπευμένῳ ὑπὸ τοῦ γεωργοῦ πολλοὶ γίνονται οἱ καρποί.  
                            *In a field well kept by the peasant, fruit is abundant.*

1. In English, *loved, loving* are participles; *by loving* is a gerund.

## FIFTH STEP

Examples with opposition value:

Ex. 4 Πολλὰ ἐργαζόμενος οὐ κάμνω, *Working hard (= although I work a lot), I do not get tired.*

Ex. 5 Ἡ ἡμετέρᾳ γῇ εὖ θεραπευομένη οὐ πολλὰ φέρει, *Our soil, although well kept, (or despite the cares that one brings to it), does not produce much.*

**B. It also can define an individual or a category through denoting a specific feature: the participle is then used with an epithet adjective (§ 36, p. 27), while inserting or repeating the article. This is called the **determinative participle****

Ex. 6 οἱ ἐργαζόμενοι ἄνθρωποι or οἱ ἄνθρωποι οἱ ἐργαζόμενοι,  
*Men who work (as opposed to those who do not work).*

Ex. 7 Οἱ τὴν γῆν ἐργαζόμενοι δοῦλοι (or οἱ δοῦλοι οἱ τὴν γῆν ἐργαζόμενοι) κάμνουσι,  
*The slaves who work the soil get tired (but not the others).*

Ex. 8 Οὐ θαυμάζω τοὺς ἀνθρώπους τοὺς λίαν ἐργαζομένους,  
*I do not have admiration for people who work too much*

You will note, while observing the above examples (in A as in B), that the participle thus used agrees, just like adjectives, with the noun to which it brings a precision (it takes the same gender, same number, same case). Thus in example 1, ἐργαζόμενοι is nominative masculine plural because οἱ δοῦλοι is a nominative masculine plural. In example 4, ἐργαζόμενος is nominative singular because it brings a precision to the singular nominative implied as subject in κάμνω.

**C. The participle can also denote *the one who, that which*, etc, and can even become the equivalent of a substantive (substantivized participle):**

ὁ ἐργαζόμενος, *the one who works, the worker.*  
ἡ ἐργαζομένη, *the (woman) who works, the (she) worker*  
With no article: ἐργαζόμενος, *someone who works, a worker, etc.*

The participle thus used can on the one hand, like any verbal form, receive objects, adverbs, etc. On the other hand, like any declinable form, it can fill in the various functions in the sentence as indicated by the cases:

We look at ..... τοὺς ἐν τοῖς ἀγροῖς ἀνδρείως ἐργαζομένους.  
*those who work courageously in the fields.*

We admire the efforts..... τῶν ἐν τοῖς ἀγροῖς ἀνδρείως ἐργαζομένων.  
*of those who work courageously in the fields.*

Which salary will be paid... τοῖς ἐν τοῖς ἀγροῖς ἀνδρείως ἐργαζομένοις;  
*to those who work courageously in the fields?*

We will later examine (§ 66, p. 59) the problem of the negation of the participle.

The last three examples are inspired by the theme of the laborious peasant, familiar to Greece: thus in *Works and Days*, by the peasant poet Hesiod, who lived in Boeotia in the 8th c. B.C., and who felt his poetic vocation while he was watching his flocks.

☞ *Vocabulary II, p. 46, Exercises VI to VIII, p. 48.*  
*and Basic Text II, p. 49.*

## VOCABULARY I

ἡ ἡμέρᾱ	the day (1)	ἡ γλῶττα	the tongue, the language (4)
ἡ αἰτίᾱ	the cause	μέγιστος	very tall, big, large
αἴτιος	causing	ὁ ἰατρός	the physician (5)
αἰτιά-ομαι	I accuse	ἰά-ομαι	I heal
ἡ κεφαλὴ	the head (2)	ἡ νόσος	the disease
ἡ ὀργή	anger	νοσέ-ω	I am sick (B)
ὀργίζομαι	I get angry (A)	ἀγαθός	good, kind (6)
ἡ λύπη	the sorrow,	λαμπρός	bright, famous (7)
ἡ τύχη	chance, fortune	τίκτω	I engender
ἡ ἀνάγκη	necessity (3)	πίπτω	I fall

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Is **ephemeral** anything that lasts only a day.
2. In the skull is the **encephalon** (τὸ ἐγκέφαλον).
3. You already know ἀναγκάζω, *I force*. The meaning of *necessity* in ἀνάγκη must be the result of a weakening of the primitive meaning, because in the other Indo-European languages the words which are linked to it mean death.
4. Γλῶσσα in Ionian and in the koine. A **glossary** is a gathering of **glosses**, i.e. explanations of difficult terms.
5. The **psychiatrist** is the physician of the ψυχή (i. e. of the soul).
6. Hence the name **Agatha**. Note καλὸς κάγαθος (= καλὸς καὶ ἀγαθός: § 16, p. 8), *noble* (first socially, then morally): usual expression denoting *a good person*.
7. Linked to ἡ λαμπάς, *the lamp* (genitive λαμπάδος: third declension; cf. p. 50).

## GRAMMAR NOTES

A. With DATIVE:

Φίλῳ ὀργίζομαι, *I am angry at a friend*.

B. Note the phrase:

Νόσον δεινὴν νοσῶ, *I suffer (from) a terrible disease*.

The method which is offered to you is a method through a conscious and gentle immersion. Do not take the translation sentences and the basic texts as a simple choice of exercises. You must cover them all ! You will easily unravel them if you have focused your efforts on the acquisition of Greek words: those found in the vocabulary lists and those which are given in grammar lessons. Some notes explain the terms which are not part of this basic vocabulary: people who have gotten acquainted with them are freed from any fastidious research in the lexicon, and progress rapidly.

The essential is to read and reread tirelessly the Basic Texts and the G ⇒ E exercises: you can do such exercise on the bus, or in a waiting room, etc. In that manner the main structures of morphology and syntax along with the 700 words or so of the basic vocabulary will stick in your mind without any trouble. In addition you will be familiarized, without any specific memorization effort, with an important number of other widely used words.

## FIFTH STEP

### VOCABULARY II

ἡ γῆ	the earth, soil (1) (A)	πλεῖστοι	very numerous (D)
τὸ ἔργον	the work (2)	πολλάκις	often
ἐργάζομαι	I work	ἐνίστε	sometimes
ἡ γεωργία	agriculture	θεραπεύω	I take care of, I honor (5)
τὸ πρόβατον	sheep (3)	δια-φθείρω	I destroy, I corrupt
ἄλλος	other (4) (B)	τρέφω	I feed, I raise
φρόνιμος	intelligent (C)	γάρ	indeed, in fact (E)

#### ETYMOLOGICAL AND SEMANTIC NOTES

1. The prefix **geo-** indicates the idea of earth: **geography, geology**, etc. Geometry was born from the land-measuring in Egypt: it was the art of *measuring* (μετρεῖν) properties. Regarding all boundary questions one resorts to an expert **geometrician**. In Astronomy, the **apogee** of a celestial body is the point of its orbit where it is the farthest away *from* (ἀπό) the Earth.

2. See § 26, p. 11; τὸ ἔργον denotes either the action of working, or the accomplished work or the object that has been made (e.g. a statue). Often opposed to λόγος: λόγῳ μὲν... ἔργῳ δέ..., *in words..., but in reality...* Ἡ ἐνέργεια, *energy*. In Physics, erg is a work unit.

3. More precisely *the head of small cattle* (sheep or goats).

4. Cognate of Latin *allus* (same meaning).

5. It also means: *to provide, foster, worship, cultivate*. Hence **therapeutic**.

#### GRAMMAR NOTES

A. Circumflex in all cases ! Used mostly in the singular.

B. Is declined like ἀγαθός, except the form ἄλλο of N.V.A. singular neuter.

C. See § 52, N.B., a), p. 41.

D. Οἱ πλεῖστοι, *most people*; τὰ πλεῖστα, *most things* (§ 48, p. 34).

E. Is used to link sentences. Is never placed at the beginning of a sentence. Yet a sentence often starts with καὶ γάρ, *indeed*.

### EXERCISES

§ 51, pp. 40-41.

**I. Training.** Write the plural genitive of the following words (circumflex on the ending), then their complete declension. For each word, note well: 1) Its declension type (ᾱ, ᾱ/ᾱ, η, ᾱ/η) 2) Its accent type (p. 42).

1. ἡ σκιά	<i>the shade</i>	5. ἡ δαπάνη	<i>the expense</i>
2. ἡ στρατιά	<i>the army</i>	6. ἡ πηγή	<i>the source</i>
3. ἡ σφαῖρα	<i>the sphere</i>	7. ἡ τράπεζα	<i>the table</i>
4. ἡ ἀλήθεια	<i>the truth</i>	8. ἡ μέλιττα	<i>the bee</i>

§§ 52-55, pp. 41-43.

**II. Training. A.** Form the nominative feminine singular of the following adjectives (§ 52):

Ex.: ισχυρός *strong* → ισχυρά βέβαιος *stable* → βεβαία  
φαῦλος *mediocre* → φαύλη

Think about the accent changes due to the switching of -ος for a long -ᾱ or -η.

1. ἐλεύθερος	<i>free</i>	4. βέβαιος	<i>stable</i>	7. ἕτερος	<i>different</i>
2. κακός	<i>bad</i>	5. θερμός	<i>hot</i>	8. σπουδαῖος	<i>active</i>
3. νέος	<i>new</i>	6. λαμπρός	<i>bright</i>	9. δίκαιος	<i>just, fair</i>



## B. Decline the following expressions (§§ 53-54):

- |                  |                              |                    |                      |
|------------------|------------------------------|--------------------|----------------------|
| 1- ἡ καλὴ χώρα   | <i>the beautiful country</i> | 3- ἡ μῦκρά μέλιττα | <i>the small bee</i> |
| 2- ἡ κακὴ γλῶττα | <i>the bad tongue</i>        | 4- ἡ μακρὰ ὁδός    | <i>the long road</i> |

## C. Form the adverbs corresponding to adjectives from A. (§ 55).

Vocabulary I, p. 45.

III. G ⇒ E. 1. Πολλοὶ ἐν τοῖς κακοῖς τὴν τύχην αἰτιῶνται. 2. Ὁ μὲν ἀγαθὸς ἰατρὸς καλῶς ἰᾶται πολλὰς νόσους, ὁ δὲ κακὸς ἰατρὸς θεραπεύει κακῶς. 3. Ὑπνος ἀγαθὸς πολλὰς ἰᾶται νόσους. 4. Πολλῶν λυπῶν αἰτιαί εἰσιν αἱ πονηραὶ γλῶτται. 5. Ἡ ὀργὴ αἰτία ἐστὶ μεγίστων κακῶν, ᾧ φίλε (οἱ ἡ ὀργὴ μέγιστα τίκτει κακά). 6. Δεινὰς νόσους νοσοῦσι πολλοὶ ἄνθρωποι. 7. Φίλους ἔχω λαμπροὺς καὶ ξένους πολλοὺς λαμπρῶς δέχομαι. 8. Οἱ καρποὶ πίπτουσιν. 9. Ταῖς γλώτταις ποιοῦσιν οἱ ἄνθρωποι καὶ πολλὰ ἀγαθὰ καὶ πολλὰ κακά. 10. Φοβοῦνται οἱ ἄνθρωποι τὰς τῶν θεῶν ὀργάς· ὀργίζονται γὰρ ἐνίοτε δεινῶς οἱ θεοὶ τοῖς ἀνθρώποις.

2. θεραπεύω, *I heal, take care of*. 10. φοβέομαι, *I fear*. ἐνίοτε, *sometimes*.

IV. E ⇒ G. 1. The day is beautiful; the days are beautiful. 2. [The] anger is not a good thing (§ 48, N.B., p. 34). 3. He has a very large field; they have very large fields. 4. The Athenians' language (= tongue) is a beautiful language and it is loved by many young [people]. 5. The physician's remedies heal the diseases; the physicians heal [the] diseases. 6. Men's diseases (= of the men the diseases) are taken care of by [the] physicians; they heal [the] diseases by means of remedies. 7. The good physician has numerous friends; the good physician has numerous remedies. 8. My friends' sorrows are very great (= the sorrows of my friends); my friend has very great sorrows. 9. The slave gets angry at the physician.

6. I take care of: θεραπεύω. 8. my: translate by a simple article (see § 29, N.B. b, p. 19).

V. G ⇒ E. 1. Ἡ μὲν δόξα ἐστὶ τῆς ἀρετῆς σκιά, ὁ δὲ πόνος ἐστὶ τῆς ἐπιστήμης ῥίζα. 2. Ὑπὸ τῶν ἀραχνῶν ἐσθίονται αἱ μυῖαι. 3. Ἡ μὲν σελήνη ἐν τῷ οὐρανῷ λάμπει, ὁ δ' ἄνεμος τὰ τῶν ἐλαιῶν φύλλα σείει, τῆς δὲ θαλάττης ἀκούεται ὁ φλοῖστος. 4. Εἰς τὴν θάλατταν ῥίπτεται ἡ τοῦ πλοίου ἄγκυρα. 5. Ἡ τράπεζα μεστή ἐστὶ καρπῶν. 6. Ὑπὸ τῆς θεραπαίνης κλείεται ἡ τῆς οἰκίας θύρα. 7. Πῶς οἱ ἄνθρωποι τοὺς θεοὺς καὶ τὰς θεὰς ἰλάσκονται; — Εὐχαῖς καὶ θυσίαις. 8. Τῇ αὔρᾳ ὑποσεύεται ἡ τῆς Ἀφροδίτης κόμη. 9. Ποῦ εἰσιν αἱ παρθένοι; — Αἱ παρθένοι εἰσὶν ἐν τῇ ἀμπέλῳ. 10. Πολλαὶ εἰσι νῆσοι ἐν τῇ θαλάττῃ.

1. ἡ δόξα, *the glory*. ἡ ἀρετή, *the virtue*. ἡ σκιά, *the shade*. ὁ πόνος, *the labor*. ἡ ἐπιστήμη, *science*. ἡ ῥίζα, *the root*. 2. ἡ ἀράχνη, *the spider*. ἐσθίω, *I eat*. ἡ μυῖα, *the fly*. 3. ἡ σελήνη, *the moon*. ὁ οὐρανός, *the sky*. λάμπω, *I shine*. ὁ ἄνεμος, *the wind*. ἡ ἐλαία, *the olive tree*. τὸ φύλλον, *the leaf*. σείω, *I shake*. ὁ φλοῖστος, *the sound of waves*. ἡ θάλαττα, *the sea*. ἀκούω, *I hear*. 4. ῥίπτω, *I throw*. τὸ πλοῖον, *the ship*. 5. ἡ τράπεζα, *the table*. μεστός + genitive, *full*. 6. ἡ θεραπαίνα, *the maid*. κλείω, *I close*. ἡ οἰκία, *the house*. ἡ θύρα, *the door*. 7. πῶς; *how?* ἡ εὐχή, *the prayer*. ἡ θυσία, *the sacrifice*. ἡ θεά, *the goddess*. ἰλάσκομαι, *I gain*. 8. ἡ αὔρα, *the breeze*. ὑπο-σεύω, *I shake slightly*. ἡ Ἀφροδίτη, *\*Aphrodite, goddess of love*. ἡ κόμη, *the hair*. 9. ποῦ; *where?* ἡ παρθένα, *the maiden*. ἡ ἀμπέλος, *the vine*. 10. ἡ νῆσος, *the island*. ἡ θάλαττα, *the sea*.

## FIFTH STEP

§§ 56-58, pp 43-44. Vocabulary II, p. 46.

**VI. Training.** Form the nominative (masculine, feminine and neuter) singular of participle present middle-passive of the following verbs:

1. ἐργάζομαι <i>I work</i>	5. λυπέ-ω <i>I cause pain</i>	9. αἰτέ-ω <i>I ask</i>
2. θεραπεύω <i>I take care of</i>	6. φιλέ-ω <i>I love</i>	10. νικά-ω <i>I vanquish</i>
3. τρέφω <i>I feed</i>	7. ἰά-ομαι <i>I heal</i>	11. ζημιό-ω <i>I punish</i>
4. δια-φθείρω <i>I corrupt</i>	8. αἰτιά-ομαι <i>I accuse</i>	12. στεφανό-ω <i>I crown</i>

**VII. G ⇒ E.** 1. Πρόβατα εὖ τρεφόμενα καὶ καλῶς θεραπευόμενα οὐ πολλάκις ταῖς νόσοις διαφθείρεται. 2. Γῇ εὖ θεραπευομένη καρπούς πλείστους φέρει. 3. Ὑπὸ τῶν θεῶν φιλούμενος καὶ ὑπὸ τῶν ἄλλων Ἀθηναίων τιμώμενος καὶ παρὰ τῶν ξένων δῶρα πλείστα δεχόμενος, ἀγαθὴν ἔχω τύχην. 4. Τοῖς ἔργοις οἱ γεωργοὶ εὖ ποιοῦσι τοὺς ἄλλους ἀνθρώπους· ἀγαθὰ γὰρ πλείστα φέρει ἡ γεωργία τοῖς ἀνθρώποις. 5. Ἀρότροις ἐργάζονται οἱ γεωργοὶ τὴν γῆν. 6. Ὁ μὲν ἰατρός τὰς νόσους θεραπεύει, ὁ δὲ γεωργὸς τὴν γῆν ἐργάζεται καὶ θεραπεύει τὰ πρόβατα. 7. Δεινὸν ἐνίοθ' αἱ χάλασαι τοῖς τὴν γῆν ἐργαζομένοις· χαλάσαις γὰρ ἐνίοτε διαφθείρεται ἐν τοῖς ἀγροῖς πλείστα. 8. Οἱ φρόνιμοι τοὺς θεοὺς θεραπεύουσιν. 9. Ἀνάγκη ἐστὶ πολλάκις τοῖς δούλοις εἶναι πανούργους (or πανούργοις).

3. παρά + genitive, *in behalf of*. 5. τὸ ἄροτρον, *the swing-plough*, ancestor of the *plough*. 7. δεινόν: § 48, N.B., p. 34. Verb εἶναι is implied: § 39, p. 27. ἐνίοθ': §§ 17-18, p. 8. ἡ χάλασα, *the hail*. 9. πανούργος, *crafty*.

**VIII. E ⇒ G.** 1. [The] jaundice is not a terrible disease for those who are taken care of by a good physician (= for the ones by a good physician taken care of). 2. The fruit which the slave brings (= the fruit (s) the [ones] by the slave brought) are beautiful. 3. It is not proper to get angry at the slaves who work well (= the slaves the [ones] well working). 4. The soil is taken care of by (the) peasants. 5. The soil is fed by the rains. 6. The men make (middle voice) garments with the wool from (= of) the sheep (pl.). 7. Much fruit (pl.) fall in the fields which are devastated by hail (= in the fields the (pl) by the hail destroyed).

1. jaundice: ὁ ἰκτερός. 5. the rain: ὁ ὄμβρος. 6. the garment: τὸ ἱμάτιον. wool: τὸ ἔριον. 7. hail: ἡ χάλασα.

**If you can use a tape recorder:** record the translation sentences and the basic texts, while emphasizing the accented syllables, the "breathings" of consonants θ and χ, the rough breathing, the long or short feature of vowels η and ω, while keeping in mind § 7, p. 4. Then from time to time listen to those tapes, sometimes carefully, sometimes more absent-mindedly, while doing other things: a work of assimilation will take place in your subconscious mind. You will have used auditive memory and passive memory. These tapes can also be used for dictation purposes, followed by a thorough checking with the manual.

## BASIC TEXTS

I. *Maxims from Menander*

§§ 51-55, Vocabulary I

1. Ἡ γλῶττα πολλῶν ἐστὶν αἰτίᾱ κακῶν.
2. Μέγιστον ὀργῆς ἐστὶ φάρμακον λόγος.
3. Λύπης ἱατρός ἐστὶν ἀνθρώποις λόγος.
4. Λῦπαι τοῖς ἀνθρώποις τίκτουσι νόσον.
5. Ὑπερηφανίᾱ μέγιστον ἀνθρώποις κακόν.  
ἡ ὑπερηφανίᾱ, *pride*.
6. Ὀργὴ δὲ πολλοὺς δρᾶν ἀναγκάζει κακόν.  
δράω, *I do, I act*.
7. Ἀνθρωπίνως δεῖ τὰς τύχᾱς φέρειν, ξένε.  
ἀνθρωπίνως, *in a manner worthy of a man*. In the plural, αἱ τύχαι often denotes *the events, the vicissitudes of fortune*. δεῖ, *it is necessary*.
8. Ὡς εὐκόλως πίπτουσιν αἱ λαμπραὶ τύχαι.  
ὡς εὐκόλως, *how easily!* (εὐκολος, *easy*).

II. *Talk about agriculture*

§§ 56-58, Vocabulary II

ΚΡΙΤΟΒΟΥΛΟΣ- Α Τῆς γεωργίᾱς τὰ πλεῖστα ἐστὶν ἀνθρώπῳ ἀδύνατα προνοεῖν. Β Καὶ γὰρ χάλασαι καὶ ὄμβροι ἐξαίσιοι καὶ ἄλλα πολλάκις τὰ καλῶς πεποιημένα ἀφαιροῦνται. Γ Καὶ πρόβατα ἐνίοτε καλῶς τρεφόμενα ἢ νόσος διαφθείρει.

ΣΩΚΡΑΤΗΣ- Δ Οἱ δὲ θεοὶ κύριοί εἰσι τῶν ἐν τῇ γεωργίᾳ. Ε Περὶ οὖν τῶν γεωργικῶν προσήκει τοὺς θεοὺς ἱλάσκεσθαι. Ζ Οἱ γὰρ φρόνιμοι καὶ ὑπὲρ τῶν καρπῶν καὶ τῶν ἵππων καὶ τῶν προβάτων τοὺς θεοὺς θεραπεύουσιν.

Adapted from XENOPHON (*The Economist*)

- A. 1. ἀδύνατος + infinitive, *incapable of or impossible to...* 2. προ-νοέω, *I forecast*.
- B. 1. ἡ χάλασα, *hail*. 2. ὁ ὄμβρος, *the rain*. 3. ἐξαίσιος, *fatal*. 4. πεποιημένος, *done* (perfect passive participle of ποίεω). 5. ἀφ-αιρέομαι, *I remove, I destroy*. The subject of ἀφαιροῦνται is the whole phrase χάλασαι καὶ ὄμβροι ἐξαίσιοι καὶ ἄλλα.
- Δ. 1. κύριος + genitive, *master of...* 2. τὰ ἐν τῇ γεωργίᾳ, *the (things which are) in agriculture, agriculture*.
- Ε. 1. περί + genitive, *about...* 2. οὖν, *therefore*. 3. γεωργικός, *agricultural*: § 48, N.B., p. 34. 4. ἱλάσκομαι, *I make favorable* (through prayers and sacrifices).
- Ζ. 1. καὶ... καὶ... καὶ...: see vocabulary p. 21 (grammar note). 2. ὑπὲρ + genitive, *for, in one's interest*.

GRAMMAR

59. The third declension. Basic types.

MASCULINE and FEMININE					NEUTER		
SINGULAR	<i>the crow</i>		<i>the hope</i>		<i>the body</i>		
	N.	ὁ	κόραξ	ἡ	ἐλπίς	N.V.	(τὸ) σῶμα
	A.	τὸν	κόρακ-ᾱ	τὴν	ἐλπίδ-ᾱ	A.	τὸ σῶμα
	G.	τοῦ	κόρακ-ος	τῆς	ἐλπίδ-ος	G.	τοῦ σώματ-ος
	D.	τῷ	κόρακ-ι	τῇ	ἐλπίδ-ι	D.	τῷ σώματ-ι
PLURAL	N.V.	(οἱ)	κόρακ-ες	(αἱ)	ἐλπίδ-ες	N.V.	(τὰ) σώματ-ᾱ
	A.	τοὺς	κόρακ-ᾱς	τὰς	ἐλπίδ-ᾱς	A.	τὰ σώματ-ᾱ
	G.	τῶν	κοράκ-ων	τῶν	ἐλπίδ-ων	G.	τῶν σωμάτ-ων
	D.	τοῖς	κόραξι(ν)	ταῖς	ἐλπίσι(ν)	D.	τοῖς σώμασι(ν)

N. B. a) We say ὦ κόραξ, and ὦ ἐλπί. Vocative masculine and feminine pertaining to this type present a few problems. We will not study them in detail.

b) The words of this declension have various singular nominative forms. When we mention them, we provide the nominative and genitive singular: by removing the ending -ος, from the latter we obtain the stem which the other cases are built upon.

Example: ὁ κόραξ, κόρακος: stem κόρακ-  
We simply write: ὁ κόραξ, -ακος, for abbreviation purposes.

Generally, we mention the genitive case in its shortened form each time the whole declension of a word cannot be known merely from the nominative case.

c) The neuter words do not have endings in the N.V.A. singular. That form is therefore reduced to the stem pure and simple. Yet a Greek word can only end with a vowel or with ν, ρ, ς (or ξ, ψ). Any other consonant disappears in final position. That explains σῶμα instead of σῶματ-.

60. In the dative plural, when the final consonant of the stem is in contact with σ from the ending -σι, phonetic alterations take place.

RULES		EXAMPLES
γ, κ, χ + σ	→ ξ	ὁ κόραξ, -ακος, <i>the crow</i> Dat. plur. τοῖς κόραξι (for *κόρακ-σι)
β, π, φ + σ	→ ψ	ἡ φλέψι, φλεβός, <i>the vein</i> Dat. plur. ταῖς φλεψί (for *φλεβ-σί)
δ, τ, θ, ν + σ	→ σ	τὸ σῶμα, -ατος, <i>the body</i> Dat. plur. τοῖς σώμασι (for *σώματ-σι) ὁ χειμών, -ῶνος, <i>the storm</i> Dat. plur. τοῖς χειμῶσι (for *χειμῶν-σι)

See § 25, p. 11.

When a Greek word is presented as in the form indicated in N.B. b) in § 59: the nominative followed by the abbreviated mention of the genitive form, it is important to be able to retrieve the complete genitive form. By removing from it the ending -ος, we obtain the stem which the other cases are built upon.

ἡ πατρίς, -ίδος	<i>the fatherland</i>	Gen. sing	τῆς πατρίδ-ος
ὁ γείτων, -ονος	<i>the neighbor</i>	Gen. sing.	τοῦ γείτον-ος
ὁ ποιμήν, -ένος	<i>the shepherd</i>	Gen. sing.	τοῦ ποιμέν-ος

61. Observe the accent switching within the declension of κόραξ, ἐλπίς, σῶμα.

(Reminder) Self-taught students are not expected to memorize the notions of accentuation right now, or to do the corresponding exercises.

For κόραξ, the first accent (found in nominative singular: § 33, p. 25) is acute on κο-. In the other cases, the syllable κο- becomes antepenult. It keeps its accent when the final contains a short vowel (rule of the antepenult: § 12, p. 7), which happens in all cases, except in the genitive plural, where the ending contains a long: the accent is then switched onto the following syllable (see: § 33, p. 25).

Nothing prevents the word ἐλπίς to be declined with an acute accent on πί (short ι) in all cases.

Now observe the declension of σῶμα. The syllable σῶ-, now antepenult in cases other than N.V.A. singular, then carries the acute if the final contains a short vowel (rule of the antepenult: § 13, p. 7), which happens in σώματος, σώματι, σώματᾱ, σώμασι.

Yet in σωμάτων, the long vowel of the final syllable involves the switching from antepenult to penult: the accent is switched on the following syllable.

Other examples of accent variations:

	<i>the fight, the contest</i>				<i>the created thing, the poem</i>			
N.	ὁ	ἄγών	αἱ	ἄγῶν-ες	τὸ	ποίημα	τὰ	ποιήματ-ᾱ
A.	τὸν	ἄγῶν-ᾱ	τοὺς	ἄγῶν-ᾱς	τὸ	ποίημα	τὰ	ποιήματ-ᾱ
G.	τοῦ	ἄγῶν-ος	τῶν	ἄγῶν-ων	τοῦ	ποιήματ-ος	τῶν	ποιημάτων
D.	τῷ	ἄγῶν-ι	τοῖς	ἄγῶσι(ν)	τῷ	ποιήματ-ι	τοῖς	ποιήμασι(ν)

The first accent in ἄγῶν is on the syllable -γω-, which is penult in the cases other than nominative singular: the accent is then determined by the rule of the penult long accented.

The first accent in ποίημα is on the syllable -ποι-, which is antepenult. Outside of N.V.A. singular, it is the following syllable (-η-) which is antepenult (beyond which the accent cannot go further): the accent is therefore moved back over that -η-. But it can stay there only if the final contains a short (rule of the antepenult: § 13, p. 7); if it contains a long, the accent is moved again from one syllable and passes over -μα-. We have here the complete illustration of the accent system, logical consequence of the rule of the antepenult.

62. Some words pertaining to the third declension, especially those of which the stem is composed of only one syllable have their accent on the *stem* in the nominative, vocative and accusative, on the *ending* in the genitive and dative forms.

N.	ἡ	νύξ, <i>night</i>	G.	τῆς	νυκτός	N.	αἱ	νύκτες	G.	τῶν	νυκτῶν
A.	τὴν	νύκτα	D.	τῇ	νυκτί	A.	τάς	νύκτας	D.	ταῖς	νυξί(ν)

For τῶν νυκτῶν, rule of the long accented ending: § 33 (type III), p. 25.



SIXTH STEP

However, the genitive plural of δ (or ἡ) παῖς, παιδός, *the child* is τῶν παίδων. In the other cases, the rule is respected: τὸν (τὴν) παιδᾶ, τῷ (τῇ) παιδί, οἱ (αἱ) παῖδες, τοὺς (ταῖς) παιδᾶς, τοῖς (ταῖς) παισί(ν). Also, here observe the role of the accented long penult rule (§ 12, p. 7).

☞ *Exercise I, pp. 54-55. Then Vocabulary I, p. 53, and Exercises II to IV, p. 55.*  
*Finally Basic Text I, p. 56.*

**63. Adjectives of the « second group »** are those which are declined in the third declension (regarding the « first group », see § 52, p. 41). Here is the -ων type.

SINGULAR		PLURAL	
MASC. and FEM.	NEUTER	MASC. and FEM.	NEUTER
N. εὐδαίμων, <i>happy</i>	εὐδαιμον	N. εὐδαίμον-ες	εὐδαίμον-ᾶ
V. εὐδαιμον	εὐδαιμον	V. εὐδαίμον-ες	εὐδαίμον-ᾶ
A. εὐδαίμον-ᾶ	εὐδαιμον	A. εὐδαίμον-ᾶς	εὐδαίμον-ᾶ
G. εὐδαίμον-ος		G. εὐδαιμόν-ων	
D. εὐδαίμον-ι		D. εὐδαίμοσι(ν)	

Note, in the singular, the switching of the accent in the vocative M.-F. and N.V.A. neuter.

**64. Adjectives of the « third group »** are those which are declined in the third declension for masculine and neuter forms, in the first declension (type ἄγκυρᾶ or γλῶττᾶ) for feminine forms.

SINGULAR			PLURAL		
MASC.	NEUTER	FEM.	MASC.	NEUTER	FEM.
N. πᾶς, <i>all</i>	πᾶν	πᾶσ-ᾶ	N. πάντ-ες	πάντ-ᾶ	πᾶσ-αι
A. πάντ-ᾶ	πᾶν	πᾶσ-ᾶν	A. πάντ-ᾶς	πάντ-ᾶ	πᾶσ-ᾶς
G. παντ-ός		πάσ-ης	G. πάντ-ων		πᾶσ-ῶν
D. παντ-ί		πάσ-ῃ	D. πᾶσι(ν)		πᾶσ-αις

The accent rule of § 51, N.B., b), p. 40 is applied to genitive plural feminine of *third* group adjectives (whereas it does not apply, as we saw it, for genitive plural feminine of *first* group adjectives: § 52, N.B., b, p. 41).

N.B. a) One says:

πάντες οἱ ἄγροί or οἱ ἄγροὶ πάντες, *all the fields*.  
πᾶς ὁ ἄγρός, *all the field*. πᾶς ἄνθρωπος, *every man*.

b) ἅπᾶς is declined and is used like πᾶς, yet with a stronger meaning (= *as a totality*):

SINGULAR			PLURAL		
MASC.	NEUTER	FEM.	MASC.	NEUTER	FEM.
N. ἅπᾶς	ἅπαν	ἅπᾶσᾶ	N. ἅπαντες	ἅπαντᾶ	ἅπᾶσαι
A. ἅπαντᾶ	ἅπαν	ἅπᾶσᾶν	A. ἅπαντᾶς	ἅπαντᾶ	ἅπᾶσᾶς
G. ἅπαντος		ἁπάσης	G. ἁπάντων		ἁπᾶσῶν
D. ἅπαντι		ἁπάσῃ	D. ἅπᾶσι(ν)		ἁπᾶσαις

☞ *Vocabulary II, p. 54. Exercises V and VI, pp. 55-56.*  
*Basic Text II, p. 57.*

## VOCABULARY I

ἡ νύξ, νυκτός	night (1)	ἀνδρεῖος	courageous
ὁ Ἕλλην, -ηνος	the Greek	δειλός	coward (4)
ἑλληνικός	Greek	ὁ γέρων, -οντος	the old man (B)
ἡ Ἑλλάς, -άδος	Greece	σοφός	wise
ὁ χειμῶν, -ῶνος	winter		learned
	storm, tempest	ἡ σοφία	science (5)
τὸ κτῆμα, -ατος	the acquisition		wisdom
	the belonging	ὁ φιλόσοφος	philosopher (6)
κτά-ομαι	I acquire	ἡ φιλοσοφία	philosophy
ὁ οἱ ἡ παῖς, παιδός	the child (2)	ῥάδιος	easy
παίζω	I play (2)	μανθάνω	I learn
ἡ παιδεία	education (2)	ἡ βουλή	will power (7)
ὁ ἀνὴρ, ἀνδρός	the man		reflection
	husband (3) (A)	βούλομαι	I want

Καί is often used as an adverb with the meaning of *even, also*: καὶ οἱ γέροντες, *even the old men, the old men also*.

**Expressions**    ἡμέρας καὶ νυκτός, *day and night* (genitive of time).  
                               (τῆς) νυκτός οἱ ἐν (τῇ) νυκτί, *(during) the night*.  
                               (τοῦ) χειμῶνος οἱ ἐν (τῷ) χειμῶνι, *(during) the winter*.

## ETYMOLOGICAL AND SEMANTIC NOTES

1. In Latin *nox, noctis*; in Sanskrit *naktam*; in German *Nacht*; in English *night*.
2. Those three words, as well as *παιδεύω, I educate*, are linked. The *παιδαγωγός* was a slave in charge of taking the child to school and to the gymnasium.
3. \*Ἀνθρώπος denotes the man as a member of the human species, as opposed to the gods and to animals; *ἀνὴρ* is the adult from the male sex, the husband, the soldier.
4. Linked to *δεινός, terrible*.
5. Hence the name *Sophia*. *Σοφός* and *σοφία* can also be said of the practical capacity, and of ingenuity.
6. That is to say the "friend of wisdom", practicing rectitude, serenity, and the like. and the "friend of science" (Physics, Metaphysics).
7. In Athens, the \*Boule was a council of five hundred citizens, age thirty and up. selected at random every year.

## GRAMMAR NOTES

A. Declension:	N.	ὁ	ἀνὴρ	οἱ	ἄνδρ-ες	
	V.		ἄνερ		ἄνδρ-ες	Observe the accent
	A.	τὸν	ἄνδρ-ᾱ	τούς	ἄνδρ-ᾱς	in the vocative singular
	G.	τοῦ	ἀνδρ-ός	τῶν	ἀνδρ-ῶν	
	D.	τῷ	ἄνδρ-ί	τοῖς	ἄνδρᾱ-σῖ(ν)	

B. Dative plural: τοῖς γέρουσι(ν). All words ending in -ων, -οντος have their dative plural in -ουσι, phonetical result from \*-οντ-σι. Ex. ὁ λέων, -οντος, *lion*: dat. plur. τοῖς λέουσι(ν).

SIXTH STEP

VOCABULARY II

ἡ γυνή	the woman (1) (A)	ἡ οἰκία	the house (3)
σώφρων, -ονος	sensible, self-controlled	ἡ τέχνη	the art (4)
	temperate		the profession
	poised, reserved		the technique
ὁ κόσμος	the order (2)	τερπνός	nice (5)
	the ornament		charming
	the universe	τέρπω	I charm
κοσμέ-ω	I ornate, I decorate	ἡ σιγή	the silence
εὕρισκω	I find	σιγά-ω	I keep quiet
Expression	Δεινός + infinitive = <i>clever at, skillful in...</i> :		
	δεινὸς εὕρισκειν τέχνας, <i>skillful in finding tricks.</i>		

ETYMOLOGICAL AND SEMANTIC NOTES

1. A **gynecologist** is a specialist of women's health.
2. The first meaning of the word is *order, harmony*, with an idea of beauty (cosmetics are beauty products). It is said \*Pythagoras first used κόσμος to designate the universe because of the harmony of its components. In all of Greek philosophy, it denotes the universe as an organized whole (hence **cosmic, cosmonaut, cosmetics**, and the like); κόσμος is also the *human and profane world* in the New Testament.
3. **Economy** (ἡ οἰκονομία) in its ancient meaning is the art of house management.
4. The distinction between *artist* and *artisan* is relatively modern.
5. **Euterpe** is the muse of music and **Terpsichore** the muse of dance (ὁ χορός, *the dance*).

GRAMMAR NOTE

A. Declension: (see § 62, p. 51) Note the vocative singular accent.	N.	ἡ	γυνή	αἱ	γυναῖκ-ες
	V.		γύναι		γυναῖκ-ες
	A.	τήν	γυναῖκ-ᾶ	τάς	γυναῖκ-ᾶς
	G.	τῆς	γυναικ-ός	τῶν	γυναικ-ῶν
	D.	τῇ	γυναικ-ί	ταῖς	γυναιξί(ν)

EXERCISES

§§ 59-62, pp. 50-51.

I. Training. A. Write the stem of the following words, then their dative plural, then their entire declension.

1. ὁ χειμών, -ῶνος	winter	7. τὸ κτήμα, -ατος	acquisition
2. τὸ ὕδωρ, ὕδατος	water	8. ἡ ὄρνις, -ῖθος	the bird
3. ὁ τέττιξ, -ίγος	the cicada	9. ἡ ἀλώπηξ, -εκός	the fox
4. τὸ πρᾶγμα, -ατος	business, deed	10. ὁ λιμήν, -ένος	the harbor
5. τὸ πνεῦμα, -ατος	the breath	11. τὸ φρόνημα, -ατος	the thought
6. ἡ χελιδών, -όνος	the swallow	12. ὁ Αἰθίοψ, -οπος	the Ethiopian

## B. To practice § 62, decline:

1. ἡ φλόξ, φλογός, *the flame*
2. ἡ φλέψ, φλεβός, *the vein*
3. ὁ γύψ, γυπός, *the vulture*

4. ὁ μήν, μηνός, *the month*
5. ἡ ῥίς, ῥινός, *the nose*
6. ἡ σάρξ, σᾶρκός, *flesh*

In the nominative and accusative forms, think about eventually applying the rule of the long accented penult (§ 12, p. 7).

Vocabulary I, p. 53.

## II. Training. Decline:

- 1- ὁ φρόνιμος παῖς, *the intelligent child*
- 2- ὁ χρηστός ἀνὴρ, *the honest man*
- 3- ἀγαθὸν κτῆμα, *a good acquisition*
- 4- ἡ καλὴ νύξ, *the beautiful night*

III. G ⇒ E. 1. Ὁ μὲν γέρων ἀναγκάζειν βούλεται τοὺς παῖδας τὰ γράμματα μανθάνειν, οἱ δὲ παῖδες παίζειν βούλονται. 2. Οὐ φιλοῦνται ὑπὸ τῶν παίδων οἱ γέροντες οἱ ῥαδίως ὀργιζόμενοι. 3. Τοῖς ἀνδράσι προσήκει εἶναι ἀνδρείοις (οἱ ἀνδρείους). 4. Ξένοι πολλοὶ φιλοῦσι καὶ μανθάνουσι τὴν τῶν Ἑλλήνων γλῶτταν· μανθάνουσι καὶ τὴν ἑλληνικὴν φιλοσοφίαν. 5. Οὐκ ἀνάγκη ἐστὶν ἐργάζεσθαι ἡμέρας καὶ νυκτός. 6. Καλὴ μὲν ἐστὶν ἡ τῶν Ἑλλήνων γλῶττα, ῥαδίᾳ δ' οὐκ ἔστι μανθάνειν. 7. Χειμῶνος οὐ φέρουσι καρπούς οἱ ἀγροί. 8. Καλῶς παρὰ τοῖς Ἀθηναίοις παιδεύονται οἱ τῶν ἐλευθέρων παῖδες. 9. Κτήματα πολλὰ κτᾶσθαι βουλομένῳ ἀνάγκη ἐστὶν ἐργάζεσθαι καὶ χρηματίζεσθαι. 10. Ἀγαθὸν μέγιστον ἡ παιδεία. 11. Ἡμέραι καλαὶ εἰσι καὶ ἐν χειμῶνι (οἱ χειμῶνος). 12. Οἱ μὲν παῖδες τοῖς παισὶ χαίρουσιν, οἱ δὲ γέροντες τοῖς γέρουσιν. 13. Τῷ τῶν αἰγῶν γάλακτι οἱ γεωργοὶ τυρὸν ποιοῦσιν. 14. Μάστιξιν ἐνίοτε κολάζονται οἱ δοῦλοι. 15. Οἱ ἡγεμόνες τοὺς ἄνδρας ἐγείρουσι τῷ τῆς σάλπιγγος σήματι.

1. τὸ γράμμα, -ατος, *the letter*. 8. παρὰ + dative, *at someone's*. 9. χρηματίζομαι, *I do business*. 12. χαίρω, *I rejoice*; with dative: *I take pleasure in, I like to be with*. 13. ἡ αἶξ, αἰγός, *the goat*. τὸ γάλα, γάλακτος, *milk*. ὁ τυρός, *cheese*. 14. ἡ μάστιξ, -ίγος, *the whip*. κολάζω, *I chastise*. 15. ὁ ἡγεμών, -όνος, *the chief*. τὸ σῆμα, -ατς, *the signal*. ἡ σάλπιγξ, -ιγος, *the trumpet* (§ 7, p. 4). ἐγείρω, *I wake up*.

IV. E ⇒ G. 1. During the winter, <the> nights are sometimes terrible. 2. Teachers educate children; children are educated by teachers. 3. Old men love children; children are loved by old men. 4. Science [is] a beautiful thing. 5. The guardians' lamps shine in the night. 6. [It is] not by philosophy [that] men are fed.

2. teacher: ὁ διδάσκαλος. 5. the lamp: ἡ λαμπάς, -άδος. guardian: ὁ φύλαξ, -ακος. I shine: ἀστράπτω or λάμπω.

§§ 63-64, p. 52. Vocabulary II, p. 54.

## V. Training. Decline: a) singular and plural:

1. γυνὴ εὐδαίμων, *a happy woman*
2. ἀνὴρ σώφρων, *a wise man*

## b) singular:

1. πᾶσα γυνή, *any (all) woman*
2. ἡ πᾶσα οἰκία, *the whole house*
3. ὁ πᾶς κόσμος, *the entire universe*
4. πᾶσα νόσος, *all disease*

## c) plural:

1. αἱ γυναῖκες πᾶσαι, *all [the] women*
2. ἅπασαι αἱ οἰκίαι, *all [the] houses*
3. ἅπαντες οἱ ἄνδρες, *all [the] men*
4. πάντες οἱ γέροντες, *all [the] old men*

## SIXTH STEP

VI. G  $\Rightarrow$  E. 1. Τὰ πρόβατα εὖ θεραπεύεται ὑπὸ τῆς τοῦ γεωργοῦ γυναικός. 2. Ἡ μὲν τῶν γεωργῶν τέχνη ἐστὶ χρήσιμος, ἡ δὲ τῶν ἰατρῶν τέχνη ἐστὶ καὶ χρήσιμος· πᾶσαι γὰρ αἱ τέχναι εἰσὶ χρήσιμοι. 3. Ὑπνὸν μὲν φιλοῦσιν ἅπαντες οἱ ἄνθρωποι, τὰ δὲ τῶν ἀγρῶν ἔργα οὐ πάντες. 4. Οὐ φιλοῦσι γέροντες πολλοὶ τοὺς τῶν νέων τρόπους. 5. Βούλεται ἡ γυνὴ πάντα ἐν τῇ οἰκίᾳ εἶναι ἐν κόσμῳ. 6. Δεινοὶ οἱ ἰατροὶ πᾶσῶν τῶν νόσων τὰς αἰτίᾳς εὐρίσκειν. 7. Δειναὶ αἱ γυναῖκες τοὺς ἄνδρας τέρπειν. 8. Εὐδαίμων ἀνὴρ εἰμι, ὃς γυναῖκα ἔχω σώφρονα καὶ παῖδας χρηστοὺς καὶ φίλους πολλοὺς καὶ οἰκίαν τερπνὴν. 9. Τερπνὸν ἐστὶν ἡ τῆς νυκτὸς σιγὴ. 10. Ἡμέρας μὲν ᾄδουσι, νυκτὸς δὲ σιγῶσιν οἱ τέττιγες. 11. Καλοῖς ἀγάλμασι τὴν οἰκίαν κοσμοῦμαι. 12. Τοῖς ῥήτορσι δεινοῖς (οἱ δεινοὺς) εἶναι προσήκει τοὺς ἄλλους ῥήμασι πείθειν. 13. Τοῖς τῶν ὀρνίθων τερπνοῖς ᾄσμασι τέρπεται ὁ τοῦ γεωργοῦ φίλος. 14. Τοῖς μὲν φιλοσόφοις προσήκει εἶναι φρονίμοις (οἱ φρονίμους) καὶ ἐπιστήμοσιν (οἱ ἐπιστήμονας), τοῖς δὲ παισὶν εἶναι σῶφροσιν (οἱ σῶφρονες), ταῖς δὲ γυναῖξιν εἶναι καλαῖς (οἱ καλὰς). 15. Δεινοὶ οἱ παῖδες εὐρίσκειν ἐν τοῖς ἀγροῖς καλιάς. 16. Ἐν ἀπάσῃ τῇ οἰκουμένῃ, αἱ ἐλπίδες εὐδαίμονας τοὺς ἀνθρώπους ποιοῦσιν.

2. χρήσιμος, *useful* (§ 52, N.B., a, p. 41). 4. ὁ τρόπος, *the manner, the behavior*. 8. ὃς, (*I*) *who*. 10. ᾄδω, *I sing*. ὁ τέττιξ, -ίγος, *the cicada*. 11. τὸ ἄγαλμα, -ατος, *the statue*. 12. ὁ ῥήτωρ, -ορος, *the orator*. τὸ ῥῆμα, -ατος, *the word, the sentence*. πείθω, *I persuade*. 13. ἡ ὀρνίς, -ίθος, *the bird*. τὸ ᾄσμα, -ατος, *the song*. 14. ἐπιστήμων, *learned, educated*. 15. ἡ καλιά, *the nest*. 16. ἡ οἰκουμένη = ἡ οἰκουμένη γῆ (*οἰκέω, I dwell*).

## BASIC TEXTS

### I. Maxims from Menander

§§ 59-62, Vocabulary I

1. Ἀναφαίρετον κτῆμ' ἐστὶ παιδείᾱ βροτοῖς.  
ἀν-αφ-αίρε-τος, *which cannot be taken away*.  
ὁ βροτός, *the mortal* (poetic word).
2. Καλὸν καὶ γέροντι μανθάνειν σοφά.  
καλὸν + infinitive, *it is nice to ....*
3. Δειλοῦ ἀνδρὸς δειλὰ καὶ τὰ φρονήματα.  
τὸ φρόνημα, -ατος, *the thought, the feeling*
4. Ἐν νυκτὶ βουλή τοῖς σοφοῖς γίγνεται.  
That is "night brings counsel".
5. Χειμῶν μεταβάλλει ῥαδίως εἰς εὐδίαν.  
μετα-βάλλω, *I transform myself*. ἡ εὐδίᾱ, *good weather*.
6. Ὁ γραμμάτων ἄπειρος ὥς τυφλὸς βλέπει.  
τὸ γράμμα, -ατος, *the letter* (of the alphabet); in the plural, *letters, education*. ἄπειρος + genitive, *with no experience, ignorant of*. ὥς, *like*. τυφλός, *blind*. βλέπω, *I see, I look at*.
7. Δὶς παῖδες οἱ γέροντες.  
δὶς, *twice*.



## II. About women (Maxims from Menander)

§§ 63-64, Vocabulary II

The following quotations express the feelings or the mood swings of \*Menander's characters. Nowadays one can read them with a smile, setting aside any severe judgment regarding Greek culture in Antiquity. Indeed, we should not consider them as principles of Greek philosophy. In any case, they do not reflect the opinion of the author of this textbook! However, they do offer an excellent sample of the 3rd declension! Enjoy!

1. Ἰστοὶ γυναικῶν ἔργα κοῦκ ἐκκλησίαι.  
ὁ ἱστός, *the distaff*. κοῦκ = καὶ οὐκ (§ 16, p. 8).  
ἡ ἐκκλησίᾱ, *the political assembly*. Which noun does  
γυναικῶν limit?

2. Γυνὴ δὲ χρηστὴ πηδάλιον ἐστ' οἰκίᾱς.  
τὸ πηδάλιον, *the rudder*.

3. Γυναικὶ κόσμος ὁ τρόπος, οὐ τὰ χρῦσία.  
ὁ τρόπος, *the way, the mores, the feelings*. τὸ  
χρῦσιον, *the jewel*. κόσμος is attribute to τρόπος.  
(you must understand: ὁ τρόπος, οὐ τὰ χρῦσία,  
κόσμος ἐστὶ γυναικί).

4. Γυναιξὶ πάσαις κόσμον ἢ σιγὴν φέρει.  
One may compare this maxim with a reply that  
Sophocles' Ajax addresses to his companion  
Tecmessa: Γυναιξὶν, ὦ γύναι, κόσμον ἢ σιγὴν φέρει.

5. Ἐνεισι καὶ γυναιξὶ σῶφρονες τρόποι.  
γυναιξί: dative of possession (§ 28-E, p. 18).  
ἐνεισι = εἰσι (ἐν- adds a nuance of *internal  
belonging*: the idea of something that one has *within  
oneself*). καὶ: adverbial value. ὁ τρόπος, *the way,  
the behavior*.

6. Διὰ τὰς γυναῖκας πάντα τὰ κακὰ γίγνεται.  
διὰ + accusative, *because of*. γίγνεσθαι here means  
*to happen*.

7. Δειναὶ γὰρ αἱ γυναῖκες εὐρίσκουσιν τέχνᾱς.  
τέχνη has the derogatory meaning of *craft, guile,  
trick*.

8. Τερπνὸν κακὸν πέφυκεν ἀνθρώποις γυνή.  
πέφυκε(ν), *is (by nature)*; see § 133, p. 155.

9. Χρηστὴ γυνὴ κτῆμ' ἐστὶν ἀνδρὶ σῶφρονι.



Statuette from Tanagra. Borély Museum,  
Marseille.  
Photo A. Chéné, C.N.R.S.  
Camille Jullian Center.

## GRAMMAR

**65.** The subject of a verb in the infinitive mood is usually in the accusative<sup>1</sup>. The set **subject accusative / verb infinitive** constitutes the **infinitive clause**.

We can see it for example in exclamatory sentences:

Τοὺς παῖδας σιγᾶν. *May the children be quiet!*

However it is found more frequently in the following uses:

**A.** With verbs of **thinking**: νομίζω, *I think*; οἶμαι, *I believe* and verbs of **saying**: λέγω, *I speak, I say*; φημι, *I say, I assert* (φησι, *he or she says*; φᾶσι(ν), *they say, or one says*); φάσκω, *I say, I declare*.

The infinitive negation with that verb category (which you know well) is the negation οὐ, which is the negation concerning the *real*.

Ὁ γεωργὸς λέγει τοὺς ἀγαθοὺς καρποὺς οὐ πολλοὺς εἶναι,  
*The peasant says that there are not many good fruits.*

(= says the good fruits not to be numerous)

You may notice that the epithet (ἀγαθούς) and the predicate adjective (πολλούς) are also in the accusative case.

**N. B.** a) The forms φημι, φησι and φᾶσι are enclitics (§ 34, p. 26). They are often seen between two commas with the meaning of *I say, they say...*

b) If the infinitive subject is the same as the main verb on which it depends, it is not expressed again near the infinitive, and the predicate agrees according to the rule of § 50, p. 34).

Ὁ Ἀλέξανδρος φησιν εἶναι θεός. *Alexander says that he is a god.*

ὁ οἶόμενος εἶναι φρόνιμος, *the one who imagines that he is intelligent* (is not always so).

τὸν οἶόμενον εἶναι φρόνιμον, (I do not admire) *the one who imagines that he is intelligent*.

τοῦ οἰομένου εἶναι φρονίμου (or φρόνιμον), (the happiness) *of the one who imagines he is intelligent*.

**B.** The infinitive clause is also used<sup>2</sup>:

1°) With **impersonal** verbs (προσ-ήκει, *it is proper...*; ἀνάγκη ἐστί, *it is necessary that...*; συμ-βαίνει, *it happens that...etc.*).

2°) With verbs of **will** (βούλομαι, *I want*; προσ-τάττω, *I enjoin*, etc.).

Infinitive negation with this verb category is negation μή, which is the negation of the fact that is *desired* or of the fact that is *thought*.

Οἱ Λακεδαιμόνιοι βούλονται τοὺς νέους μὴ δειλοὺς γίγνεσθαι,  
*Spartans want young people not to become fearful.*

Προσέχει τοὺς νέους μὴ δειλοὺς γίγνεσθαι,  
*It is proper for young people not to become fearful.*

Προσέχει is also used with dative and infinitive (§ 50, p. 34).

✎ Exercises I and II, p. 62.

1. We will compare that to the use of accusative as predicate with infinitive (§ 50, p. 34).

2. Review § 49, p. 34.



66. The negation of the **explicative** participle (§ 58-A, p. 43) is usually οὐ.

Οὐ καλῶς θεραπευόμενος, οὐ πολλὰ φέρει ὁ ἀγρός.  
*Being not well tended (real fact), the field yields little.*

But the negation is μή if the participle expresses a condition (supposed fact):

Μὴ καλῶς θεραπευόμενος, οὐ πολλὰ φέρει ἀγρός.  
*If it is not well taken care of, a field yields little.*

**Determinative** and **substantivized** participles (§ 58-B and C, p. 44) require most often μή, because they usually imply a condition.

οἱ μὴ ἐργαζόμενοι, *those who do not work.*  
 οἱ δοῦλοι οἱ μὴ ἐργαζόμενοι, *the slaves who do not work.*  
 Οἱ μὴ ἐργαζόμενοι means *all the people if they do not work.*

67. The **partitive** genitive denotes the whole from which a part is taken. There is **no insertion** between the article and the noun.

οἱ φρόνιμοι τῶν ἀνθρώπων, *sensible men* (= the sensible of the men).  
 τῶν γυναικῶν αἱ πλεῖσται, *most women.*

☞ *Vocabulary p. 61 and Exercises III to VI, pp. 62-63.*

68. Indefinite τις, *someone, some, one* (enclitic: § 34, p. 26).

SINGULAR			PLURAL	
	MASC.-FEM.	NEUT.	MASC.-FEM.	NEUT.
N.	τις	τι	τιν-ες	τιν-ᾶ
A.	τιν-ᾶ	τι	τιν-ᾶς	τιν-ᾶ
	G. τιν-ος		G. τιν-ων	
	D. τιν-ι		D. τισί(ν)	

Indefinite τις is rarely placed at the beginning of a sentence. Examples of its use:

a) as a pronoun. Ἦλθεν τις, *Someone came* (about ἦλθεν, see p. 121).

With partitive genitive: Ἦλθεν τις τῶν δούλων, *One of the slaves came.*

b) as an adjective. καλόν τι, *something beautiful.*

Ἄνθρωπός τις ἦλθεν, *A (certain) man came.*

**69. Accent: rules about enclitics.** A. We have already seen that before an enclitic, a word accented on the final with an acute, maintains this acute accent and does not change it into a grave (§ 34, p. 26).

ὁ ἰατρός φησιν

**δοῦλοί τινες**

νέος ἐστίν      λόγων τινῶν (§ 33, type III, p. 25)      λόγοις τισίν

δοῦλός τις ἐστί τινι Ἀθηναίῳ


ἐν τινι οἰκίᾳ      εἰς τινα ἀγρόν      οὐ φημι, *I do not say, I say that... not....*

☛ Exercise VII, p. 63.

**70. Numerals** εἷς, *one* (to be differentiated from εἰς, *towards*) and δύο, *two*.

	MASC.	NEUT.	FEM.
N.	εἶς	ἓν	μί-ᾱ
A.	ἓν-ᾱ	ἓν	μί-ᾱν
	G. ἐν-ός		μι-ᾱς
	D. ἐν-ί		μι-ᾷ

N.-A. δύο  
G.-D. δυοῖν  
for the three genders

 Exercise VIII, p. 63, then Basic Text p. 64.

**I- PERSONAL PRONOUN OF THE THIRD PERSON.**

Here, in *italics*, are personal pronouns, 3rd person, representing the terms printed in **bold** characters, avoiding useless repetition; they have various grammatical functions (subject, object, etc.).

**REFLEXIVE POSSESSIVE:** *He walks his dog* (his = his own ). The owner is identical to the subject of the verb.

**NON REFLEXIVE POSSESSIVE:** *I walk **his** dog.* The owner is different from the subject of the verb.

VOCABULARY

ἀμελέ-ω	I neglect (A)	μῖσέ-ω	I detest, I hate
ἡ ἀμέλεια	negligence (1)	ἡ μήτηρ	the mother (2) (B)
ἐπι-μελέ-ομαι	I take care of (A)	ὁ πατήρ	the father (3) (B)
or ἐπι-μέλομαι	(+ genitive)	βαίνω	I walk (4)
ἡ ἐπιμέλεια	the care	συμ-βαίνει	it happens (C)
	μετά + genitive	with: accompaniment or manner (D)	
	μετά + accusative	after (D)	

ETYMOLOGICAL AND SEMANTIC NOTES

1. Hence the first name **Amelia** (= the lack of worrying).
2. In Doric dialect μάτηρ. This is an old Indo-European word which we can see, e.g. in Latin mater, Sanskrit mata, English mother, German Mutter, etc.
3. his is also an Indo-European word which we can see, e.g. in Latin pater, Sanskrit pita, English father, German Vater, etc.
4. In prose, we mostly see compounds of βαίνω: δια-βαίνω, *I go across*; ἀνα-βαίνω, *I go up*; κατα-βαίνω, *I go down*; ἐκ-βαίνω, *I go out*; παρα-βαίνω, *I walk beside, I transgress*; ὑπερ-βαίνω, *I am going over, I pass beyond*; ἐμ-βαίνω, *I embark*; ἐπι-βαίνω, *I set foot on*; προ-βαίνω, *I go forward*; περι-βαίνω, *I walk around*. Fortunately, it is only required from you to read, not to assimilate the "etymological and semantic notes"!

GRAMMAR NOTES

A. Examples:

ἀμελεῖν τινος,  
*to neglect something.*

ἐπιμελεῖσθαι τινος,  
*to take care of something.*

B. Declension:

SINGULAR			PLURAL			SINGULAR			PLURAL		
N.	ἡ	μήτηρ	αἱ	μητέρ-ες		N.	ὁ	πατήρ	οἱ	πατέρ-ες	
V.		μήτερ		μητέρ-ες		V.		πάτερ		πατέρ-ες	
A.	τὴν	μητέρ-ᾱ	τάς	μητέρ-ᾱς		A.	τὸν	πατέρ-ᾱ	τοὺς	πατέρ-ᾱς	
G.	τῆς	μητρ-ός	τῶν	μητέρ-ων		G.	τοῦ	πατρ-ός	τῶν	πατέρ-ων	
D.	τῇ	μητρ-ί	ταῖς	μητρά-σι(ν)		D.	τῷ	πατρ-ί	τοῖς	πατρά-σι(ν)	

C. About an event (that is why this verb is not cited here at the 1st sg present indicative imperfective): Χρηστὰ συμβαίνει, *Happy things happen*. Often used as an impersonal: συμβαίνει, *it happens that*. (§ 65-B, p. 58).

D. Examples:

Ἦλθεν μετὰ τοῦ πατρός.  
*He came with his father.*

μετ' ἐπιμελείᾱς,  
*with care*

μετ' ὀργῆς,  
*with anger.*

Ἦλθεν μετὰ τὸν πατέρα,  
*He came after (or behind or next to) his father.*

Ἦλθεν μετὰ τὴν νύκτα,  
*He came after the night.*

## EXERCISES

§ 65, p. 58.

**I.  $G \Rightarrow E$ .** (Do this exercise after rereading the maxims pp. 38, 49, 56, 57). 1. Οἱ φρόνιμοι λέγουσι τοὺς χρηστοὺς πονηροῖς λόγοις οὐ τιτρώσκεσθαι, καὶ ἄδικον εἶναι τὸ λῦπεῖν τοὺς φίλους ἐκουσίως καὶ πολλῶν τοὺς καιροὺς γίγνεσθαι διδασκάλους. 2. Οἱ σοφοὶ φᾶσι τὴν μὲν ὀργὴν πολλοὺς ἀνθρώπους δρᾶν πονηρὰ ἀναγκάζειν, τῆς δ' ὀργῆς φάρμακον μέγιστον εἶναι λόγον, καὶ τὰς μὲν λύπας νόσων εἶναι αἰτίᾳς ἐνίοτε, λόγον δ' εἶναι λῦπης ἱατρὸν. 3. Τὴν παιδείᾱν ὁμολογῶ ἀναφαίρετον εἶναι κτῆμα τοῖς ἀνθρώποις. 4. Πάντες φᾶσιν ἐν νυκτὶ βουλήν τοῖς σοφοῖς γίγνεσθαι. 5. Οἱ γεωργοὶ φᾶσι τοὺς χειμῶνας ῥαδίως εἰς εὐδίᾱν μεταβάλλειν. 6. Τοὺς γραμμάτων ἀπείρους φημὶ ὥς τυφλοὺς βλέπειν.

2. You will note about this sentence that within an infinitive clause only logic can distinguish subject from object: both are in the accusative. 3. ὁμολογῶ, *I agree, I admit*.

**II. Sentence formation.** Ex.: οἱ παῖδές φᾶσι / οἱ καρποὶ οὐκ εἰσιν ἀγαθοὶ → οἱ παῖδές φᾶσι τοὺς καρποὺς οὐκ εἶναι ἀγαθοὺς. **Watch the use of negations!**

1. Νομίζω / αἱ λαμπραὶ τύχαι ῥαδίως ἐνίοτε πίπτουσι, καὶ ἡ γλῶττα πολλῶν ἐστὶν αἰτίᾳ κακῶν, καὶ οὐ καλῶς ποιοῦσιν οἱ ἐν ταῖς λύπαις ὀργιζόμενοι τοῖς θεοῖς. 2. Πάντες φᾶσι / τὰ πλεῖστα τῶν τῆς γεωργίᾳς ἔργων οὐκ ἔστι ῥάδια, καὶ πλείστων ἀγαθῶν αἰτίᾳ ἐστὶν ἡ γεωργία τοῖς ἀνθρώποις, καὶ αἱ πλείστα τῶν τεχνῶν οὐκ εἰσι ῥάδιαι μανθάνειν. 3. Προσῆκει / οἱ ἄνθρωποι τοῖς θεοῖς θύουσιν. 4. Προσῆκει / οἱ δοῦλοι ἐργάζονται. 5. Προσῆκει / τοὺς νέους οὐ πονηροὶ φιλόσοφοι παιδεύουσιν. 6. Προσῆκει / αἱ νόσοι οὐχ ὑπὸ κακῶν ἱατρῶν θεραπεύονται. 7. Βούλονται οἱ γεωργοὶ / οἱ καρποὶ νόσοις οὐ διαφθείρονται. 8. Βούλονται οἱ γεωργοὶ / οἱ ἄγροὶ οὐκ ἔρημοὶ εἰσι καρπῶν. 9. Βούλονται οἱ γεωργοὶ / οἱ χειμῶνες οὐ δεινοὶ εἰσιν.

§§ 66-67, p. 59. Vocabulary, p. 61.

**III.  $G \Rightarrow E$ .** 1. Τῶν μητέρων αἱ πλεῖστα καὶ τῶν πατέρων οἱ πλεῖστοι βούλονται τοὺς παῖδας γίγνεσθαι σοφοὺς καὶ σώφρονες καὶ ἀνδρείους καὶ φρονίμους. 2. Τῶν δούλων μῖσῶ τοὺς μὴ μετ' ἐπιμελείᾳς ἐργαζομένους· καὶ γὰρ δοῦλος μὴ καλῶς τῶν προσταττομένων ἔργων ἐπιμελόμενος οὐκ ἀγαθὸν κτῆμα. 3. Οὐ φημι τοὺς χρηστοὺς τῶν ἀνθρώπων τοῖς πονηροῖς τῶν λόγων τιτρώσκεσθαι. 4. Ὑπὸ τοῦ πατρὸς καὶ τῆς μητρὸς οὐκ ἀμελουμένην, ἀλλ' ἡδέως θεραπευομένην, εὐδαίμονά μέ φᾶσιν εἶναι παῖδα. 5. Ὑπὸ τῶν ἄλλων Ἀθηναίων οὐ φιλούμενος, οὐκ εὐδαίμων εἰμί· καὶ γάρ, μὴ φιλούμενος ὑπὸ τῶν ἄλλων, τύχην οὐκ ἀγαθὴν ἔχει ἄνθρωπος. 6. Συμβαίνει ἐνίοτε τοὺς φιλοσόφους ἀμελεῖν τῆς ἀληθινῆς σοφίᾳς. 7. Μετὰ τὴν νύκτα γίγνεται ἡμέρᾳ καὶ μετὰ τὸν χειμῶνα ἥλιος αὖθις φαίνεται. 8. Ὀργίζεται ὁ παῖς, μετ' ἄλλων παίδων παίζειν βουλόμενος, τῷ πατρὶ καὶ τῇ μητρὶ, ἀναγκάζειν βουλομένοις τὰ γράμματα μανθάνειν. 9. Ἄνδρας καιρὸς ἐστὶν ἐμβαίνειν καὶ τὴν θάλατταν διαβαίνειν καὶ τοῖς Ὀλυνθίοις βοηθεῖν, καὶ οὐ προσῆκει μέλλειν.

3. τιτρώσκω, *I wound*. οὐ φημι... = φημι... οὐ... 4. ἡδέως, *nicely*. ἀλλά, *but* με, *me*: accusative of ἐγώ, *I* (§ 148, p. 164). 6. ἀληθινός, *true*. 7. γίγνεσθαι: *here to happen*. ὁ ἥλιος, *the sun* αὖθις, *again*. φαίνομαι, *I appear*. 8. τὸ γράμμα, *-atos, the letter*. 9. For the verbs composed on βαίνω, cf. p. 61, etymological note 5. ἡ θάλαττα, *the sea*. ὁ Ὀλύνθιος, *the Olynthian* (inhabitant of \*Olynthus). βοηθῶ, *I rescue*. μέλλω, *I delay, I procrastinate*.



**IV. Give the negative form for the following expressions.**

Ex.: τὰ γιγνόμενα → τὰ μὴ γιγνόμενα.

- |                     |                     |                  |
|---------------------|---------------------|------------------|
| 1. τὰ προσταπτόμενα | 3. τοῖς βουλομένοις | 5. τὸν δεχόμενον |
| 2. ταῖς φιλουμέναις | 4. τῇ ἐργαζομένῃ    | 6. τοῦ τῆμωμένου |

**V. In the following sentences, choose whether with corresponds to μετά + genitive (accompaniment, manner) or to a dative of means.**

1. The tree has been cut with an axe. 2. Ulysses fled from the Cyclop's cave with his companions. 3. Plato expressed himself with elegance; he used to walk with his disciples in the gardens of the Academy. 4. I have been struck with a knife. 5. I break almonds with a stone. 6. Why do you answer me with anger? 7. It is with pleasure that I see you again. 8. With which tools does the sculptor work? 9. He makes big gestures with his arms. 10. The old man walks with difficulty. 11. We see with our eyes and we walk with our feet. 12. The nail is pushed down with a hammer.

**VI. E ⇒ G.** 1. It is proper for women to decorate the house with care (use the infinitive clause). 2. The peasant says that his wife works in the house with the children. 3. The child plays with his father and his mother. 4. The physician says that the diseases which are not properly (well) taken care of, are not easily healed. 5. The fields must not be neglected by the peasants. 6. The child must not be neglected by his father and by his mother. 7. Old people say that they have the experience of many things and that they want to be honored by the young people. 8. It often happens also that old people say absurd things. 9. The father and the mother walk silently (= with silence).

7. I have the experience of: ἐμπειρός εἰμι + genitive. 8. absurd: ἄτοπος.

§§ 68-69, pp. 59-60.

(Reminder) Self-taught students are not expected to memorize the notions of accentuation right now, or to do the corresponding exercises.

**VII. Practicing § 69, place the accent on the following groups.** 1. ἐργάζονται τινες. 2. φρόνιμοι εἰσιν. 3. ἐλεύθερος τις. 4. πατέρες τινες. 5. βαίνουσι τινες. 6. πατράσι τισι. 7. κτᾶσθαι τινα. 8. βούλονται τινες τι. 9. μητέρων τινων. 10. μητράσι τισι. 11. δῶρα τινα. 12. ἀνδρεῖοι εἰσι. 13. φησι τις. 14. φᾶσι τινες. 15. ἐν τινι λόγῳ. 16. πολλάκις φᾶσιν οἱ γέροντες. 17. λόγους τινας φᾶσι τινες. 18. ζῶα τινα. 19. ζῶων τινων. 20. ἄνθρωποι τινες εἰσιν ἐν τινι οἰκίᾳ.

§§ 68-69-70, pp. 59-60.

**VIII. G ⇒ E.** 1. Γυναῖκες δύο ἐν τῇ οἰκίᾳ ἐργάζονται. 2. Πολλοὶ τῶν φιλοσόφων νομίζουν ἓνα Θεὸν εἶναι, ἄλλοι δὲ νομίζουν θεοὺς πολλοὺς εἶναι, ἄλλοι δὲ νομίζουν θεοὺς εἶναι μὲν, τῶν δ' ἀνθρώπων οὐκ ἐπιμελεῖσθαι. 3. Ἀγαθὸν τί ἐστὶν ἢ σοφία. 4. Κακὸν τι πολλάκις ἢ ἀμέλεια. 5. Παντὶ ἀνθρώπῳ λυπαί τινές εἰσιν. 6. Τὴν σιγὴν φᾶσιν εἶναι ἐνίοτε ἀγαθόν τι. 7. Ἄνθρωποι τινές τινι αἰὲς ὀργίζονται. 8. Ἐν τισι καιροῖς ἀνάγκη ἐστὶ σιγᾶν. 9. Φιλήμων ὁ γέρον ὑπὸ δυοῖν ἰατρῶν θεραπεύεται. 10. Τέχναι τινές διαφθείρουσι τῶν ἀνθρώπων τὰ σώματα. 11. Ἐν μιᾷ νυκτὶ χειμῶν τις ἐνίοτε πάντα ἐν τοῖς ἀγροῖς διαφθείρει. 12. Ἐνὶ λόγῳ κακὰ πολλὰ ἐργάζεται τις ἐνίοτε.

7. αἰεί, always. 9. Φιλήμων, -ονος, *Philemon*, m.n. 12. ἐργάζομαι, here *I do*.

## SEVENTH STEP

## BASIC TEXT

## The monkey's children

Α Τοὺς πιθήκους φᾶσι δύο τίκτειν Β καὶ τὸ μὲν ἐν τῶν γεννημάτων στέργειν καὶ μετ' ἐπιμελείᾳς τρέφειν, Γ τὸ δὲ ἕτερον μῖσεῖν καὶ ἀμελεῖν.

Δ Συμβαίνει δέ — Ε κατὰ τινὰ θεῖαν τύχην — Ζ τὸ μὲν θεραπευόμενον ἠδέως καὶ στερρῶς ἀγκαλιζόμενον ὑπὸ τῆς μητρὸς ἀποπνίγεσθαι, Η τὸ δὲ ὀλιγορούμενον ἐκτελειοῦσθαι.

Θ Ὁ λόγος δηλοῖ ὅτι πάσης προνοίᾳς ἡ τύχη δυνατωτέρᾳ ἐστίν.

\*AESOP

## Diagram of the sentence A-B-Γ:

main verb	← infinitive clauses →		
	subject of infinitives	object of infinitives	infinitives
A φᾶσι	τοὺς πιθήκους	A δύο (γεννήματα) B τὸ ἐν Γ τὸ ἕτερον	τίκτειν στέργειν καὶ τρέφειν μῖσεῖν καὶ ἀμελεῖν

## Diagram of the sentence Δ-E-Z-H:

main verb	← infinitive clauses →	
	subjects of infinitives	infinitives
Δ συμβαίνει	Z τὸ ἀγκαλιζόμενον H τὸ ὀλιγορούμενον	ἀποπνίγεσθαι ἐκτελειοῦσθαι

- A. 1. ὁ πίθηκος, *the monkey*. 2. δύο = δύο τέκνα (τὸ τέκνον, *the child, the kid*).
- B. 1. τὸ γέννημα, -ατος, *the offspring*. 2. στέργω, *I cherish*.
- Γ. ἕτερος, *other* (of two). The object τὸ ἕτερον (accusative) fits μῖσέω, not ἀμελέω, which requires a genitive; yet it would not be useful to the sentence clarity to repeat the genitive form.
- Ε. 1. κατὰ + accusative, *according to, in virtue of*. 2. θεῖος, *divine, extraordinary*.
- Ζ. 1. τὸ θεραπευόμενον (γέννημα). 2. ἠδέως, *nicely, in a pleasant manner* (that is to say in giving pleasure and in receiving it): adverb formed from adjective ἡδύς: § 113, p. 131. 3. στερρῶς, *strongly*; goes with ἀγκαλιζόμενον. 4. ἀγκαλίζομαι, *I embrace* (word mostly used in poetry); here used in the passive voice. 5. πνίγω, ἀπο-πνίγω, *I choke*.
- Η. 1. ὀλιγορέω = ἀμελέω. 2. ἐκ-τελειόω, *I develop perfectly* (τελειόω, *I carry out*: verb formed from adjective τέλειος, *perfect*; the prefix ἐκ- frequently adds the idea that an action has been completed).
- Θ. 1. In Aesop's fables, the moral lesson often starts with ὁ μῦθος δηλοῖ ὅτι or ὁ λόγος δηλοῖ ὅτι, *the fable shows that...* 2. δυνατώτερος, *more powerful* (comparative of δυνατός, *powerful*: this formation will be studied in the course of the fifteenth step). 3. ἡ πρόνοια, *prudence*. Genitive is the case used to complete a comparative phrase (Ex.: δυνατώτερος θεοῦ, *more powerful than a god*).

GRAMMAR

71. The adjective-pronoun αὐτός is declined like ἀγαθός (§ 52, p. 41), except the form αὐτό of N.A. neuter singular (cf ἄλλο, from ἄλλος, other. Voc. II, p. 46).

SINGULAR			PLURAL		
MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N. αὐτός	αὐτό	αὐτή	N. αὐτοί	αὐτά	αὐταί
A. αὐτόν	αὐτό	αὐτήν	A. αὐτούς	αὐτά	αὐτάς
G. αὐτοῦ		αὐτῆς	G. αὐτῶν		αὐτῶν
D. αὐτῷ		αὐτῇ	D. αὐτοῖς		αὐταῖς

Αὐτός is a personal pronoun of the third person (cf. “grammar reminder” p. 60).

Ὁ Ἀπόλλων θεός ἐστι μέγιστος · τῖμῶσιν αὐτόν οἱ ἄνθρωποι καὶ θύουσιν αὐτῷ,  
*Apollo is a great god: men honor him and make sacrifices for him.*

Ἡ Ἀρτεμις θεὰ ἐστι μέγιστη · τῖμῶσιν αὐτήν οἱ ἄνθρωποι καὶ θύουσιν αὐτῇ,  
*Artemis is a great goddess : men honor her and make sacrifices for her.*

Οἱ ἄνθρωποι τοὺς θεοὺς φιλοῦσιν · τῖμῶσιν αὐτοὺς καὶ θύουσιν αὐτοῖς,  
*Men like the gods: they honor them and make sacrifices for them.*

Οἱ ἄνθρωποι φιλοῦσι καὶ τὰς θεάς · τῖμῶσιν αὐτάς καὶ θύουσιν αὐταῖς.  
*Men also like the goddesses : they honor them and make sacrifices for them.*

The genitive of the personal pronoun αὐτός — **which then is not inserted** — expresses **non reflexive** possession of the 3rd person; for that notion of non reflexive “possession”, see the “grammar reminder” p. 60.

Ὁ γεωργὸς τοῖς θεοῖς θύεται καὶ τοὺς βωμοὺς αὐτῶν κοσμεῖ,  
*The peasant makes sacrifices to the gods and ornate their altars.*

N.B. Unlike English, Greek usually uses the 3P of the verb without personal pronoun: παιδεύει, *he* or *she* educates. The nominative forms of αὐτός are useless here; they are used only with specific values which we will study § 75.

☞ Exercise I, p. 70.

72. A. The imperfective active participle of παιδεύω: see § 250-A, p. 352.

See the dative plural masculine and neuter παιδεύουσι, which is similar to 3P indicative imperfective present. Indeed, \*παιδευοντ-σι results in παιδεύουσι, like \*γέροντ-σι results in γέρουσι, dative plural of ὁ γέρων: p. 53, GR.N. B.

B. The imperfective participle of εἶμι: see bottom p. 379 (§ 269).

Compare this participle with the imperfective active participle of παιδεύω.

73. The active imperfective participle of the contracted verbs is deduced from the one of παιδεύω according to the rules of contraction. See pp. 355, 359, 363 (case 7 + the chart in the bottom of the page).

☞ Exercise II, p. 70.

## EIGHTH STEP

**74.** Those participles are used as it has been indicated § 58, pp. 43-44, and § 66, p. 59 (to be reviewed). Here we are reviewing the lesson about this question.

**A. The Greek participle can bring an explanation to the sentence.** In this case, it is built without insert or repetition of the article. Usual negation: οὐ.

Οἱ δοῦλοι κάμνοντες<sup>1</sup> κοιμῶνται,  
*The slaves, who are tired (= because they are tired), lie down.*

Τὸν δοῦλον ὃ ἰατρὸς θεραπεύει κάμνοντα<sup>1</sup>,  
*The physician takes care of the slave who is ill (= because he is ill).*

Φίλους χρηστοὺς οὐκ ἔχων, οὐκ εὐδαίμων εἰμί,  
*Not having good friends (= because I do not have...), I am not happy.*

(The precision here is on the pronoun ἐγώ, I, implicitly stated in εἰμί: therefore, the participle is nominative)

The participle is then **explicative**. In the above examples, it indicates a cause. Yet it can as well, according to the context, indicate another circumstance, such as concession, condition, time.

In the following example, the participle expresses an opposition (concession, *although*):

Πολλὰ κτήματα οὐκ ἔχων, εὐδαίμων εἰμί,  
*Although I do not have many possessions (= despite my small possessions), I am happy.*

In the following example, the participle expresses a condition (negation μή: § 66, p. 59):

Δοῦλος μὴ καλῶς τὰ προσταττόμενα ποιῶν ζημιοῦται,  
*A slave who does not do well (= if he does not do well) what he is ordered is punished.*

**B. It also can define an individual or a category** by the indication of a specific feature: the participle is then built like an epithet adjective (§ 36, p. 27), with insertion or repetition of the article. Usual negation: μή.

Οἱ μὴ κάμνοντες<sup>1</sup> δοῦλοι (οἱ δοῦλοι οἱ μὴ κάμνοντες) ἐργάζονται,  
*The slaves who are not tired work (= those slaves and not the others).*

Τὸν κάμνοντα δοῦλον (οἱ τὸν δοῦλον τὸν κάμνοντα) ὃ ἰατρὸς θεραπεύει,  
*The physician takes care of the slave who is ill (= that one and not the others).*

The participle here denotes which slave category or which slave is concerned<sup>2</sup>: this is a **determinative** participle.

**C. The participle also can denote the one who, the thing that, etc,** and it can be the equivalent of a substantive. Usual negation: μή.

οἱ μὴ πολλὰ κτήματα ἔχοντες, *those who do not have much wealth.*

πολλὰ κτήματα ἔχων, *someone who has much wealth, a rich person.*

Θαυμάζω τοὺς πολλὰ κτήματα ἔχοντας,  
*I admire those who have much wealth.*

Κακὰ ἐνίστε συμβαίνει τοῖς πολλὰ κτήματα ἔχουσιν,  
*Sometimes bad things may happen to those who have much wealth.*

☞ *Vocabulary I, p. 69, Exercises III-V, p. 71, and Basic Text I, p. 73.*

1. κάμνω, *I am tired or I am sick.*

2. Here, to insist on the notion of category, one could use a partitive genitive: Τῶν δούλων οἱ κάμνοντες κοιμῶνται, *Those among the slaves who are tired, lie down*; Τὸν κάμνοντα τῶν δούλων ὃ ἰατρὸς θεραπεύει, *The physician takes care of the one, among the slaves, who is tired.*

### 75. Two uses of αὐτός:

**A. As *himself*, in person (or *myself*, *yourself*, and so forth). In this case, it is not preceded by the article.**

αὐτὸς ὁ θεός or ὁ θεὸς αὐτός, *God himself.*    Αὐτὸς ἦλθεν, *He came in person.*

Πάντ' αὐτοὶ ποιοῦσιν,	Φίλος εἰμὶ αὐτῷ τῷ Κροίσῳ,
<i>They do everything themselves.</i>	<i>I am a personal friend of *Croesus.</i>

**B. As *the same*, when it is preceded by the article.**

ὁ αὐτὸς θεός, *the same god*      ταῦτά (= τὰ αὐτά: § 16, p. 8), *the same things*

Note: ὁ αὐτὸς ὡςπερ... or ὁ αὐτὸς + dative, *the same as...*: Τοὺς αὐτοὺς τοῖς Ἀθηναίοις (or τοὺς αὐτοὺς ὡςπερ οἱ Ἀθηναῖοι) θεοὺς τιμῶ, *I honor the same gods as the Athenians*.

**N.B.** The nominative forms of αὐτός appear, in classical Greek, only in these two phrases.

**Let us recapitulate: Αὐτὸς αὐτοῖς ταῦτὰ λέγω, *I tell them myself the same things.***

☞ Exercise VI, p. 71.

**76. The demonstrative adjective-pronoun ὃδε, *this, this one, this thing*, etc., is used to denote a person or a thing nearby, which one shows or of which (whom) one is going to speak. It is nothing more than the article, to which the particle -δε is added.**

SINGULAR				PLURAL			
	MASC.	NEUTER	FEM.		MASC.	NEUTER	FEM.
N.	ὅδε	τόδε	ἥδε	N.	οἶδε	τάδε	αἶδε
Λ.	τόνδε	τόδε	τήνδε	Λ.	τούσδε	τάδε	τάσδε
	G. τοῦδε		τῇσδε		G. τῶνδε		τῶνδε
	D. τῷδε		τῇδε		D. τοῖσδε		ταῖσδε

**N.B.** The accent of ἡδε, οἷδε, etc. seems in contradiction with the rule of the long accented penult (§ 12, p. 7). It is because, in fact, two words have been joined: ἡ + δε, οἷ + δε, etc. You will observe this fact in other grammar words, e.g. καίτοι, *however* (= καί + τοι).

**77. The demonstrative adjective-pronoun οὗτος, *that*, etc., is used to denote a person or a thing that are less close than those denoted by ὅδε.**

SINGULAR			PLURAL				
	MASC.	NEUTER	FEM.		MASC.	NEUTER	FEM.
N.	οὗτος	τούτο	αὕτη	N.	οὗτοι	ταῦτα	αὗται
A.	τούτον	τούτω	ταύτην	A.	τούτους	ταῦτα	ταύτας
	G. τούτου		ταύτης		G. τούτων		τούτων
	D. τούτῳ		ταύτῃ		D. τούτοις		ταύταις

See the genitive feminine plural of οὗτος.

Are declined like οὗτος: τοιοῦτος, *such, of such quality*; τοσοῦτος, *of that quantity*; τηλικούτος, *of that age, of such size*.

Thus we have τοιοῦτον, τοιούτου, τοιαύτη, τοιαύτην, τοιοῦτοι, τοιούτους, τοιαῦτα, τοιαῦται, and so forth. Same for τοσοῦτον, τοσούτου, τοσαύτη, τοσαύτην, τοσοῦτοι, τοσούτους, τοσαῦτα, τοσαῦται, and so forth.

However the N.A. neuter singular more often are in -ον: τοιοῦτον rather than τοιοῦτο.

## EIGHTH STEP

**78. The demonstrative adjective-pronoun ἐκεῖνος, that one, that thing, is used to denote a person or a thing far away or famous. It is declined like ἀγαθός, except in the nominative-accusative neuter singular, which is ἐκεῖνο.**

**79. Examples of how the three demonstrative adjective-pronouns are used.**

**A- As pronoun:**

Τόδε (or τοῦτο or ἐκεῖνο) καλόν ἐστίν, *This is beautiful.*

Δοῦλός ἐστιν ὅδε (or οὗτος or ἐκεῖνος), *This (That) man is a slave.*

**B- As adjective:**

ὁ ἀνὴρ ὅδε or ὅδε ὁ ἀνὴρ, *this man here*

ὁ ἀνὴρ οὗτος or οὗτος ὁ ἀνὴρ, *this man*

ὁ ἀνὴρ ἐκεῖνος or ἐκεῖνος ὁ ἀνὴρ, *that man*

**N.B.** A noun accompanied by these demonstratives always takes the article.

☞ *Vocabulary II, p. 70. Exercises VII-IX, p. 72.*

**80. Observe the following clauses:**

**I offer myself as a guide**

**We work for ourselves.**

**Everyone here works for oneself.**

**My cousin presents himself in the elections.**

**You must prepare yourself.**

**The men threw themselves in the water.**

The pronouns in *italics* represent the same entity as the subject of the clause (subject printed in **bold** characters). Those are REFLEXIVE pronouns.

The reflexive pronoun third person in Greek is ἐαυτόν or αὐτόν (notice the rough breathing!). It is declined like αὐτός (§ 71, p. 65) but it does not have any nominative, since (just like in English) it is used only to refer to the same entity as the subject of the verb.

**Πᾶς τις ἐαυτόν (αὐτόν) φιλεῖ.**  
*Everyone loves oneself.*

**Οἶδε οἱ ἄνδρες ἐαυτούς (αὐτούς) αἰτιῶνται.**  
*These men accuse themselves.*

**Οἱ δοῦλοι οὐχ ἐαυτοῖς ἐργάζονται.**  
*The slaves do not work for themselves.*

Same typographic signs in these Greek sentences as in the English examples previously seen.

The genitive of the reflexive — It is always used like an epithet adjective, i.e. with insert or repetition of the article — expresses reflexive possession (the possessor is *identical* with the verb subject: see § 71, p. 65):

**Πᾶς τις τὴν ἐαυτοῦ πατρίδα φιλεῖ (or τὴν πατρίδα τὴν ἐαυτοῦ).**  
*Everyone loves one's country (= the of himself country or the country the of himself).*

**N.B.** a) We may also say, just simply: πᾶς τις τὴν πατρίδα φιλεῖ. The article denotes possession when there is no doubt about the possessor: see § 29, N.B. b), p. 19.

b) One often sees αὐτός (as *himself*: see above § 75-A) beside various forms of reflexive ἐαυτόν to reinforce it: Ὀργίζεται αὐτὸς ἐαυτῷ, *He is angry at himself.*

c) Note the use of the non reflexive αὐτός in:

**Οἱ θεοὶ φιλοῦσι τοὺς θύοντας αὐτοῖς καὶ κοσμοῦντας τοὺς βωμοὺς αὐτῶν.**  
*The gods love those who make sacrifices and decorate their altars.*

Here θεοί is subject of φιλοῦσι, but the pronouns do not modify φιλοῦσι: αὐτοῖς modifies θύοντας and τοὺς βωμοὺς αὐτῶν modifies κοσμοῦντας.

☞ *Exercise X, p. 72, then Basic Text II, p. 74.*



## VOCABULARY I

δίκαιος	just, fair	ἡ ἀπάτη	treachery
ἡ δικαιοσύνη	justice	ἀπατά-ω	I cheat
δικάζω	I judge	ἡ πατρίς, -ίδος	the fatherland,(4)
ἄρχω + gén.	I command (1) (A)	διδάσκω	I teach (5) (C)
in the middle:	I begin (A)	πείθω	I persuade
ὁ ἄρχων, -οντος	chief, magistrate (2)	middle:	I obey (D)
κλέπτω	I steal (3)	ἡ χάρις, -ιτος	grace (6) (E)
ἄρπάζω	I snatch, I capture		benevolence
ἡ ἄρπαγή	pillage		gratitude
ἡ βία	violence	ἀλλά	but (F)
βίαιος	violent	περί + acc.	around
ὥς ου ὥσπερ	like (B)	+ gen. or acc.	about (G)

## ETYMOLOGICAL AND SEMANTIC NOTES

1. The general idea is that of *position in the beginning of a series*: in a hierarchical series, this position is that of a *chief*; in a series of events, it is that of *beginning*. From this root comes the final -αρχία, -*archy*, in ἡ μοναρχία, *the government of one man* (μόνος), *monarchy*; ἡ ὀλιγαρχία, *the oligarchy* (government of a small number: ὀλίγοι); and the initial ἀρχι- in words such as ὁ ἀρχιτέκτων, -ονος, *the carpenter in chief, the architect*, ὁ ἀρχιεπίσκοπος, *the archbishop*.

2. In Athens an **archon** is one of the nine principal magistrates.

3. The **cleptomaniac** has the mania of stealing.

4. Linked to πατήρ: this is the soil of the ancestors. The word does not always have the nuances of the word "patriotic".

5. A **didactic** work is done for teaching.

6. In the plural αἱ Χάριτες, *the Graces* (they are three: Ἀγλαΐα, Εὐφροσύνη, Θαλία). The derived word ἡ εὐχαριστία, *gratefulness*, denotes in the Christian religion the sacrifice of the **Eucharist**.

## GRAMMAR NOTES

A. The object of ἄρχω is in the genitive form.

Πολλῶν ἀνδρῶν ἄρχει,  
*He commands many men.*

Ἄρχεται τοῦ ἔργου,  
*He begins his work.*

B. With an idea of comparing (= *in the same way as*):

Ὁ ἀνόητος ὥσπερ πρόβατον "βῆ, βῆ" λέγων βαδίζει,  
*The mad man walks like a sheep saying "baa, baa" (CRATINOS, Aristophanes' rival).*  
In fact, they are two joined words: ὥς + περ. About the accent, see § 76, N.B., p. 67.

C. Is built with two accusatives, one for the thing and one for the person:

Οἱ νόμοι τοὺς ἀνθρώπους τὰ προσήκοντα διδάσκουσιν,  
*Laws teach men their duties (= the things that are proper).*

D. With the dative: πείθεσθαι τινι, *to obey someone*.

E. Accusative singular: τὴν χάριν. Note χάριν ἔχω τινί, *I am grateful to someone*.

F. Not to confuse with ἄλλα, plural neuter of ἄλλος. Is usually placed after a negative statement: οὐχ ἅπαρ, ἀλλὰ πολλάκις, *not a single time, but often*.

G. Is built with the genitive or the accusative:

περὶ τὸ δένδρον, *around the tree* (concrete meaning).  
περὶ τῶν θεῶν ου περὶ τοὺς θεούς, *about the gods* (figurative meaning).

## EIGHTH STEP

### VOCABULARY II

ὁ βίος	life (1)	ἡ σωτηρία	safety
ὁ ἡγεμών, -όνος	the chief (2)	φυλάττω	I keep, I guard
τὸ πρᾶγμα, -ατος	the thing (3)		I observe (a rule)
	the affair	πορεύομαι	I walk (5)
ὁ νόμος	the law (4)	παρ-έχω	I give
ὁ ζῆλος	zeal		I provide
	jealousy	πρῶτον	at first (6)
ζηλό-ω	I envy	ἔπειτα	thereafter
σώζω	I save, I preserve	ἕκαστος	each
κατά + genitive	against (hostility) (A)	διά + genitive	across (7) (A)
κατά + accusative	according to	διά + accusative	on account of

### ETYMOLOGICAL AND SEMANTIC NOTES

1. **Biology** is the study of living beings.
2. Thus ἡ ἡγεμονία, *authority, hegemony*.
3. A person who gets interested more in the facts than the ideas is said to be **pragmatic**. In the same word family: πράττω, *I do*, and πρᾶκτικός, *acting, practical*.
4. See νομίζω, *I think*, of which the first meaning is *to have as a rule to...*
5. Is linked to the important Indo-European root per/por, of which the general meaning is *to pass*. We can see it in ὁ πόρος, *the passage* (or *the pore* of the skin) and in Latin words such as *per, across; porta, the door; portus, the sea-port*.
6. The prefix **proto-** expresses the idea of anteriority, e.g. **prototype**, etc. **Proteins** are the first constituents of living matter.
7. **Diapason** comes from διά πᾶσων, *across all* (the notes).

### GRAMMAR NOTE

A. Examples:

κατὰ τῶν Ἀθηναίων, *against the Athenians*.      διά τοῦ ἀγροῦ, *across the field*.  
κατὰ τὸν νόμον, *according to the law*.      διά τὴν νόσον, *because of illness*.

### EXERCISES

§ 71, p. 65.

I. Training. Replace the groups in italics with the pronoun αὐτός:

Ex.: Ἐν τῇ τοῦ ἡγεμόνα οἰκίᾳ ἐστίν → Ἐν τῇ οἰκίᾳ αὐτοῦ ἐστίν (no insert!)  
Τὰς νόσους ἴαται → Αὐτὰς ἴαται

1. Ἐν τῷ ἀγρῷ εἰμι.
2. Εἰς τὴν τῆς μητρὸς οἰκίαν βαίνω.
3. Τοὺς χειμῶνας μῖσῶ.
4. Τῇ τῶν Ἑλλήνων γλώττῃ τέρπομαι.
5. Τῇ τῶν Ἑλλήνων γλώττῃ τέρπομαι.
6. Τὴν γυναῖκα φιλῶ.
7. Οὐκ ἀμελῶ τῆς τέχνης.
8. Εἰς τὴν οἰκίαν τρέχω.
9. Τὴν φιλοσοφίαν διδάσκω.
10. Μετὰ φίλων ἐργάζομαι.

§§ 72-73, p. 65.

II. Training. Write the imperfective active participle of the following verbs:

1. δικάζω, *I judge*    2. σιγάω, *I keep quiet*    3. μισέω, *I hate*    4. ζηλόω, *I envy*

§ 74, p. 66 and vocabulary I, p. 69.

III.  $G \Rightarrow E$ . 1. Ὑπὸ πάντων φιλοῦνται οἱ ἰατροὶ οἱ σοφῶς τοὺς νοσοῦντας θεραπεύοντες καὶ χάριν ἔχουσιν αὐτοῖς οἱ ὑπ' αὐτῶν θεραπευόμενοι. 2. Πάντες ὑπὸ δικαίων ἀνδρῶν ἄρχεσθαι βούλονται, νομίζοντες τὴν τῶν ἀρχόντων δικαιοσύνην μέγιστον εἶναι ἀγαθὸν ταῖς πατρίσιν. 3. Χάριν ἔχουσιν οἱ ἀρχόμενοι τοῖς ἄρχουσι τοῖς δικαίως δικάζουσι καὶ μὴ ἀπατῶσιν αὐτοὺς λαμπροῖς λόγοις. 4. Τοὺς ἄρχοντας ἐπαινῶ τοὺς δικαίως δικάζοντας. 5. Ἄρχων μὴ δικαίως δικάζων καὶ τοῖς θεοῖς καὶ τοῖς ἀνθρώποις ἐχθρός. 6. Οἱ φρόνιμοι τῶν ἀρχόντων οὐ βία τοὺς ἀρχομένους ἀναγκάζουσι πείθεσθαι, ἀλλὰ λόγοις αὐτοὺς πείθουσιν. 7. Οἱ μὲν ἐλεύθεροι τῶν δούλων ἄρχουσιν, οἱ δὲ δοῦλοι αὐτοῖς πείθονται. 8. Οἱ κλέπτοντες καὶ ἀρπάζοντες τὰ τῶν ἄλλων κτήματα δικάζονται. 9. Καλὴ οὖσα, ὑπὸ πολλῶν φιλεῖται ἡ τῶν Ἑλλήνων γλῶττα, καὶ χάριν ἔχειν προσήκει τοῖς τοὺς νέους αὐτὴν διδάσκουσιν. 10. Νύξ ἐστὶ καὶ ὕπνου ἄρχομαι.

4. ἐπαινέω, *I agree to...* 5. ἐχθρός, *enemy, inspiring hatred*; supply ἐστίν.

IV.  $G \Rightarrow E$ . 1. Χάριν ἔχει πολλάκις καὶ τὰ ζῷα τοῖς τρέφουσι καὶ εὖ ποιοῦσιν αὐτά. 2. Οἶονται πολλοὶ τῶν ἰατρῶν τὰς λύπας καὶ τὴν ὀργήν, νόσους τινὰς τοῖς ἀνθρώποις τικτούσας, εἶναι αὐτοῖς κακά. 3. Τοὺς θεοὺς μῖσεῖν φᾶσι τοὺς μὴ θεραπεύοντας αὐτοὺς. 4. Περὶ δικαιοσύνην καὶ βίαν καὶ ἀπάτας καὶ ἀρπαγᾶς οὐ φρόνιμα λέγουσιν τινες τῶν φασκόντων εἶναι φρονίμων, ἀλλ' ὥσπερ ἀνόητοι τοὺς λόγους ποιοῦνται. 5. Ἄρ' ἀνόητοί εἰσιν οἱ νομίζοντες τὰ ζῷα ἅπαντα ψυχὴν ἔχειν ὥσπερ οἱ ἄνθρωποι; 6. Οἱ ἀνόητοι τοὺς μὲν τὴν ἀλήθειαν περὶ αὐτῶν λέγοντας μῖσοῦσιν, τοὺς δ' ἀπατῶντας αὐτοὺς καὶ κολακεύοντας φιλοῦσιν. 7. Πολλὰ λέγειν ἔχων, σιγῶ. 8. Συμβαίνει ἐνίοτε παιδὶ τρέχοντι πίπτειν (or συμβαίνει ἐνίοτε παῖδα τρέχοντα πίπτειν). 9. Τοὺς φίλους οὐκ ἀπατῶν, τοὺς θεοὺς τῖμῶν, τὰ τῶν ἄλλων οὐχ ἀρπάζων, τοὺς παῖδας οὐ πονηρὰ διδάσκων, ἀνὴρ σῶφρων νομίζω εἶναι.

4-5-6. ἀνόητος, *insensible*. 5. ἄρα, *is it that?* 6. ἡ ἀλήθεια, *the truth*. κολακεύω, *I flatter* 7. ἔχω + infinitive, *I have to, I can*. 9. τὰ τῶν ἄλλων = τὰ τῶν ἄλλων κτήματα.

V.  $E \Rightarrow G$ . 1. The \*Boule judges the accused ones in a just way (= the fleeing ones). 2. It is necessary for those who judge (= the judging ones) to be just. 3. Those who learn (= the learning ones) have gratitude for those who teach them science (= for the teaching science to them). 4. The animals which run in the fields (= the animals the in the fields running) °destroy many things there (= in them). 5. The children of the peasants, who run and play in the fields, become strong. 6. I like the night which brings [me] a nice sleep. 7. Many things of science are °taught by philosophers about justice and violence.

1. The Boule: ἡ βουλή. I flee. I am accused: φεύγω. 5. robust: ἰσχυρός.

§ 75, p. 67.

VI.  $G \Rightarrow E$ . 1. Ὁ πατὴρ καὶ ἡ μήτηρ καὶ οἱ παῖδες εἰσιν ἐν τῇ αὐτῇ οἰκίᾳ. 2. Οὐ ταῦτα (§ 75-B, p.67) πᾶσι τοῖς θεοῖς θύεται. 3. Τῶν Ἀθηναίων οἱ πολλὰ ἀγαθὰ ἔχοντες οὐκ ἐργάζονται αὐτοὶ τοὺς ἀγρούς· δούλους γὰρ ἔχουσιν. 4. Τοῖς δούλοις ἔχουσιν οὐκ ἀνάγκη ἐστὶν ἐργάζεσθαι αὐτοῖς (or αὐτοῦς). 5. Ἐργάζομαι αὐτὸς τὸν ἀγρόν. 6. Οὐ πάντες οἱ ἄνθρωποι τοὺς αὐτοὺς θεραπεύουσι θεοὺς. 7. Μιτίω τῷ ἰατρῷ καὶ τοῖς παισὶν αὐτοῦ ἐστὶν ἡ αὐτὴ τέχνη. 8. Τοῖς τοὺς αὐτοὺς τρόπους ἔχουσι συμβαίνει πολλάκις γίγνεσθαι φίλοις. 9. Ὡσπερ ὁ πατὴρ πάντα ποιῶ. 10. Τῷ Πλάτῳ αὐτῷ φίλος εἰμί.

7. ὁ Μίτιος, *Mitios*, m.n. 8. ὁ τρόπος, *the character, the way*. 10. ὁ Πλάτων, -ωνος, \**Plato*.

## EIGHTH STEP

§§ 76-79, pp. 67-68. Vocabulary II, p. 70.

### VII. Training. Decline the following expressions:

- |  |   |
|--|---|
| 1. ἐκεῖνος ὁ ἡγεμών, <i>that chief</i>       | 5. τοῦτο τὸ πρᾶγμα, <i>that thing</i>       |
| 2. αὕτη ἡ γυνή, <i>that woman</i>            | 6. βίᾱ τοιαύτη, <i>such violence</i>        |
| 3. ἡ οἰκίᾱ ἦδε, <i>this house</i>            | 7. ἐκεῖνο τὸ κτῆμα, <i>that acquisition</i> |
| 4. ἀνὴρ τηλικούτος, <i>a man of that age</i> | 8. οὗτος ὁ γέρων, <i>that old man</i>       |

VIII. G ⇒ E. 1. Γυναῖκές τινες διὰ τῶν ἀγρῶν πορεύονται καὶ ἐκάστη αὐτῶν κάλαθον φέρει. 2. Ἐκεῖνος ὁ ἄνθρωπος οἰκοδομεῖ αὐτὸς τὴν οἰκίαν καὶ τοῦτο πολλὰ πράγματα αὐτῷ παρέχει. 3. Χάριν ἔχειν προσήκει τοῖς ἄρχουσι τοῖς ἐν πᾶσι τοῖς πράγμασι καὶ διὰ παντὸς τοῦ βίου τὴν δικαιοσύνην φυλάττουσι καὶ κατὰ τοὺς νόμους πάντα διοικοῦσιν. σωτηρίας γὰρ αἵτιοι τῇ δημοκρατίᾳ οἱ τοιοῦτοι. 4. Τοὺς κόρακας ζηλῶ· τὸν γὰρ βίον αὐτῶν πάνυ μακρὸν εἶναί φασιν. 5. Ὅδε μὲν ὁ ἡγεμών ἀνδρεῖός ἐστι καὶ δίκαιος, ἐκεῖνος δ' οὐ. 6. Οἱ ἄνθρωποι διδάσκουσι τοὺς κύνας τὰ πρόβατα φυλάττειν καὶ σφάζειν. 7. Πλάτων καὶ οἱ φίλοι αὐτοῦ διάγουσιν ἐκάστης ἡμέρας σπουδάζοντες περὶ φιλοσοφίαν ἐν τῇ Ἀκαδημίᾳ.

1. ἡ κάλαθος, *the basket*. 2. οἰκοδομέω, *I build*. πράγματα παρέχω, *I cause worry*. 3. διοικέω, *I administer*. ἡ δημοκρατίᾱ, *democracy*. 4. πάνυ, *very*. μακρός, *long*. 6. ὁ κύων, *the dog*. 7. ὁ Πλάτων, -ωνος, *\*Plato*. δι-άγω + participle, *I spend my time in...* σπουδάζω περὶ, *I keep busy (actively and seriously) with...* ἡ Ἀκαδημίᾱ, *the \*Academy*.

IX. G ⇒ E. 1. Προσέκειτο πρῶτον μὲν τάδε τὰ ζῶα τῷ θεῷ θύειν, ἔπειτα δὲ τῶν ἄλλων πρᾶγμάτων ἐπιμελεῖσθαι. 2. Νόμους ἔχει ἡ πατρίς, καὶ προσέκειτο τοὺς ἄρχοντας καὶ τοὺς ἀρχομένους τοῖς νόμοις ἐκείνοις πείθεσθαι. 3. Ῥάδιος ὁ βίος τοῖς κτήματι ἔχουσι πολλά, καὶ τοὺς τοιούτους πολλοὶ ζηλοῦσιν. 4. Πολέμου ἄρχονται οἷδε οἱ ἡγεμόνες κατὰ τῶν Ἀθηναίων. 5. Ὁ Δημοσθένης λόγους βιαίους καὶ λαμπροὺς ποιεῖ κατὰ τῶν μὴ βουλομένων πόλεμον ποιεῖσθαι κατὰ τοῦ Φιλίππου· τοιοῦτος γὰρ ἐστὶ ζῆλος τούτῳ τῷ ἀνδρὶ περὶ τὴν πατρίδα, καὶ τοῖς λόγοις ἐκείνοις οἱ πλεῖστοι πείθονται τῶν Ἀθηναίων. 6. Ὁ Δᾶρειος κατὰ τῶν Ἑλλήνων πορεύεται ἄνδρας μύριους ἄγων· οἱ δ' Ἀθηναῖοι οὐκ ἔχουσιν ἄνδρας τοσούτους, ἀλλ' ἡγεμόνες εἰσὶν αὐτοῖς ἀγαθοί, καὶ διὰ τοῦτο τὰ πράγματα οὐκ ἔστιν αὐτοῖς ἀνέλπιστα. 7. Ἐν ἐκάστῳ χειμῶνι ὅδε ὁ γέρων νόσον τινὰ νοσεῖ.

4-5. ὁ πόλεμος, *the war*. 5. ὁ Δημοσθένης, -ους, *\*Demosthenes* (§ 114, p. 131). ὁ Φίλιππος, *\*Philip*. 6. ὁ Δᾶρειος, *\*Darius*. μύριοι, *innumerable*. ἀνέλπιστος, *desperate*.

§ 80, p. 68.

X. Copy the following sentences while introducing a reflexive pronoun of the third person instead of the dots.

Ex.: Ἦδε ἡ παρθένος τὸν ... πατέρα μισεῖ → Ἦδε ἡ παρθένος τὸν ἑαυτῆς πατέρα μισεῖ, *This maiden hates her own father (= the father of herself)*.

1. Οὗτος ὁ ἀνὴρ περὶ ... λέγει, *That man talks about himself*.
2. Ἦδε ἡ μήτηρ τῶν ... παιδῶν οὐκ ἀμελεῖ, *This mother does not neglect her children*.
3. Πᾶς τις τῆς ... σωτηρίας ἐπιμέλεται, *Everyone cares for one's own sake*.
4. Οἷδε οἱ ἄνδρες τοὺς ... φίλους αἰτιῶνται, *These men accuse their friends*.
5. Πᾶσα ψυχὴ ἐν ... ἀγαθόν τι ἔχει, *Every soul has something good in itself*.
6. Οἱ ἰατροὶ ... θεραπεύουσιν, *The physicians take care of themselves*.

## BASIC TEXTS

## I. Education in Persia, as seen by Xenophon

§§ 71-74, Vocabulary I

<sup>A</sup> Οἱ μὲν παῖδες εἰς τὰ διδασκαλεῖα φοιτῶντες διάγουσι μανθάνοντες δικαιοσύνην, <sup>B</sup> οἱ δ' ἄρχοντες αὐτῶν διατελοῦσι τὸ πλεῖστον τῆς ἡμέρας δικάζοντες αὐτοῖς· <sup>Γ</sup> γίγνεται γὰρ δὴ καὶ παισὶ πρὸς ἀλλήλους — ὥσπερ ἀνδράσιν — ἐγκλήματα καὶ κλοπῆς καὶ βίᾱς καὶ ἀρπαγῆς καὶ ἀπάτης καὶ κακολογίας καὶ ἄλλων. <sup>Δ</sup> Δικάζουσι δὲ καὶ ἀχαριστίας· <sup>Ε</sup> οἶονται γὰρ τοὺς ἀχαρίστους καὶ περὶ θεοὺς ἂν μάλιστα ἀμελῶς ἔχειν, <sup>Ζ</sup> καὶ περὶ πατρίδα καὶ φίλους.

<sup>Η</sup> Διδάσκουσι δὲ τοὺς παῖδας καὶ σωφροσύνην. <sup>Θ</sup> Διδάσκουσι δὲ αὐτοὺς καὶ πείθεσθαι τοῖς ἄρχουσιν. <sup>Ι</sup> Μέγα δὲ εἰς τοῦτο συμβάλλεται ὅτι ὁρῶσι τοὺς πρεσβυτέρους πειθόμενους τοῖς ἄρχουσιν ἰσχυρῶς. <sup>Κ</sup> Διδάσκουσι δὲ καὶ ἐγκράτειαν γαστρὸς καὶ ποτοῦ· <sup>Λ</sup> μέγα δὲ εἰς τοῦτο συμβάλλεται ὅτι οὐ παρὰ μητρὶ σιτιοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ. <sup>Μ</sup> Πρὸς δὲ τούτοις μανθάνουσι καὶ τοξεύειν καὶ ἀκοντίζειν.

XENOPHON (*The Education of Cyrus*)

- A. 1. τὸ διδασκαλεῖον, *the school*. 2. φοιτάω εἰς + accusative, *I frequent*. 3. δι-άγω + participle, *I spend my time in...*
- B. 1. δια-τελέω: meaning close to διάγω. 2. τὸ πλεῖστον, *the greatest part*. 3. αὐτοῖς: dative of interest. It is *for them* (for the children) that their chiefs organize those judgements. Those mock trials imagined by Xenophon remind us that he comes originally from Athens, where people are drawn to controversial argument (cf. *The Wasps* by Aristophanes).
- Γ. 1. γίγνομαι often has the meaning of *to happen, to take place*. 2. δὴ gives a more assertive tone to the sentence. 3. πρὸς ἀλλήλους, (*the opponent*) *the ones to the others* (πρός + accusative, *towards, against*). The pronoun ἀλλήλους expresses reciprocity (ex.: ἀλλήλους μῖσοῦσιν, *they hate one another*). 4. τὸ ἐγκλημα, -ατος, *the accusation* (judiciary). 5. ἡ κλοπή, *the theft* (formed on the stem κλεπ of κλέπτω). 6. ἡ κακολογία, *the slander, defamation*.
- Δ. ἡ ἀχαριστία, *ungratefulness*; here used in the genitive of cause, frequent with verbs meaning *to accuse, judge, condemn* (ex.: αἰτιῶμαι κλοπῆς τὸν δοῦλον, *I accuse the slave of theft*).
- Ε. 1. ἀχάριστος, *ungrateful*. 2. μάλιστα, *completely*. 3. ἀμελῶς, *with neglect*; ἀμελῶς ἔχω, *I behave with neglect* (ἔχω + adverb of manner, *I am in such or such state, shape*; ex.: κακῶς ἔχω, *I am in bad shape*). 4. The particle ἂν expresses a nuance of possibility: ἂν ἀμελῶς ἔχειν, *could behave with neglect*.
- E-Z. Sentence structure (presented in an order fit for translation): οἶονται τοὺς ἀχαρίστους ἂν μάλιστα ἀμελῶς ἔχειν καὶ περὶ θεοὺς καὶ περὶ πατρίδα καὶ (περὶ) φίλους.
- Η. ἡ σωφροσύνη, *the sense of measure and equilibrium in feelings and passions* (the fact of being σώφρων: see Voc., p. 54).
- Ι. 1. μέγα εἰς τοῦτο συμβάλλεται ὅτι, (*what*) *contributes much to that, (it is) that....* 2. ὁράω, *I see*. 3. πρεσβύτερος, *eldest*. 4. ἰσχυρός, *strong* (ἰσχυρῶς modifies πειθόμενους).
- Κ. 1. ἡ ἐγκράτεια, *mastery (of oneself)*. 2. ἡ γαστήρ, *the stomach* (is declined and accented like ὁ πατήρ). 3. τὸ ποτόν, *the beverage*.
- Λ. 1. σιτέομαι, *I eat*. 2. ὁ διδάσκαλος, *the school teacher*; παρά + dative, *at someone's*.
- Μ. 1. πρὸς + dative, *besides*; πρὸς δὲ τούτοις, *besides these things*. 2. τοξεύω, *I shoot with a bow*. 3. ἀκοντίζω, *I throw the spear*.

*The Education of Cyrus*, by Xenophon (Κύρου παιδεία, cited most often under the title of *Cyropaedia*), which we have selected this excerpt from, presents itself like a biography of Cyrus, founder of the Persian empire (6th century B.C.): his youth, his conquests, his ruling over Asia which he had submitted from the Mediterranean sea to the Indus river. In reality he is not acting as a historian



## EIGHTH STEP

but presents his ideas about war, hunting, psychology, politics, and pedagogy under the form of a novel. In the first part, we see young Cyrus receiving, among the other children of Persian nobility, an education aimed at developing physical and emotional strength. Community discipline which Xenophon offers to our admiration, and the importance given to military exercises remind us of Sparta, which Xenophon admired: a Sparta which in his time had somewhat tempered its terrible traditional austerity.

The popularity of the book was immense. In Rome, aristocrats who were promoted generals overnight owing to circumstances, hastened to learn military art from the *Cyropaedia* during the journey that led them to the enemy!

### II. The law §§ 75-80, Vocabulary II

The author of this text, who had sympathies for the \*Cynics and for the Stoics, had had the courage to protest against the Roman Emperor Domitian's cruelty, at the end of the 1st century A.D. This reminder about respecting the laws could be addressed to the citizens. In fact, placed in the time situation, it addresses the power, and it is an act of felt protest. In order to feel its tonality we must consider the connotations of the word νόμος: in ancient Greece human regulations hold their legitimacy of the transcending νόμοι, which are above even the gods themselves, and in the name of which Antigone rebelled against tyrant Creon's decrees (in the tragedy written by Sophocles).

Α Ἐστιν ὁ νόμος τοῦ βίου μὲν ἡγεμῶν, τῶν πολισμάτων δὲ ἐπιστάτης κοινός, τῶν δὲ πραγμάτων κανὼν δίκαιος, Β πρὸς ὃν ἕκαστον ἀπευθύνειν προσήκει τὸν ἑαυτοῦ τρόπον· Γ εἰ δὲ μή, σκολιὸς ἔσται καὶ πονηρός. Δ Οἱ μὲν οὖν τοῦτον φυλάττοντες ἔχονται τῆς σωτηρίας· Ε οἱ δὲ παραβαίνοντες πρῶτον μὲν ἑαυτοὺς ἀπολλύουσιν, Ζ ἔπειτα καὶ τοὺς ἄλλους, Η παράδειγμα καὶ ζῆλον αὐτοὺς ἀνομίας καὶ βίας παρέχοντες. Θ Ὡςπερ δὲ τῶν πλεόντων οἱ τοῦ πυρσοῦ μὴ διαμαρτάνοντες, Ι οὔτοι μάλιστα σῶζονται καὶ τοὺς λιμένας εὐρίσκουσιν, Κ οὕτως οἱ κατὰ τὸν νόμον ζῶντες ἀσφαλέστατα πορεύονται διὰ τοῦ βίου.

\*DIO CHRYSOSTOM

- A. 1. Note the accent of ἔστιν, due to its position beginning a sentence. 2. ὁ ἐπιστάτης, -ου, *the director* (§ 109, p. 121). 3. τὸ πόλισμα, -ατος, *the State*. 4. κοινός, *common*. 5. ὁ κανὼν, -όνομος, *the rule, the model*.
- B. 1. πρὸς ὃν, *according to which*. 2. ἀπ-ευθύνω, *I rule*. 3. ὁ τρόπος, *the manner, the behavior*. 4. προσήκει takes an infinitive clause the subject of which is ἕκαστον, the verb ἀπευθύνειν and the object τὸν τρόπον.
- Γ. 1. εἰ δὲ μή, *otherwise, lest*. 2. ἔσται, *he will be*. 3. σκολιός, *oblique, astray*.
- Δ. 1. οὖν, *therefore* (never used at the beginning of a sentence). 2. ἔχομαι + genitive, *I get attached to, I firmly hold*.
- Ε. 1. παρα-βαίνω, *I transgress*: literally *I walk* (βαίνω) *beside* (παρα-). 2. ἀπ-όλλωμι (or, less frequently, ἀπ-ολλύω), *I lose* (meaning *causing the loss, ruin*).
- Η. 1. τὸ παράδειγμα, -ατος, *example*; παράδειγμα ἑαυτὸν παρέχειν τινός, *to give oneself as an example of something*. 2. ζῆλος here has a meaning close to παράδειγμα (the example is what stimulates zeal, emulation, jealousy). 3. ἡ ἀνομία, *lawlessness, illegality*.
- Θ-Κ. ὥςπερ... οὕτω(ς), *just as... so...*
- Θ. 1. πλέω, *I navigate*; regarding the absence of contraction, see Vocabulary II, p. 90, GR.N. D. 2. ὁ πυρσός, *the lighthouse*. 3. δι-αμαρτάνω + genitive, *I miss* (in the sense of *not reaching*).
- Ι. 1. οὔτοι denotes those who are concerned in Θ and could be removed without inconvenience as for the meaning. 2. μάλιστα, *completely, surely*. 3. ὁ λιμήν, -ένος, *the harbor*.
- Κ. 1. ζῶ, *I live*; see Vocabulary I, p. 76, GR.N. A. 2. ἀσφαλέστατα, *very safely*: plural neuter, with an adverbial meaning, from adjective ἀσφαλής, *sure* (§ 114, p. 131, and § 116-D, p. 136).



GRAMMAR

☞ Before grammar study: Vocabulary I, p. 76, and Exercises I and II, p. 81.

81. A few negative words and their use:

A. The negative word οὐδέ may denote:

- a) not even: Οὐδ' ἵππον ἔχω, *I do not even have a horse.*  
b) not ...either: Οἱ πλοῦτον μὴ ἔχοντες οὐδὲ συμμάχους ἔχουσιν,  
*Those who do not have a fortune do not have allies either.*  
c) and ... not ...: Οὐκ ἐργάζομαι οὐδ' ἐργάζεσθαι βούλομαι,  
(after a first negative member) *I do not work and I do not want to work.*

Yet if the first member is affirmative, and... not... is expressed καὶ οὐ:

Ἐργάζεται καὶ οὐ παίζει, *He works and does not play.*

B. Οὐδεῖς, no one, nothing (= οὐδ' εἷς, not even one) is declined like εἷς, except for the acute in the nominative masculine (see chart, bottom of the page).

Ἐργάζεται οὐδεῖς or Οὐκ ἐργάζεται οὐδεῖς, *No one works.*

Οὐδεμία γυνή ἐστίν ἐκεῖ or Οὐκ ἐστίν ἐκεῖ οὐδεμία γυνή, *No woman is there.*

Οὐδεὶς οὐδὲν ποιεῖ, *No one does anything.*

In the following examples note that: 1) Οὐδεῖς may be preceded by οὐ which reinforces it.  
2) Several forms of οὐδεῖς may cumulate.

C. Instead of οὐδέ, καὶ οὐ, οὐδεῖς, one uses μηδέ, καὶ μή, μηδεῖς (cf. chart at the bottom page) when the syntax requires the negation μή. For example:

a) With an infinitive depending on a verb of will or an impersonal verb (§ 65-B, p. 58).

Βούλονται οἱ ἄρχοντες μηδένα τῶν νόμων ἀμελεῖν,  
*The magistrates want that no one neglect the laws.*

b) With a participle used with the article or expressing a conditional idea or a general idea (cf. § 66, p. 59).

Οὐκ εὐδαίμονες οἱ μηδενὶ φίλοι ὄντες μηδὲ σύμμαχον ἔχοντες μηδένα,  
*Those who are friends of no one and have no ally are not happy.*

Οὐκ εὐδαίμων οὐδεὶς μηδενὶ φίλος ὢν, *No one is happy who does not have friends.*

MASCULINE	NEUTER	FEMININE	MASCULINE	NEUTER	FEMININE
N. οὐδεῖς	οὐδέν	οὐδεμίᾱ	N. μηδεῖς	μηδέν	μηδεμίᾱ
A. οὐδένᾱ	οὐδέν	οὐδεμίᾱν	A. μηδένᾱ	μηδέν	μηδεμίᾱν
G. οὐδενός		οὐδεμιᾶς	G. μηδενός		μηδεμιᾶς
D. οὐδενί		οὐδεμιᾷ	D. μηδενί		μηδεμιᾷ

☞ Exercises III and IV, p. 81, Basic Text I, p. 83.

Then Vocabulary II, p. 80, Exercises V to VIII, p. 82 and Basic Text II, p. 84.

VOCABULARY I

Λακεδαιμόνιος	of Lacedaemoni, Spartan	ἡ παρθένος	the maiden (3)
ὁ πόλεμος	the war (1)	ζή-ω	I live (A) (4)
αἰσχρός	ugly, shameful	χρή-ομαι + dat.	I use (A) (B)
ἔξεστι(ν)	it is allowed or possible	ὁ χρῦσός	gold (5)
κοινός	common	ὁ ἄργυρος	silver (6)
γυμνός	naked or lightly clad (2)	ὁ θάνατος	death
γυμνάζω	I train someone	ἄπο-θνήσκω	I die
γυμνάζομαι	I train myself (middle voice)	βιό-ω	I live (7)
τὸ γυμνάσιον	the gymnasium	ὁ βωμός	the altar
ὥσπερ..... οὕτω (αὐτῶς)..... just as..... so..... (C)			
εἰς		in view of, towards (D)	
παρά		near, at someone's (E)	
ἢ		or	

ETYMOLOGICAL AND SEMANTIC NOTES

- 1. A **polemic** is a war of ideas.
- 2. γυμνός means frequently wearing only a tunic (ὁ χιτῶν, -ῶνος), without any coat (τὸ ἱμάτιον). An unarmed soldier is said γυμνός, e.g. in a passage of *Iliad* (XVI, 815) Patrocles disarmed by Apollo. A γυμνής, -ήτος is a lightly equipped soldier. Hence the whole family of **gymnasium, gymnastics, gymníc**.
- 3. The **Parthenon** in Athens is the temple of Pallas Athena. The **parthenogenesis** is the development of an embryo from an ovule without any male intervention.
- 4. The stem ζη is cognate of stem ζω of τὸ ζῶον.
- 5. The **chrysolite** is a precious stone of a yellow color (the stone: ὁ λίθος).
- 6. The root **arg** expresses the idea of whiteness: in Latin argentum, *silver*.
- 7. Cf. ὁ βίος, *life*.

GRAMMAR NOTES

A. The contracted type in η includes only a few verbs.

ACTIVE	INDICATIVE				PARTICIPLE				
	1 S.	ζή-ω	ζ-ῶ	Masc. N.	ζή-ων	ζ-ῶν	G.	ζή-οντος	ζ-ῶντος
	3 S.	ζή-ει	ζ-ῇ	Neut. N.	ζῆ-ον	ζ-ῶν	G.	ζή-οντος	ζ-ῶντος
	3 P.	ζή-ουσι	ζ-ῶσι(ν)	Fem. N.	ζή-ουσα	ζ-ῶσα	G.	ζη-ούσης	ζ-ώσης
	(identical to τιμάω type: p. 279)								
	INFINITIVE : ζή-έν ζ-ῆν								
MIDDLE	INDICATIVE				PARTICIPLE				
	1 S.	χρή-ομαι	χρ-ῶμαι	Masc.	χρη-όμενος	χρ-ώμενος	type ἀγαθός		
	3 S.	χρή-εται	χρ-ῆται	Neut.	χρη-όμενον	χρ-ώμενον			
	3 P.	χρή-ονται	χρ-ῶνται	Fem.	χρη-ομένη	χρ-ωμένη			
	INFINITIVE : χρή-εσθαι χρ-ῆσθαι								

B. Χρήμαι takes the dative and serves to form numerous expressions, such as:

χρῆσθαι τινι φίλῳ, *to have some one as a friend.*

γεωργίᾳ χρῆσθαι, *to practice agriculture.*

χρῆσθαι ὀργῇ, *to give vent to anger.*

C. Example: Οὕτω λέγω ὥσπερ νομίζω or Ὡσπερ νομίζω, οὕτω λέγω.

*I say it as I think it.*

D. The meaning of *in view of* is the abstract aspect of the general idea of *direction towards* expressed by that preposition: εἰς τὸν πόλεμον γυμνάζεσθαι, *to train in view of war.*

E. Is used with accusative, dative or genitive.

I go *to (near) my friend's*

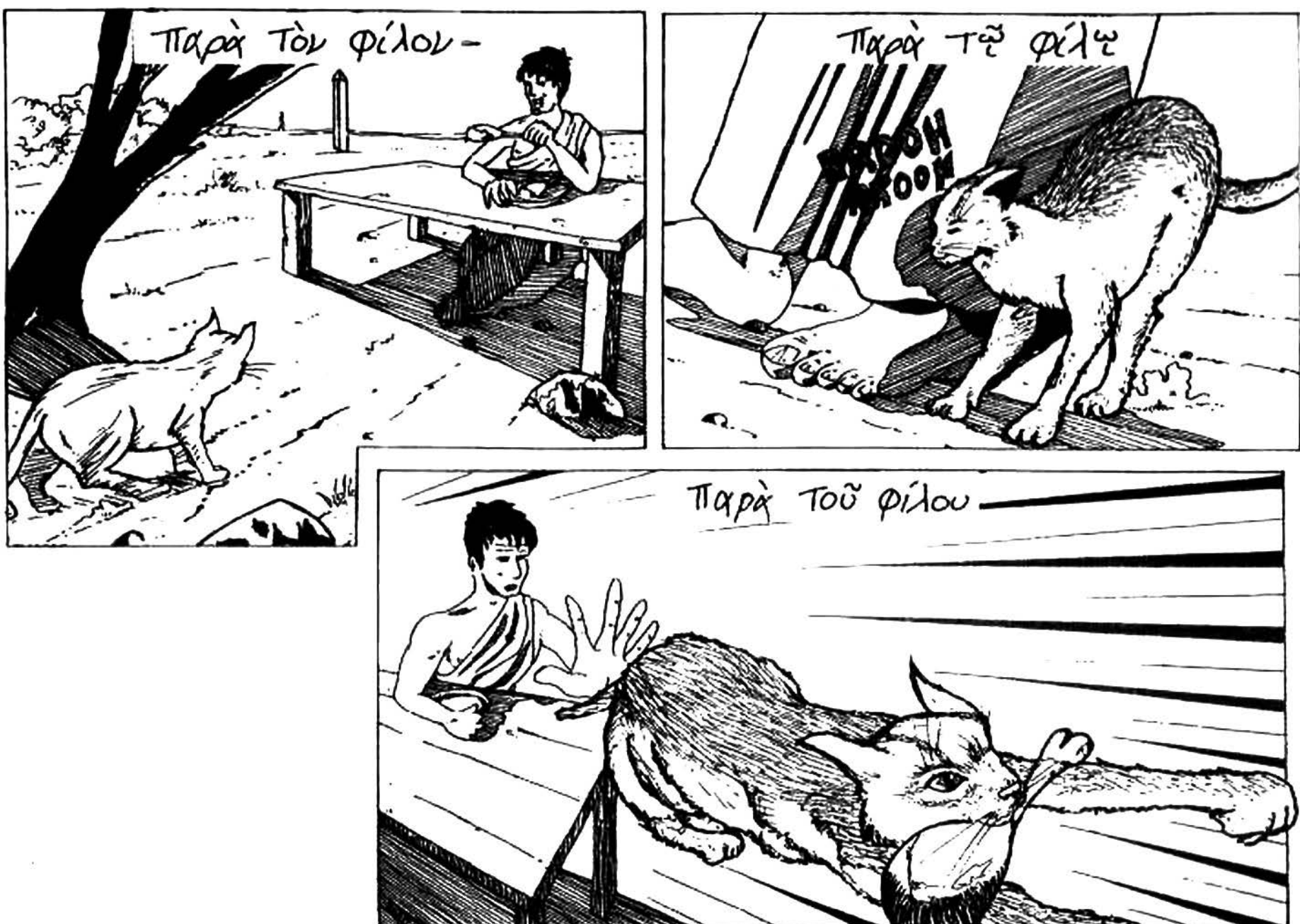
→ παρὰ τὸν φίλον (place where we go to)

I am *at (near) my friend's*

→ παρὰ τῷ φίλῳ (place where we are)

I come from *my friend's*

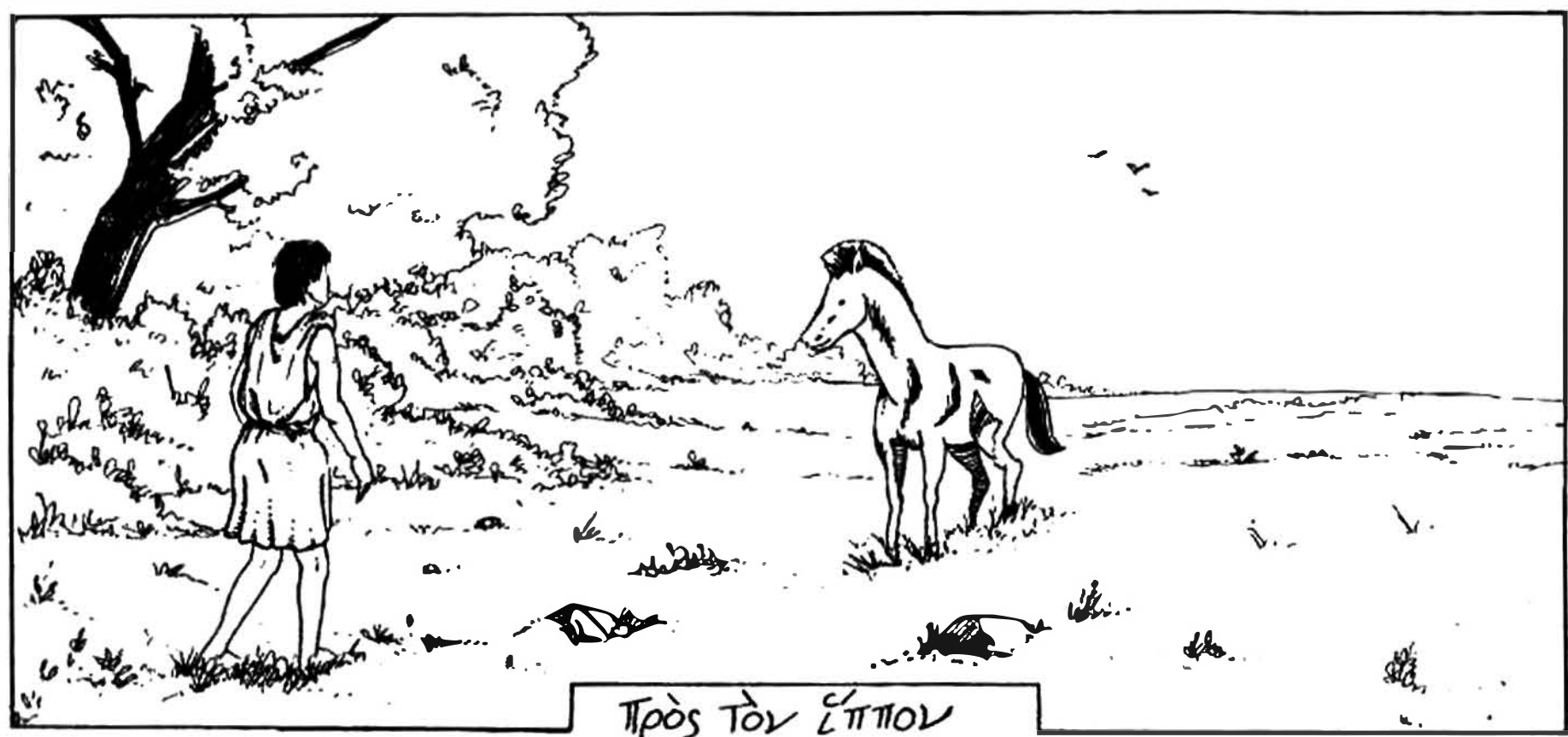
→ παρὰ τοῦ φίλου (place where we come from)



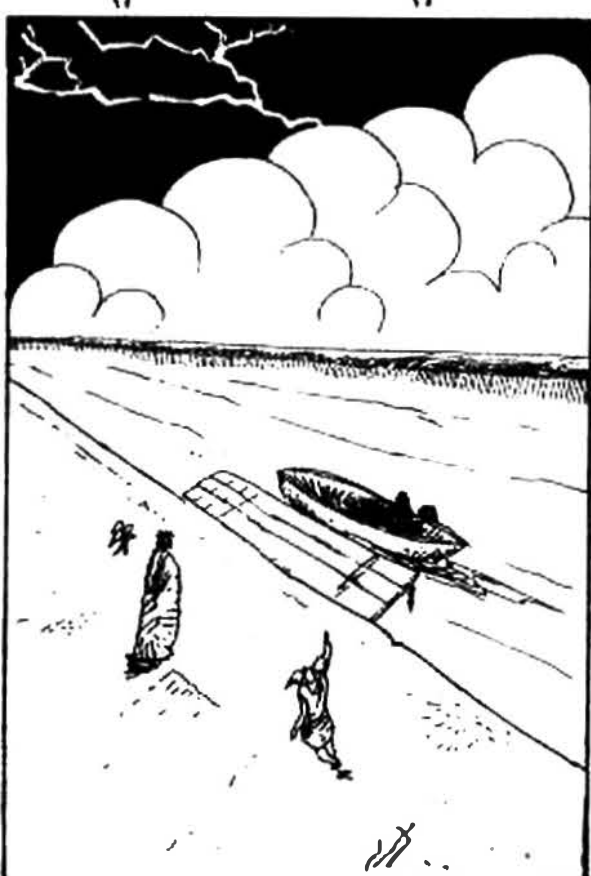
C. Waharte - D. Clarac

Objection: there were no cats in Greece, so it seems. The answer is in the picture.

See p. 416.







NINTH STEP

It is greatly suggested to review the prepositions from time to time. The drawings of pp. 77, 78, 79 will help you to do so.

VOCABULARY II

εὐτυχέ-ω	I prosper (1), I succeed	ὁ χρόνος	time (4)
ἡ εὐτυχία	success, good luck	ὁ πλοῦτος	wealth (5)
ἀτυχέ-ω	I am unfortunate, I fail	βλέπω	I see, I look at
ἡ ἀτυχία	ill-luck	ἡ χώρα	the country
ἡ ψυχή	the soul (2)	τὸ χωρίον	the land, the domain
	the vital breath	πολύς	abundant (6) (A)
μικρός	small, little (3)	μέγας	grand, great (7) (A)

ETYMOLOGICAL AND SEMANTIC NOTES

- 1. Linked to ἡ τύχη, the lot.
- 2. Hence **psychology, psychiatry, psychoanalysis**, etc. Linked to verb ψύχω, I breathe, through a metaphor common to many languages (in Latin spirare, to breathe, and spiritus, the spirit). To \*Pythagoras, ψυχή is a number (ἀριθμός) with the ancient meaning of the term, i.e a principle with a harmonious combination of the elements constitutive of the being. To \*Empedocles, as to Herakleitos (Latin form Heraclitus), it is a spark of the divine which penetrates everything; this doctrine will be later resumed by the Stoicists. To \*Aristotle, ψυχή is the principle of life and of thinking, it is also the form of the body, i.e. its principle informing it and organizing it. To Epicurus (ὁ Ἐπίκουρος), ψυχή is a “subtle body” (σῶμα λεπτομερές).
- 3. Man is a **microcosm**, i.e. a small universe (κόσμος). The **microscope** allows us to examine (σκοπέω, I examine) very small objects.
- 4. Hence, e.g. **chronometer, chronology, synchronizer**.
- 5. In a **plutocracy**, rich people hold the power.
- 6. Hence, e.g. **poly-** in **polychrome, polygamy, polygon, polytheism**.
- 7. **Megalomania** is the mania for great things.

GRAMMAR NOTE

A. Declension of these two adjectives:

SINGULAR			SINGULAR		
MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N. πολύς	πολύ	πολλή	N. μέγας	μέγα	μεγάλη
A. πολύν	πολύ	πολλήν	A. μέγαν	μέγα	μεγάλην
G. πολλοῦ		πολλῆς	G. μεγάλου		μεγάλης
D. πολλῶ		πολλῇ	D. μεγάλῳ		μεγάλῃ
PLURAL			PLURAL		
πολλοί	πολλά	πολλαί	μεγάλοι	μεγάλα	μεγάλαι
(type ἀγαθός)			(type ἀγαθός)		



## EXERCISES

Vocabulary I, p. 76.

I.  $G \Rightarrow E$ . 1. Γυμνάζονται ἐν τοῖς γυμνασίοις καὶ χειμῶνος οἱ ἀνδρεῖοι τῶν νέων. 2. Παρὰ τοῖς Λακεδαιμονίοις καὶ ἐν ἄλλαις τισὶ χώραις γυμνάζονται καὶ αἱ παρθένοι. 3. Κοινὸν ὁ θάνατος πᾶσι τοῖς βιοῦσιν (οἱ πᾶσι τοῖς ζῶσιν). 4. Οὐκ ἔξεστι τοῖς ἀνθρώποις τοὺς τῆς πατρίδος θεοὺς μὴ θεραπεύειν. 5. Τοὺς θεοὺς τῖμῶντες, οἱ ἄνθρωποι ποιοῦσιν αὐτοῖς βωμοὺς καὶ τούτους τοὺς βωμοὺς κοσμοῦσιν ἀγάλμασι χρυσοῦ καὶ ἀργύρου. 6. Οὐκ εἰς πόλεμον, ἀλλ' εἰς εἰρήνην καιρὸς ἐστὶ πάντα ποιεῖν. 7. Φαρμάκοις χρώμενοι οἱ ἰᾶτροι τοὺς νοσοῦντας θεραπεύουσιν. 8. Χρῦσός μὲν πυρὶ ἐλέγχεται, ἀνὴρ δὲ γυναικί, γυνὴ δὲ χρῦσῳ. 9. Τοὺς Λακεδαιμονίους φᾶσι τοὺς πολέμους φιλεῖν καὶ τοὺς ὑπὲρ τῆς κοινῆς σωτηρίᾳς ἀποδνήσκοντας θαυμάζειν.

2. ἡ χώρᾱ, *the country*. 5. τὸ ἄγαλμα, -ατος, *the statue*. 6. ἡ εἰρήνη, *peace*. 8. ἐλέγχω, *I try, I test*. τὸ πῦρ, πυρός, *fire*. γυναικί: dative because γυνή is used here as means, not as agent (§ 47, p. 33). The idea expressed in that sentence would be of a Pythagorean origin. 9. ὑπὲρ + genitive, *for, in the interest of*. θαυμάζω, *I admire*.

II.  $G \Rightarrow E$ . 1. Οἱ Ἀθηναῖοι τὰ λαμπρὰ δεῖπνα φιλοῦσι καὶ πολλάκις ἢ παρὰ φίλοις ἐστιῶνται ἢ φίλους ἐστιῶσιν. 2. Λαμπρόν τί ἐστὶ χρῦσός. 3. Σώματα μὴ γυμναζόμενα γίγνεται αἰσχρά. 4. Οἱ Ἕλληνες οὐ χρῶνται πάντες τοῖς αὐτοῖς νόμοις. 5. Ἐν τῇ ἐκκλησίᾳ ἔξεστιν ἐκάστῳ τῶν Ἀθηναίων τὴν ἑαυτοῦ γνώμην λέγειν ἢ περὶ πόλεμον ἢ περὶ νόμον τινὰ ἢ περὶ ἄλλο τι τῶν κοινῶν πραγμάτων. 6. — Ποῖ ὁδε ὁ παῖς τρέχει; — Τρέχει παρὰ τὸν πατέρα καὶ τὴν μητέρα. — Καὶ πόθεν τρέχει; — Τρέχει παρὰ τοῦ διδασκάλου. 7. Ὡςπερ τὸ σῶμα γυμνάζω βουλόμενος ἰσχυρὸν αὐτὸ καὶ καλὸν ποιεῖν, οὕτω καὶ τὴν ψυχὴν. 8. Ἀνδρὶ χρηστῷ δεινόν τί ἐστὶν ὁ τοῦ πατρὸς ἢ τῆς μητρὸς ἢ φίλου τινὸς θάνατος.

1. τὸ δεῖπνον, *the meal*. ἐστιᾶω, *I treat* (in the middle *I treat myself*). 5. ἡ ἐκκλησίᾱ, *the assembly of the people*. ἡ γνώμη, *the advice*. 6. ποῖ; *where to?* πόθεν; *where from?* ὁ διδάσκαλος, *the teacher*. 7. ἰσχυρός, *strong*.

§ 81, p. 75.

## III. Training. Decline:

- |                     |                 |                 |
|---------------------|-----------------|-----------------|
| 1. οὐδεμία παρθένος | 3. οὐδεὶς ἀνὴρ  | 5. οὐδὲν πρᾶγμα |
| 2. μηδεμία μήτηρ    | 4. μηδεὶς πατήρ | 6. μηδὲν ζῶον   |

IV.  $G \Rightarrow E$ . 1. Μῖσῳ τοὺς χάριν μὴ ἔχοντας μηδεμίαν μηδενί. 2. Τῇσδε μὲν τῆς παρθένου οὐδεμίαν χάριν ἔχει τὸ σῶμα, τὸ δ' ἐκείνης χάριν ἔχει θαυμαστήν. 3. Οἱ σοφοὶ τοὺς ἀνθρώπους διδάσκουσι μηδεμίαν βίαν φιλεῖν, καὶ φάσκουσι τοὺς μηδὲν αἰσχροὺ ποιοῦντας εἶναι τοῖς θεοῖς φίλους καὶ ζῶντας καὶ μετὰ τὸν θάνατον. 4. Ὅδε ὁ γεωργὸς βούλεται μηδένα διὰ τοῦ ἀγροῦ τοῦδε πορεύεσθαι. 5. Τοῖς φιλαργύροις, τὸν χρῦσόν φυλάττουσιν ἡμέρᾳ καὶ νυκτός, οὐδ' ἔξεστιν ὑπνῶ χρησθαι ἀγαθῷ. 6. Ὡςπερ τὸν ἵππον οὐκ ἐπιτρέπω δούλῳ ἀπείρῳ, οὐδὲ τὸ σῶμα ἰᾶτρῳ πονηρῷ, οὕτως οὐδὲ παῖδα ἐπιτρέπω διδασκάλῳ φαύλῳ. 7. Οὗτος ὁ ἄνθρωπος οὐδένα θεὸν θεραπεύει, οὐδὲ βούλεται θύειν οὐδενὶ αὐτῶν. 8. Νόσους τινὰς οὐδενὶ φαρμάκῳ ἔξεστιν ἰᾶσθαι, οὐδὲ θεραπεύειν οὐδεμιᾷ τέχνῃ.

2. θαυμαστός, *astounding*. 5. φιλάργυρος, *miserly*. 6. ἐπιτρέπω, *I entrust*. ἀπειρος, *inexperienced*. φαῦλος, *without value*. ὁ διδάσκαλος, *the teacher, the master*. 8. ἡ τέχνη, *the means*. The sentence means that there are some incurable diseases. In 7 and 8, some negations οὐ are justified by the fact that they are the resuming and the continuation of a preceding negation οὐ.

Vocabulary II, p. 80 (except πολὺς and μέγας).

V.  $G \Rightarrow E$ . 1. Τοὺς εὐτυχοῦντας ζηλοῦσιν οἱ ἀτυχία χρώμενοι καὶ οἶονται αὐτοὺς ὑπὸ τῶν θεῶν φιλεῖσθαι. 2. Τοῖς ἀτυχοῦσι καὶ πλοῦτον μὴ ἔχουσιν οὐ πολλοὶ βούλονται χρῆσθαι φίλοις. 3. Βλέπουσιν οἱ θεοὶ ἅπαντα τὰ τῶν ἀνθρώπων ἔργα· αὐτοὺς γὰρ βλέπουσιν ἢ ἐργαζομένους ἢ παίζοντας ἢ θυομένους ἢ πορευομένους ἢ ἄλλα τινὰ ποιοῦντας. 4. Πολλὰ καὶ μικρὰ χωρία ἐστὶν ἐν τῇδε τῇ χώρᾳ, μετ' ἐπιμελείᾳς θεραπευόμενα. 5. Καλὴ παιδείᾳ γυμνάζει καὶ τὰ σώματα καὶ τὰς ψυχὰς. 6. Περὶ εὐτυχίας καὶ ἀτυχίας καὶ βίου καὶ θανάτου καὶ ψυχῆς καὶ κόσμου καὶ χρόνου πολλὰ διδάσκουσιν οἱ φιλόσοφοι. 7. Κατὰ τοὺς φιλοσόφους, ἡ ὀργὴ ἐστὶ νόσος τις τῆς ψυχῆς. 8. Θάνατον οὐδὲν ἄλλο νομίζω εἶναι ἢ διάλυσιν σώματος καὶ ψυχῆς.

8. ἄλλος ἢ, *other than*. ἡ διάλυσις, *the separation* (§ 195, p. 232).

VI.  $G \Rightarrow E$ . ΠΕΡΙ ΠΛΟΥΤΟΥ. 1. Οἱ μὲν πλείστοι τῶν ἀνθρώπων πολλὰ ποιοῦσι καὶ πολλὰ ἐπιχειροῦσι πλούτου ἕνεκα, τῶν δὲ φιλοσόφων οἱ πλείστοι φάσκουσιν αὐτὸν οὐδὲν μὲν συμφέρειν τοῖς μέλλουσι τῇ ἀληθινῇ ἐλευθερίᾳ χρῆσθαι, λυπῶν δὲ πλείστων αἴτιον εἶναι τοῖς ἀνθρώποις. 2. Οἱ γὰρ κυνικοὶ φᾶσι τοὺς ἀνθρώπους αὐτῷ διαφθείρεσθαι. 3. Καὶ Βίων ὁ φιλόσοφος περὶ πλουσίου τινὸς ἀνδρὸς λέγει τάδε· “Οὐκ ἐκεῖνος τὸν πλοῦτον ἔχει, ἀλλ' ὁ πλοῦτος ἐκεῖνον”. 4. Οἱ δὲ περιπατητικοὶ φᾶσιν ἀγαθόν τι εἶναι πλοῦτον καὶ οὐ προσήκειν αὐτοῦ ἀμελεῖν. 5. Θαυμάζουσι γοῦν οἱ ἄνθρωποι τοὺς πλοῦτον ἔχοντας καὶ αὐτοῖς βούλονται φίλοις χρῆσθαι, οἰόμενοι αὐτοὺς μόνους εἶναι εὐδαίμονας καὶ παρ' αὐτοῖς τερπνὸν εἶναι τὸν βίον. 6. Καὶ τοῖς μὴ πλοῦτον ἔχουσιν οὐτ' ἔξεστιν οἰκίᾳς καλᾶς κτᾶσθαι, οὔτε καλοὺς ἵππους ἔχειν, οὔτε λαμπραῖς εὐωχίαις χρῆσθαι. 7. Ἐν δὲ ταῖς πλείσταις τῶν χωρῶν, οἱ πλούσιοι ἄρχουσι τῶν ἄλλων. 8. Παρὰ δὲ τοῖς Ἀθηναίοις οἱ μὲν πλούσιοι παρέχουσι καλὴν παιδείαν τοῖς παισὶν ἐν τοῖς γυμνασίοις καὶ παρὰ τοῖς φιλοσόφοις· τοῖς δὲ μὴ πλουσίοις οὓσιν (οἱ τοῖς δὲ μὴ πλουσίοις) οὐκ ἔξεστι τῇ λαμπρᾷ παιδείᾳ ἐκείνῃ χρῆσθαι.

1. ἐπιχειρέω, *I undertake*. ἕνεκα, (preceded by the genitive), *on account of*. συμφέρω, *I am useful*. μέλλω + infinitive, *I am on the verge of*. ἀληθινός, *real*. ἡ ἐλευθερίᾳ, *liberty*. 2. κυνικός, *\*cynical*. 3-7-8. πλούσιος, *rich*. 3. ὁ Βίων, -ωνος, *\*Bion*. 4. περιπατητικός, *\*peripatetic*. 5. θαυμάζω, *I admire*. γοῦν, *in any case*. μόνος, *alone*. 6. ἡ εὐωχία, *the banquet*. οὔτε... οὔτε..., *neither... nor...*

Πολὺς and μέγας, p. 80.

### VII. Training. Decline:

- |   |                                       |
|---|---------------------------------------|
| 1. πλοῦτος πολὺς, <i>an abundant wealth</i> | 4. βωμὸς μέγας, <i>a huge altar</i>   |
| 2. χωρίον μέγα, <i>a large domain</i>       | 5. ἀνὴρ μέγας, <i>a tall man</i>      |
| 3. πολλὴ χάρις, <i>much charm</i>           | 6. χώρα μεγάλη, <i>a vast country</i> |

VIII.  $G \Rightarrow E$ . 1. Ὀχλος πολὺς ἐστὶν ἐν τῷδε τῷ μεγάλῳ γυμνασίῳ. 2. Μεγάλη καὶ ἔρημός ἐστιν ἡδε ἡ χώρα· πολλὴ ἡ σιγὴ ἐν τῇδε τῇ ἐρήμῳ χώρᾳ. 3. Ἄρ' ἀνάγκη χρῆσθαι πολὺν ἔχειν τῷ βουλομένῳ εὐδαιμονίᾳ πολλῇ χρῆσθαι; 4. Γάλα μοι πολὺ παρέχει τάδε τὰ πρόβατα. 5. Χρόνος πολὺς κουφίζει καὶ τὰς μεγάλᾳς λύπᾳς. 6. Θεὸς μέγας ὁ Ἀπόλλων. 7. Πλοῦτον οὐκ ἔχω πολύν· οὐδὲ γὰρ ὀβολὸν ἔχω.

1. ὁ ὄχλος, *the crowd*. 3. ἄρα, *is it that?* ἡ εὐδαιμονία, *happiness*. 4. τὸ γάλα, -ακτος, *milk*. μοι, *me, to me* (dative of ἐγώ, *I, me*). 5. κουφίζω, *I alleviate*. 6. Ἀπόλλων, -ωνος, *\*Apollo*. 7. ὁ ὀβολός, *the obol: a silver coin* (cf. p. 299).

## BASIC TEXTS

## I. Spartan Customs

## § 81, Vocabulary I

In the 9th century B.C., some Doric invaders founded Sparta at the center of Laconia, on the right bank of the Eurotas river. The city undergoes a great expansion, founds Tarentum, is open to Eastern influences. In the 7th century B.C., welcoming poets and artists, it has become a prestigious musical center. In the beginning of the 6th century B.C., a sudden change occurs: the laws established by Lycurgus, legislator perhaps legendary, impose Spartans a strict military discipline; the children live together; they are taught to become citizens and soldiers, and to express themselves through short sentences, in a *laconic* manner. On this topic, you can read the *Life of Lycurgus*, by \*Plutarch.

Α Λακεδαιμονίοις τέχνας μανθάνειν ἄλλ᾽ ἢ τὰς εἰς πόλεμον εὐθέτους αἰσχρόν ἐστιν. Β Ἐστιῶνται δὲ πάντες ἐν κοινῷ. Γ Τοὺς δὲ γέροντας αἰσχύνονται οὐδὲν ἥττον ἢ πατέρας. Δ Γυμνάσια δ' ὥσπερ ἀνδρῶν ἐστιν, οὕτω καὶ παρθένων. Ε Ξένους δ' ἐμβιοῦν οὐκ ἔξεστιν ἐν Σπάρτῃ, οὐδὲ Σπαρτιάταις ξενιτεύειν. Ζ Χρηματίζεσθαι δ' αἰσχρόν Σπαρτιάτῃ. Η Νομίσματι δὲ χρῶνται σκυτίνῳ. Θ Ἐὰν δὲ παρά τινι εὔρεθῇ χρῦσός ἢ ἄργυρος, θανάτῳ ζημιόυται. Ι Σεμνύνονται δὲ πάντες ἐπὶ τῷ ταπεινοῦς ἑαυτοὺς παρέχειν καὶ κατηκόους ταῖς ἀρχαῖς. Κ Μακαρίζονται δὲ μᾶλλον παρ' αὐτοῖς οἱ γενναῖως ἀποθνήσκοντες ἢ οἱ εὐτυχῶς ζῶντες. Λ Οἱ δὲ παῖδες νομίμως περί τινα βωμὸν μαστίγοῦνται.

\* STOBÆUS

Stobaeus: this 6th c. A.D. Macedonian composed for his son's education a collection of Greek authors excerpts, which is still extant.

- A. 1. ἄλλος ἢ, *other than*. 2. εὐθετος, *adapted, useful*: § 52, N.B. a), p. 41. 3. αἰσχρόν ἐστι + infinitive, *it is shameful to*.
- B. ἐστιῶμαι, *I take food*.
- Γ. 1. αἰσχύνομαι, *I respect*. 2. οὐδὲν ἥττον ἢ, *in nothing less than..., as much as ....*
- Δ. Construction of that sentence: ὥσπερ ἐστὶ γυμνάσια ἀνδρῶν, οὕτω καὶ (ἐστὶ γυμνάσια) παρθένων. It refers to gymnasiums reserved for girls. Yet in Ionia gymnasiums were coeducational.
- Ε. 1. ἐμ-βιόω, *I reside (= I live in: ἐν-)*. 2. ἡ Σπάρτη, *Sparta*. 3. Σπαρτιάταις: dative plural of ὁ Σπαρτιάτης, *the Spartan* (§ 109, p. 121). 4. ξενιτεύω, *I reside abroad*.
- Ζ. 1. χρηματίζομαι, *I practice commerce*. 2. αἰσχρόν + infinitive, *it is shameful to*; cf. A.3. 3. Σπαρτιάτῃ: dative singular of ὁ Σπαρτιάτης, *the Spartan* (decl. like πολίτης: § 109, p. 120).
- Η. 1. τὸ νόμισμα, -ατος, *the change (money)*. 2. σκυτίνος, *(made) of leather*.
- Θ. 1. ἐάν ... εὔρεθῇ, *if ... is found* (εὔρεθῇ is the subjunctive aorist passive of εὕρισκω: it is the mood used after ἐάν, *if, each time....* These notions will be covered in the course of the 23th step). 2. ζημιόω, *I punish*. 3. θανάτῳ: cf. § 47, p. 33.
- Ι. 1. σεμνύνομαι ἐπὶ τῷ + infinitive, *I take glory in*. 2. ἑαυτὸν παρέχειν + adjective, *to show oneself as* (ex.: δειλοὺς ἑαυτοὺς παρέχουσιν, *they show themselves as cowards*). 3. ταπεινός, *low, humble*. 4. κατήκοος + dative, *submitted to*. 5. αἱ ἀρχαί, *the authorities*.
- Κ. 1. μακαρίζω, *I consider as happy*. 2. γενναῖος, *brave*. 3. μᾶλλον ... ἢ, *more than*. 4. εὐτυχῶς, *in a happy manner* (adverb formed on the adjective εὐτυχής, *happy, favored by chance*; cf. § 114, p. 131).
- Λ. 1. νόμιμος, *conforming to the laws*. 2. μαστιγόω, *I whip*; the child who withstood whipping the longest without complaining was proclaimed the winner.

## Π. Fragments from Menander

## Vocabulary II

1. Τυφλὸν ὁ πλοῦτος, καὶ τυφλοὺς τοὺς ἐμβλέποντας εἰς αὐτὸν ἀποδεικνύει.  
 τυφλός, *blind* (cf. § 48, N.B., p. 34). ἀπο-δείκνυμι (σ, more rarely, ἀπο-δεικνύω), *I make (something) become*: § 42, N.B. a), p. 31; is used with an object and predicate of the object (cf. p. 225. Εχ.: ἀποδείκνυμί τινα τυφλόν, *I blind someone*). ἐμ-βλέπω εἰς + accusative, *I stare at* ....
2. Χρῦσος δ' ἀνοίγει πάντα, καὶ Ἄδου πύλᾱς.  
 ἀν-οίγω, *I open*. καὶ, *even*. Ἄδου: genitive of ὁ Ἄδης, *Hades*, god of the Underworld (cf § 109, p. 121). ἡ πύλη, *the door*.
3. Τῶν εὐτυχούντων πάντες ἄνθρωποι φίλοι.  
 τῶν εὐτυχούντων defines the noun φίλοι.
4. Ἄνθρωπος ἀτυχῶν δὲ σώζεται ταῖς ἐλπίσιν.
5. Ὁργὴ φιλοῦντος μικρὸν ἰσχύει χρόνον.  
 φιλοῦντος: cf § 58-B, p. 44. ἰσχύω, *I am strong*. μικρὸν χρόνον: to indicate how long something lasts we use accusative.
6. Ψυχῆς νοσοῦσης ἐστὶ φάρμακον λόγος.
7. Τὰ κακῶς τρέφοντα χωρὶ' ἀνδρείους ποιεῖ.  
 χωρὶ' = χωρία, with elision (cf. § 17, p. 8). ἀνδρείους: § 48, p. 34; certainly here, Menander thinks about the numerous rocky fields in Greece, which require much energy from those who till them.
8. Πατήρ δ' ἀπειλῶν οὐκ ἔχει μέγαν φόβον.  
 ἀπειλέω, *I menace*. ὁ φόβος, *the fear*; it may concern either the fear that one feels or (as it is the case here) the fear that one inspires (it will be necessary to translate ἔχει by *inspires*).
9. Ὁ πολὺς ἄκρατος ὀλίγα ἀναγκάζει φρονεῖν.  
 ἀκρατος, *pure*; ὁ ἀκρατος, *the pure (wine)*. ὀλίγα φρονέω, *I have little spirit* (ὀλίγος, *scanty, little*).

The moment has perhaps come to complete a general review including the accentuation features. In the first step, concern yourself with §§ 11 to 15, and complete the exercises which are related to them. In steps 2 to 8, find the paragraphs which deal with accents. Complete the exercises where it is dealt with. This will be the opportunity to reinforce your knowledge of Greek morphology.

If you are math oriented or if you are good at chess games, you will enjoy playing with these variations.

However, self-taught students may still choose to leave accentuation features aside.

GRAMMAR

82. Indicative imperfective past (or imperfect) of παιδεύω, I educate.

ACTIVE	MIDDLE-PASSIVE
1 S. ἐ-παίδευ-ο-ν I was educating	1 S. ἐ-παιδευ-ό-μην I was educating (M) or I was being educated (P)
3 S. ἐ-παίδευ-ε(ν) (he, she) was educating	3 S. ἐ-παιδεύ-ε-το (he, she) was educating (M) or (he, she) was being educated (P)
3 P. ἐ-παίδευ-ο-ν (they) were educating	3 P. ἐ-παιδεύ-ο-ντο (they) were educating (M) or (they) were being educated (P)

N.B. a) Note in the active voice the similarity of 1S and 3P. The contexts remove any ambiguity. Thus (with the pronoun ἐγώ, I) ἔτρεχον ἐγώ means necessarily I was running.

b) The vowel ἐ- which appears at the initial of those forms is the **augment**, which characterizes the past tenses in the indicative<sup>1</sup>.

c) The vowel ε/ο- which is added to the stem παιδευ- is the **thematic vowel**: cf. § 42, N.B. a), p. 31. Examples of **athematic** imperfect forms (verb δύναμαι, I am able to):

ἐ-δυνά-μην, I was able to ἐ-δύνα-το, he/she was able to ἐ-δύνα-ντο, they were able to

d) ἐπαίδευε is used before consonant and ἐπαίδευεν before vowel or punctuation.

e) The imperfect transposes into the past the values of the imperfective which we have studied § 30, p. 20. Thus ἔτρεχε signifies, according to the context, either he was in the process of running or he used to run.

¶ Greek imperfect is frequent in narrations, emphasizing the fact that a past action has had some duration (Someone was doing something). It is very more frequent than our progressive past form. It is often suitable to translate it by a simple past.

83. Imperfect of contracted verbs (cf. § 45, p. 33).

ACTIVE			
τιμά-ω, I honor	ποιέ-ω, I do, I make	δηλό-ω, I show	
1 S. ἐτίμα-ον ἐτίμ-ων	ἐποίη-ον ἐποί-ουν	ἐδήλο-ον ἐδήλ-ουν	
3 S. ἐτίμα-ε ἐτίμ-ᾱ	ἐποίη-ε ἐποί-ει	ἐδήλο-ε ἐδήλ-ου	
3 P. ἐτίμα-ον ἐτίμ-ων	ἐποίη-ον ἐποί-ουν	ἐδήλο-ον ἐδήλ-ουν	
MIDDLE-PASSIVE			
1 S ἐτίμα-όμην ἐτίμ-ώμην	ἐποίη-όμην ἐποι-ούμην	ἐδηλο-όμην ἐδηλ-ούμην	
3 S. ἐτίμά-ετο ἐτίμ-ᾱτο	ἐποιέ-ετο ἐποι-εῖτο	ἐδηλό-ετο ἐδηλ-οῦτο	
3 P. ἐτίμά-οντο ἐτίμ-ῶντο	ἐποιέ-οντο ἐποι-οῦντο	ἐδηλό-οντο ἐδηλ-οῦντο	

ζή-ω, I live

1 S. ἔζη-ον ἔζ-ων

3 S. ἔζη-ε ἔζ-η

3 P. ἔζη-ον ἔζ-ων

χρή-ομαι, I use

ἐχρη-όμην ἐχρ-ώμην

ἐχρή-ετο ἐχρ-ῆτο

ἐχρή-οντο ἐχρ-ῶντο

1. After the augment, ρ is doubled: ῥίπτω, I throw; imperfect ἔρριπτον.



# TENTH STEP

**84.** Imperfect of φημι, *I say* (with weak imperfective value):

1 S. ἔφην, *I said*    3 S. ἔφη, *he /she said*    3 P. ἔφασαν, *they said*

**85.** If the verb starts with a vowel, the result, with the augment, is a lengthening of the initial vowel. The lengthening of & results in η. For the diphthongs αι, ει, οι, the iota becomes subscript<sup>2</sup> (cf. § 5, p. 3). The augment does not modify the breathing.

α	→ η	ἀκούω, <i>I hear</i>	ἤκουον, <i>I was hearing</i>
αι	→ η	αἰτιάζομαι, <i>I accuse</i>	ἠτιώμην, <i>I was accusing</i>
ε	→ η	ἐλπίζω, <i>I hope</i>	ἤλπιζον, <i>I was hoping</i>
		εὕρισκω, <i>I find</i>	ἠύρισκον, <i>I was finding</i>
ο	→ ω	ὀργίζομαι, <i>I am angry</i>	ὠργιζόμην, <i>I was angry</i>
οι	→ ω	οἶομαι, <i>I believe</i>	ὠόμην, <i>I was believing</i>

**N.B.** Verbs starting with ι, υ, η, ω, ου are not modified by the augment (except that the augment lengthens a stem starting by ī or ū).

ὑπεύω, <i>I implore</i> (ī)	ἰκέτευον, <i>I was imploring</i> (ī)
ἠδομαι, <i>I rejoice</i>	ἠδόμην, <i>I was rejoicing</i>

**86.** Greek prepositions, such as ἐν, εἰς, μετά, κατά, παρά etc. (cf. pp 77-79) are often used as *preverbs*, i.e. as prefixes modifying the meaning of the verb. The preverb is placed before the augment:

τάττω, *I place*    προσ-τάττω, *I prescribe*    προσ-έταττον, *I was prescribing*

**87.** The final vowel of a preverb (except περι-, *around* and προ-, *in front of*) disappears before an initial vowel, in particular before the augment:

ἀπο-θνήσκω, <i>I die</i>	ἀπ-έθνησκον, <i>I was dying</i>
δια-φθείρω, <i>I destroy</i>	δι-έφθειρον, <i>I was destroying</i>
περι-βαίνω, <i>I walk around</i>	περι-έβαινον, <i>I was walking around</i>
ἄγω, <i>I lead</i>	προ-άγω, <i>I lead forward</i>

**N.B.** If this elision occurs before a rough breathing, any occlusive preceding the vowel that has been elided becomes aspirate: αἰρέω, *I take*; \*ἀπο-αἰρέω → ἀφ-αιρέω, *I subtract*. Compare with § 18, p. 8.

☞ *Exercises I and II, p. 91.*

**88.** The final consonant of a preverb is often altered before the initial consonant of the verb; before the augment, it takes its normal form back. This is the case for the preverbs συν- and ἐν- (cf. § 90), which become respectively συμ- and ἐμ- before labial (β, π, φ and μ), συγ- and ἐγ- before palatal (γ, κ, χ: § 7, p. 4):

συν-βαίνει, <i>it occurs</i>	συν-έβαινε, <i>it was occurring</i>
συν-γράφω, <i>I compose</i> (a book)	συν-έγραφον, <i>I was composing</i>
ἐμ-μένω, <i>I dwell</i>	ἐν-έμενον, <i>I was dwelling</i>
ἐγ-γράφω, <i>I inscribe</i>	ἐν-έγραφον, <i>I was inscribing</i>

**89.** Preverb ἐκ- (idea of “out of”) becomes ἐξ- before a vowel, especially before the augment:

ἄγω, <i>I lead</i>	ἐξ-άγω, <i>I lead out</i>
ἐκ-φέρω, <i>I carry out</i>	ἐξ-έφερον, <i>I was carrying outside</i>

*You do not have to memorize the Greek words cited in example §§ 85-90*

2. Initial diphthongs εἰ- and εὖ- can be unaugmented: εἰκάω, *I liken*; imperfect εἰκαζον or ἤκαζον.

**90.** Preverbs modify more or less deeply the meaning of the verb *per se*. The meaning of a preverb is most often rather similar to that of the corresponding preposition. Practice will make you acquainted with all that: you do not have to memorize this § 90.

The preverb *ἐν-* signifies *inside*, and may also carry an *intensive* value:

γράφω, *I write*

καλέω, *I call*

ἐγ-γράφω, *I inscribe (I write inside)*

ἐγ-καλέω, *I summon, I indict*

The preverb *συν-* indicates a *reunion* of elements, and can also have an *intensive* value:

γράφω, *I write*

κρύπτω, *I hide*

συν-γράφω, *I com-pose a book*

συν-κρύπτω, *I dissimulate*

The preverb *ἀπο-* underlines the idea of *departure*, of *distaning*:

τρέχω, *I run*

ἀπο-τρέχω, *I run out*

The preverb *κατα-* indicates an action done downwards, or *against someone*, or *completely*:

βάλλω, *I throw, I place*

γελάω, *I laugh*

τρίβω, *I use, I crush*

λέγω, *I say*

κατα-βάλλω, *I throw down, I depose*

κατα-γελάω, *I laugh at*

κατα-τρίβω, *I crush down*

κατα-λέγω, *I enumerate till the end*

(cf. ὁ κατάλογος, *the complete enumeration, the catalog*)

The preverb *δια-* expresses the idea of *crossing*, of an action completed *from one end to the other* or the idea of *separation*, of *divergence*:

βαίνω, *I walk*

φυλάττω, *I guard*

βάλλω, *I throw, I place*

δια-βαίνω, *I cross*

δια-φυλάττω, *I guard permanently*

δια-βάλλω, *I slander*

(= *I place in situation of separation*)

☞ Exercises III and IV, pp. 91-92, then Vocabulary I, p. 88-89 and Exercises V and VI, p. 92.  
Finally Basic Text I, p. 96.

**91.** Imperfect of verb εἰμι, *I am*:

1 S. ἦ or ἦν, *I was*<sup>3</sup>

3 S. ἦν, (*he, she*) *was*

3 P. ἦσαν, (*they*) *were*

**92.** A few verbs starting with *ε-* have the augment in *ει-*:

ἔχω, *I have*

παρ-έχω, *I give*

εἶχον, *I was having*

παρ-εἶχον, *I was giving*

**N.B.** The accent never goes back beyond the augment. Hence the accent of παρῆχον.

☞ Vocabulary II, p. 90. Exercises VII and VIII, p. 93.

**93.** The **genitive absolute** (a participle and its subject in the genitive case) corresponds to various circumstantial phrases:

Τῆς γῆς καλῶς θεραπευομένης, πολλοὶ ἦσαν οἱ καρποί.

*The land being well taken care of, there was much fruit.*

Θερμῆς οὔσης τῆς ἡμέρας, ἠδέως ἐλουόμην.

*The day being hot, I was bathing with pleasure.*

Ψυχρᾶς οὔσης τῆς ἡμέρας, ἠδέως ἐλουόμην.

*Despite the cold of that day (lit. the day being cold), I was bathing with pleasure.*

Βουλομένων τῶν θεῶν, καὶ τὰ ἀδύνατα γίγνεται δυνατά.

*If the gods want it (lit. the gods wanting), even the impossible becomes possible.*

**N.B.** a) As the examples show it, this phrase can express various logical relations, such as cause, opposition, condition.

3. Or *I was being, I used to be*, etc.

## TENTH STEP

b) The negation of the genitive absolute is usually οὐ; however (cf. § 66, p. 59), μή is used if there is a notion of condition:

Τῆς γῆς οὐ καλῶς θεραπευομένης, οὐ πολλοὶ ἦσαν οἱ καρποί,  
*The land being not well taken care of, the fruits were not abundant.*

Τῆς γῆς μὴ καλῶς θεραπευομένης, οὐ πολλοὶ εἰσιν οἱ καρποί,  
*If the land is not well taken care of, the fruits are not abundant.*

c) The genitive absolute is used only if the participle has a subject different from that of the main verb; thus, above, the subject of θεραπευομένης is τῆς γῆς, but that of the main verb ἦσαν is καρποί. If the subject is the same, it is necessary to use a participle agreeing with the subject of the main verb:

Ἡ γῆ, εὖ θεραπευομένη, πολλοὺς ἔφερε καρπούς.  
*The land, being well taken care of, was producing many fruits.*

⚡ Exercises D and X, p. 93. Basic Text II, p. 97.

## VOCABULARY I

γράφω	I write, I draw (1)	ὁ λίθος	the stone (4)
τὸ πεδῖον	the plain	τὸ πῦρ, πυρός	the fire (5) (C)
ὅμοιος	similar (2) (A)	ὁ καπνός	the smoke
ἡ θάλαττα	the sea	ὁ ἥλιος	the sun
ὁ οὐρανός	the sky	κρύπτω	I hide (6)
ἀκούω	I hear, I listen to (3) (B)	ὁ σκότος	the obscurity
ὥστε	so as to (D)	τὸ φῶς, φωτός	the light (7) (C)
τε	and (E)	οὖν	therefore (F)

ἐκ + genitive from, out of. Proclitic: § 69-E, p. 60 (G).

## ETYMOLOGICAL AND SEMANTIC NOTES

1. The **telegraph** allows us to communicate in writing from far away (τῆλε, *far away*). See also **graphic**, **graphology**, and the like.

2. **Homeopathy** cures an affection (τὸ πάθος: cf. § 94, p. 98) by means of an infinitesimal dilution of a substance which in a strong dose would produce a *similar affection* (ὅμοιον πάθος).

3. 'Acoustic' relates to the sound and the sense of hearing.

4. The **lithograph** reproduces a drawing traced on a stone. Cf. also **aerolith**, **megalith**.

5. See also **pyromaniac**, **pyrometer**, **pyrogravure**, **pyrotechnic**, and the like.

6. A **crypt** is an underground chamber in a church. **Cryptography** is the art of secret writings. To **decrypt** = to decode.

7. Think of **photography** and **phosphorus**, which is luminous in the dark (from φωσφόρος, *bringing light*; cf. φέρω). In order to know the glowing of phosphorus, just observe a piece of raw conger eel in a dark room!

## GRAMMAR NOTES

A. Is constructed with the dative:

ὅμοιος θεῷ, *similar to a god*.

B. If the modifying noun is a person, it takes the genitive case:

φιλοσόφου τινὸς διδάσκοντος ἀκούειν, *to listen to the teaching of a philosopher*

If the modifying noun is a thing, it takes either the accusative case or the genitive case:

Λόγων (οἱ λόγοι) καλῶν ἀκούω, *I listen to beautiful speeches*.

C. Cf. § 62, p. 51.

D. Regarding the accent of ὥστε, see § 76, N.B., p. 67, and p. 69 the note about ὥστερ. Here also we originally have two adjoined words: ὥσ + τε.

“Ὡστε introduces a *result* clause (= expressing the consequence):

Βίαιός ἐστιν οὗτος ὁ ἀνὴρ, ὥσθ' οἱ σώφρονες αὐτὸν οὐ φιλοῦσιν,  
*That man is violent, so that sensible people do not like him.*

“Ὡστε may also be used with an infinitive or with an infinitive clause (neg. μή):

Βίαιός ἐστιν οὗτος ὁ ἀνὴρ, ὥστε τοὺς σώφρονας αὐτὸν μὴ φιλεῖν,  
*That man is violent to the point of not being loved by sensible people.*

There is a difference between the two sentences. The first one presents the result as an objective fact (he is not loved). The second insists on the logical relation between cause and consequence (in English *enough to, to the point of*): thus the negation μή, negation of a fact *that is thought*.

A result clause may be announced by τοιοῦτος, τοσοῦτος, τηλικούτος (cf. § 77, p. 67) or by οὕτω, οὕτως, *to such a point, so much*.

Οὕτως εὐδαίμων εἰμὶ (τοσαύτη εὐδαιμονία χρῶμαι) ὥσθ' ὑπὸ πάντων ζηλοῦμαι,  
*I am so happy that I am envied by all.*

E. The conjunction τε is placed after the word which it coordinates; it is enclitic:

παῖδες γυναῖκες τε = παῖδες καὶ γυναῖκες

Very often τε announces a καί which may be separated by one or several words:

γυνή τε μία καὶ παῖδες δύο οἱ γυνή μία τε καὶ παῖδες δύο,  
*one woman and two children.*

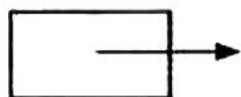
F. Ὄν never starts a sentence.

G. That preposition expresses the place out of which one is going. It takes the genitive. It becomes ἐξ before vowel (cf. § 89, p. 86). It is proclitic (cf. § 69-E, p. 60):

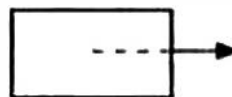
Ἔρχεται ἐκ τινος οἰκίᾱς.  
*He comes out of a house.*

Ἔρχεται ἐξ ἄλλης οἰκίᾱς.  
*He comes out of another house*

To express the place from where one goes away, we use ἀπό (+ genitive).



ἐκ τῆς οἰκίᾱς



ἀπὸ τῆς οἰκίᾱς



A street in Pompeii. Photograph Roger-Viollet.

## TENTH STEP

## VOCABULARY II

ἤδη	already	ὠφέλιμος	useful (B)
παρα-σκευάζω	I prepare	ὁ βότρυς, -υος	bunch of grapes (C)
καθαίρω	I cleanse, I purify	βάλλω	I throw (3)
καθαρός	clean, pure (1)	ὁ οἶνος	wine (4)
ἡ χεῖρ, χειρός	the hand, the arm (2) (A)	ἡ τροφή	food (5)
ἡ ὠφέλεια	the help, usefulness	χέ-ω	I pour (6) (D)
ὠφέλε-ω	I help	ἡ ἄμπελος	the vine, vineyard

Βάλλω λίθον, *I throw a stone.* Λίθω βάλλομαι, *I am hit by a stone.*

Βάλλω τινὰ λίθω, *I hit someone with a stone (thrown).*

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Hence the first name **Catherine**.

2. A **chiropractor** uses his/her hands to adjust the spine, and the joints.

3. In compounds, βάλλω does not always convey the strong meaning of *throwing*. It can also have the weakened meaning of *putting, placing*. A good example is κατα-βάλλω, *I throw down, I tear down* (for instance a wall) or *I depose, I place* (for instance a sum of money at the bank).

4. Or, sometimes, grape juice. The ancient form was Φοῖνος (§ 26, p. 11), probably from a Mediterranean word. In latin we have *vinum*, from which words like English *wine*, German *Wein*, French *vin*, Spanish *vino* derive. Ancient Greeks used to drink wine mixed with water.

5. Ἡ ἀτροφία, *the lack of food, atrophy*. Cf. τρέφω.

6. It means to pour in a continuous way, e.g. liquid, flour, sand. In the religious vocabulary, it designates gestures, mostly libations, of the chthonian ritual.

## GRAMMAR NOTES

A. Nom. plur. αἱ χεῖρες. Dat. plur. ταῖς χερσί (Cf. § 62, p. 51).

B. ὠφέλιμος feminine like masculine. Cf. § 52, N.B. a), p. 41.

C. Declension of the nouns in -υς, -υος

Sing.	N.	ὁ	βότρυ-ς
	A.	τὸν	βότρυ-ν
	G.	τοῦ	βότρυ-ος
	D.	τῷ	βότρυ-ι
Plur.	N.	οἱ	βότρυ-ες
	A.	τοὺς	βότρυ-ς (or βότρυ-ας)
	G.	τῶν	βοτρύ-ων
	D.	τοῖς	βότρυ-σι(ν)

See ἰχθύς, p. 99.

D. Verbs in έ-ω of which the stem consists of only one syllable follow contractions in ει only: χέω, *I pour*; χεῖ, *he pours*; χέουσι(ν), *they pour*, etc.

Χέω is a former χέFω. Cf. § 26, p. 11.

Most often with preverb. When it is about pouring a liquid *into* a recipient, Greek uses έγ-χέ-ω. (with preverb έν-: § 88, p. 86).



The grape-gathering. Greek vase, Musée Cimetière.

Photo Réveillac,

Institut d'archéologie méditerranéenne.



## EXERCISES

§§ 82-87, pp. 85-86.

I. Translate the following forms (M. = middle, P. = passive; do not forget that some forms may be 1S or 3P):

1. προσέταττον. 2. απέθνησκον. 3. ἐφύλαττε 4. ἐγυμναζόμεν (M.-P.).  
 5. ἠναγκαζόμεν (P.). 6. ἠναγκάζετο (P.). 7. ἤρρισκον. 8. ὠργίζοντο (M.).  
 9. ἐφίλει. 10. ἐγυμνάζοντο (M.-P.). 11. ἐφιλοῦντο (P.). 12. ἡτιῶντο (M.).  
 13. ἡτύχει. 14. ἐφιλεῖτο (P.). 15. ἰῶντο (M.). 16. ᾤοντο (M.). 17. ἡργάζετο (M.).  
 18. ἡπάτων. 19. ἡρρίσκετο (M.-P.). 20. διεφθείρετο (P.). 21. ἐπεμελοῦντο (M.).

The "Training" exercises are very important. They can be compared to a musician's mechanical exercises, which are the first steps towards virtuosity.

II. Training. Form, in the indicated voice, the 1S, 3S, 3P of indicative imperfect of the following verbs:

ACTIVE		MIDDLE-PASSIVE	
A. Non contracted verbs with consonantic initial:			
βλέπω, <i>I look at</i>	διδάσκω, <i>I teach</i>	γίγνομαι, <i>I become</i>	δέχομαι, <i>I receive</i>
B. Contracted verbs with consonantic initial:			
δαπανάω, <i>I spend</i>	νοσέω, <i>I am sick</i>	πειράομαι, <i>I try</i>	ζηλόω, <i>I envy</i>
ζημιόω, <i>I punish</i>	σιγάω, <i>I keep quiet</i>	μιμέομαι, <i>I imitate</i>	μισέω, <i>I hate</i>
C. Non contracted verbs with vocalic initial:			
οἰμώζω, <i>I groan</i>	ἀναγκάζω, <i>I oblige</i>	αὐξάνω, <i>I augment</i>	ἡγώω, <i>I lead</i>
ἐλπίζω, <i>I hope</i>	ἄρπάζω, <i>I seize</i>	εὐθύνω, <i>I straighten</i>	ἡρῶω, <i>I command</i>
D. Contracted verbs with vocalic initial:			
οἰδέω, <i>I swell</i>	εὐτυχέω, <i>I succeed</i>	αἰτέω, <i>I demand</i>	ἡπατάω, <i>I cheat</i>

§§ 86-90, pp. 86-87.

III. Exercise on preverbs. Form, in the indicated voice, the 1S, 3S, 3P of indicative imperfect of the following verbs:

ACTIVE		MIDDLE-PASSIVE	
ἀπο-βαίνω, <i>I end up</i>		ἀπο-λύω, <i>I acquit</i>	
δια-βαίνω, <i>I cross</i>		δια-λύω, <i>I dissolve</i>	
κατα-βαίνω, <i>I descend</i>		κατα-λύω, <i>I terminate</i>	
With preverb συν-:			
συν-βουλεύω, <i>I advise</i>		συν-λέγω, <i>I join</i>	
συν-γιγνώσκω, <i>I forgive</i>		συν-κρύπτω, <i>I dissimulate</i>	
With preverb ἐν-:			
ἐν-βαίνω, <i>I come in</i>		ἐλ-λείπω, <i>I am missing</i>	
ἐν-μένω, <i>I hold on to</i>		ἐγ-καλέω, <i>I indict</i>	
With preverb ἐκ-:			
ἐκ-βαίνω, <i>I go out</i>		ἐκ-βάλλω, <i>I expel</i>	

IV. G  $\Rightarrow$  E.: 1. Οὐ δεινὴν ἐνόμιζεν ὁ ἱατρὸς εἶναι τὴν τῆς παρθένου νόσον. 2. Ἐσίγων αἱ παρθένοι 3. Ὁ ἄνυτος τὸν Σωκράτην ἠτιᾶτο· ἐνόμιζε γὰρ αὐτὸν τοὺς νέους πονηρὰ διδάσκειν. 4. Κροῖσος, πλοῦτον μέγιστον ἔχων, ὑπὸ τοῦ Σόλωνος οὐκ ἐζηλοῦτο. 5. Οὐ τοῖς αὐτοῖς νόμοις ἐχρῶντο οἱ Λακεδαιμόνιοι καὶ οἱ Ἀθηναῖοι. 6. Ὁ παῖς τῷ πατρὶ ἔφη τέχνην τινὰ μανθάνειν βούλεσθαι. 7. Τῶν Ἀθηναίων τῶν ἐλευθέρων οἱ παῖδες λαμπρὰν ἐκτῶντο παιδείαν. 8. Οἱ Ἀθηναῖοι τοὺς Λακεδαιμονίους ἐμίσουν καὶ ὑπ' αὐτῶν ἐμίσοῦντο. 9. Οἱ Ἀθηναῖοι τὴν Ἀθηνᾶν ἐτίμων· ἡ Ἀθηνᾶ ὑπὸ τῶν Ἀθηναίων ἐτίματο. 10. Ἀγαθοὺς καὶ δικαίους οἱ Λακεδαιμόνιοι ἐνόμιζον εἶναι τοὺς τῆς ἑαυτῶν πατρίδος νόμους. 11. Διογένης οὐδένα ἄνθρωπον ἡσχύνητο. 12. Τὴν Νιόβην, παῖδας καλοὺς καὶ πολλοὺς ἔχουσαν, πᾶσαι ἐζήλουν αἱ ἄλλαι γυναῖκες.

3. ὁ ἄνυτος, *Apytos*, one of \*Socrates' accusers. 4. ὁ Κροῖσος, \**Croesus*. ὁ Σόλων, -ωνος, \**Solon*. 9. ἡ Ἀθηνᾶ, \**Athena*, goddess of Athens. 11. ὁ Διογένης, \**Diogenes*. αἰσχύνομαι, *I respect*. 12. ἡ Νιόβη, \**Niobe*.

Vocabulary I, p. 88.

V. G  $\Rightarrow$  E. 1. Ὁ ἥλιός ἐστιν ὅμοιος πυρὶ μεγίστῳ· Ἀναξαγόρας δ' ἔφη αὐτὸν εἶναι λίθον διάπυρον. 2. Σκότος πάντ' ἔκρυπτεν. 3. Ὁ ζωγράφος ἔγραφε καὶ ζῶα καὶ ἄνθρωπους καὶ τὸν ἥλιον καὶ τὴν θάλατταν καὶ τὸν οὐρανὸν καὶ τὰ πεδία. 4. Οἱ παῖδες τὸν ζωγράφον ἔβλεπον γράφοντα καὶ ἐθαύμαζον. 5. Οὐ μετὰ πολλῆς ἐπιμελείας ἐφυλάττετο ὑπὸ τῶν δούλων τὰ πρόβατα, ὥσθ' ὑπὸ τῶν λύκων ἡρπάζετο ἐνίοτέ τινα (οἱ ὥσθ' ὑπὸ τῶν λύκων ἄρπάζεσθαι ἐνίοτέ τινα). 6. Οὐκ ἐνεράπευε τοὺς θεοὺς Τίμων ὁ Ἀθηναῖος, οὐδὲ τοὺς ἄνθρωπους ἐφίλει, ὥσθ' ὑπὸ πάντων μῖσεῖσθαι (οἱ ὥσθ' ὑπὸ πάντων ἐμίσεῖτο). 7. Δειλὴ οὖσα, ἡ τοῦ Μίκκου γυνὴ τὸν σκότον οὐκ ἐφίλει, οὐδ' ἐβούλετο ἐν σκότῳ διαβαίνειν τὴν ὕλην. 8. Πυρὶ διεφθείρετο ἡ μῖκρὰ τοῦ γεωργοῦ οἰκίᾳ, καὶ ἐν τῷ οὐρανῷ καπνὸς τοσοῦτος ἐκ τούτου τοῦ πυρὸς ἐγίγνετο ὥστε σχεδὸν νύξ ἦν. 9. Διὰ τοῦ μεγάλου τε καὶ ἐρήμου πεδίου ἐπορεύετο ἡ στρατιὰ. 10. Σιγῶσαι αἱ παρθένοι ἤκουον τῆς μητρὸς ἀδούσης. 11. Συνέβαινε ἐνίοτε πολλὰ ἐν τῷ χωρίῳ διαφθεῖρεσθαι τῷ ἡλίῳ ἢ τοῖς χειμῶσιν. 12. Ὅτε νέος ἦν, τοιαύταις γνώμαις ἐχρώμην ὥστ' ἐλεγόμην εἶναι ἀνόητος. 13. Οὐχ οὕτως ἀνόητός εἰμι ὥστ' οἴεσθαι τοὺς ἄρχοντας πάντα ποιεῖν δικαιοσύνης ἕνεκα.

1. Ἀναξαγόρας, \**Anaxagoras*. διάπυρος, *incandescent*. 3-4. ὁ ζωγράφος, *the painter*. 4. θαυμάζω, *I admire*. 5. ὁ λύκος, *the wolf*. 6. Τίμων, -ωνος, \**Timon*. 7. Μίκκος, *Miccos*, m.n. δια-βαίνω, *I cross*. ἡ ὕλη, *the forest*. 8. σχεδόν, *almost*. ἦν, *was*. 9. ἡ στρατιὰ, *the army*. 10. ᾄδω, *I sing*. 12-13. ἀνόητος, *stupid*. 12. ὅτε, *when*. ἦν, *I was*. ἡ γνώμη, *the opinion*. 13. ἕνεκα (following a genitive), *on account of*.

VL E  $\Rightarrow$  G. 1. The miser was hiding his money and his gold with care. 2. Meltine used to take good care of her house, so that her husband (= the husband of her: § 71, p. 65) was charmed by it (= was charmed of that: § 77, p. 67 and § 47, p. 33). 3. The miser used to say that he was not having any gold (= was not saying to have [any] gold). 4. Huge storms would sometimes occur, so that everything (= all things) °was destroyed in the country. 5. The magistrates used to give orders °to their men with justice, so that they were loved by all. 6. Socrates used to charm those who would listen to him (= those listening (to) him; cf. p. 88, GR.N.B.). 7. The children were throwing stones into the sea. 8. The whole large plain was devastated (= destroyed) by a violent fire, so that the sun was being hidden by abundant smoke.

1, 3. miser: φιλάργυρος. 2. Meltine: ἡ Μελτίνη, f.n. 6. Socrates: ὁ Σωκράτης. 7. I throw: βάλλω.

§§ 91-92, p. 87 and Vocabulary II, p. 90.

**VII. Training.** Decline the following expressions:

- |                                     |  |
|-------------------------------------|--|
| 1. ἥδε ἡ χεὶρ, <i>that hand</i>     | 3. ὁ καλὸς βότρυς, <i>the pretty bunch of grapes</i> |
| 2. ἡ ἀμπελος αὕτη, <i>this vine</i> | 4. τέχνη ὠφέλιμος, <i>a useful art</i>               |

**VIII. G ⇒ E.** 1. Προσέταπτεν ὁ ἱατρὸς πᾶσι τοῖς νοσοῦσι μὴ χρῆσθαι οἶνῳ πολλῷ, μηδὲ τροφῇ πολλῇ. 2. Ὁργίζετο πολλάκις ὁ γεωργὸς τοῖς παισὶ τοῖς βότρυς κλέπτουσιν ἐν τῇ ἀμπέλῳ. 3. Προσθήκει τοὺς γράφοντας τοὺς νόμους τὴν τε κοινήν ὠφέλειαν φυλάττειν καὶ τοῦ κοινοῦ ἀγαθοῦ ἐπιμελεῖσθαι. 4. Πάντα πῦρ καθαίρει. 5. Ὁφέλιμόν τί ἐστὶ πῦρ τοῖς ἀνθρώποις. 6. Μεγάλη ἐστὶ τῶν νόμων ἡ ὠφέλεια. 7. Βότρυς ἐν ταῖς χερσὶν εἶχον αἱ παρθένοι. 8. Ἐν τῇ ἀμπέλῳ οἱ παῖδες καλοῖς βότρυσιν εἰσιτῶντο. 9. Τροφῇ πολλῇ τε καὶ ἀγαθῇ εἰσιτία ὁ γεωργὸς τοὺς ξένους. 10. Καλὴ ἦν ἡ θάλαττα ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ καλὸν ἦν τὸ τοῦ ἡλίου φῶς καὶ καλοὶ ἦσαν οἱ τῶν ἀμπέλων βότρυες καὶ καθαρὸς ἦν ὁ οὐρανός. 11. Μικρόν τι ζῶον ἐν τῇ χειρὶ εἶχεν ἡ γυνή. 12. Πάνυ ὠφέλιμοί εἰσι τοῖς ἀνθρώποις αἱ χεῖρες· ταῖς γὰρ χερσὶ καὶ τὴν τροφήν παρασκευάζουσι καὶ οἶνον ἐγχεοῦσι καὶ λίθους συλλέγουσιν εἰς τὸ οἰκίᾳς οἰκοδομεῖν καὶ ἄλλα πολλὰ ποιοῦσιν. 13. Ἡ παρθένος εἶχεν ἔρματα χρυσοῦ καθαροῦ. 14. Τάδε τὰ πεδία πάλαι ὅμοια ἦν θαλάττῃ τινὶ ἀμπέλων καὶ ἀπ' ἐκείνων τῶν ἀμπέλων, βότρυς πολλοὺς φερουσῶν, οἶνος πολὺς ἐγίγνετο. 15. Τοὺς φίλους ὠφελεῖν προσθήκει.

8-9. ἐσιτιάω, *I regale* (with middle voice *I regale myself*); augment in εἰ-: § 92, p. 87. 12. πᾶν, *extremely*. συλ-λέγω, *I gather, I pick up*. εἰς τό + infinitive, *in order to*. οἰκοδομέω, *I build*. 13. τὸ ἔρμα, -ατος, *the earring*. 14. πάλαι, *long ago*.

§ 93, p. 87.

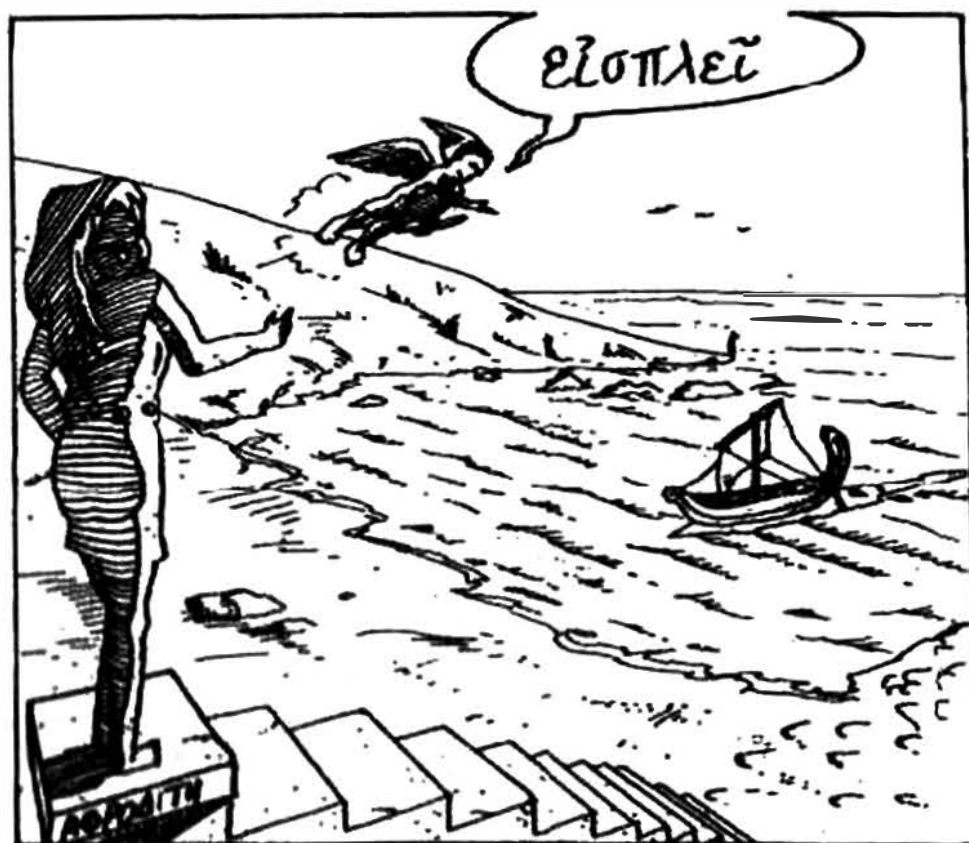
**IX.** In the following sentences should we translate the participles printed in bold characters by means of a genitive absolute or should we agree with the subject—in italics—of the main verb?

1. Dinner **being** ready, *the guests* sat around the table. 2. The sails **having been** hoisted, *the ship* moved forward quickly. 3. **Having** no news from you, *I* was worried. 4. Spring **helping**, *health* will come back. 5. **Lying down** in the grass, *we* were looking at the sky. 6. *The garden*, poorly **taken care of**, is invaded by thorns. 7. The circumstances **helping**, *our efforts* will be rewarded. 8. The windows **being** shut, *one* could still hear some noise. 9. The departure day **having** arrived, *the horses* were harnessed. 10. *The orator*, **suffocating** with rage, was insulting his audience.

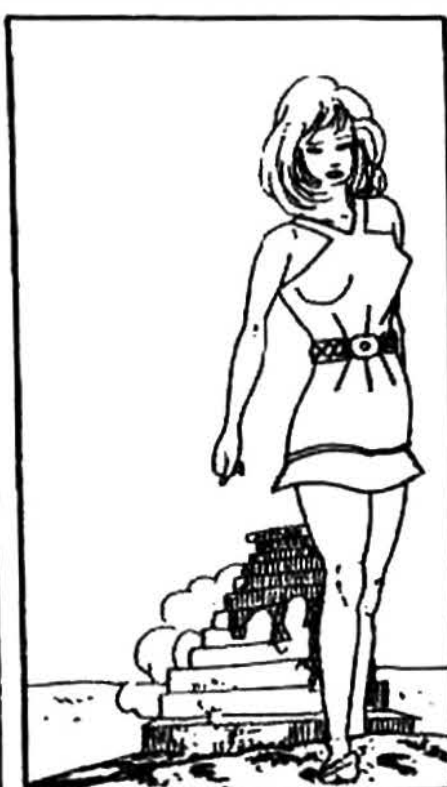
**X. G ⇒ E.** 1. Μικροῦ ὄντος τοῦ χωρίου, οὐ πολὺν πλοῦτον ἐκτάτο ὁ γεωργὸς ἐργαζόμενος. 2. Ἀγαθῆς οὐσης τῆς γῆς καὶ καρποὺς πολλοὺς φερούσης, πλοῦτον ἐκτῶντο οἱ ἐργαζόμενοι αὐτὴν γεωργοί. 3. Τοῦ ἀνδρὸς ξένον τινὰ δέχεσθαι μέλλοντος, ἡ Κλεονίκη ὄψον παρεσκεύαζεν. 4. Παίδων τινῶν ἐν τῇ ἀμπέλῳ τρεχόντων καὶ παιζόντων καὶ λίθους βαλλόντων, τῶν βοτρυῶν πολλοὶ διεφθείροντο. 5. Δικαίων ὄντων παρὰ τοῖς Ἀθηναίοις τῶν νόμων, ὅμως οὐκ ἀεὶ δικαίως ἐδικάζοντο οἱ φεύγοντες. 6. Οὐ μεγάλης οὐσης τῆς οἰκίᾳς, οὐκ ἐξῆν ξένους πολλοὺς δέχεσθαι. 7. Πάσης τῆς οἰκίᾳς ἐν σκότῳ οὐσης, καλὸν ἦν τὸ τοῦ πυρὸς φῶς. 8. Βιαίου ὄντος τοῦ ὄμβρου, βότρυες πλεῖστοι διεφθείροντο. 9. Μὴ βουλομένων τῶν θεῶν, οὐδὲν καλῶς ἀποβαίνει τῶν ὑπ' ἀνθρώπου τινὸς ἐπιχειρουμένων. 10. Βίᾳς παρούσης, οὐδὲν εἰσὶν οἱ νόμοι. 11. Ἀπούσης (or μὴ παρούσης) τῆς Ἀφροδίτης, οὐδὲν ἐν τῷ βίῳ τερπνόν ἐστίν.

3. μέλλω + infinitive, *I am about to...* ἡ Κλεονίκη, *Cleonice*, f.n. τὸ ὄψον, *vegetables, meat, fish*. 5. ὅμως, *however*. ἀεὶ, *always*. φεύγω, *I flee or I am accused*. 8. ὁ ὄμβρος, *the rain*. 9. ἀπο-βαίνειν, *to go away, or to turn out* (well, terribly, etc.). ἐπι-χειρέω, *I undertake*. 10-11. πάρ-ειμι, *I am near, I am present*. 11. ἄπ-ειμι, *I am away*. ἡ Ἀφροδίτη, *\*Aphrodite*.

TENTH STEP



ΚΑΤΑΒΑΪΝΕΙ



ΠΡΟΒΑΪΝΕΙ



ΕΠΙΒΑΪΝΕΙ



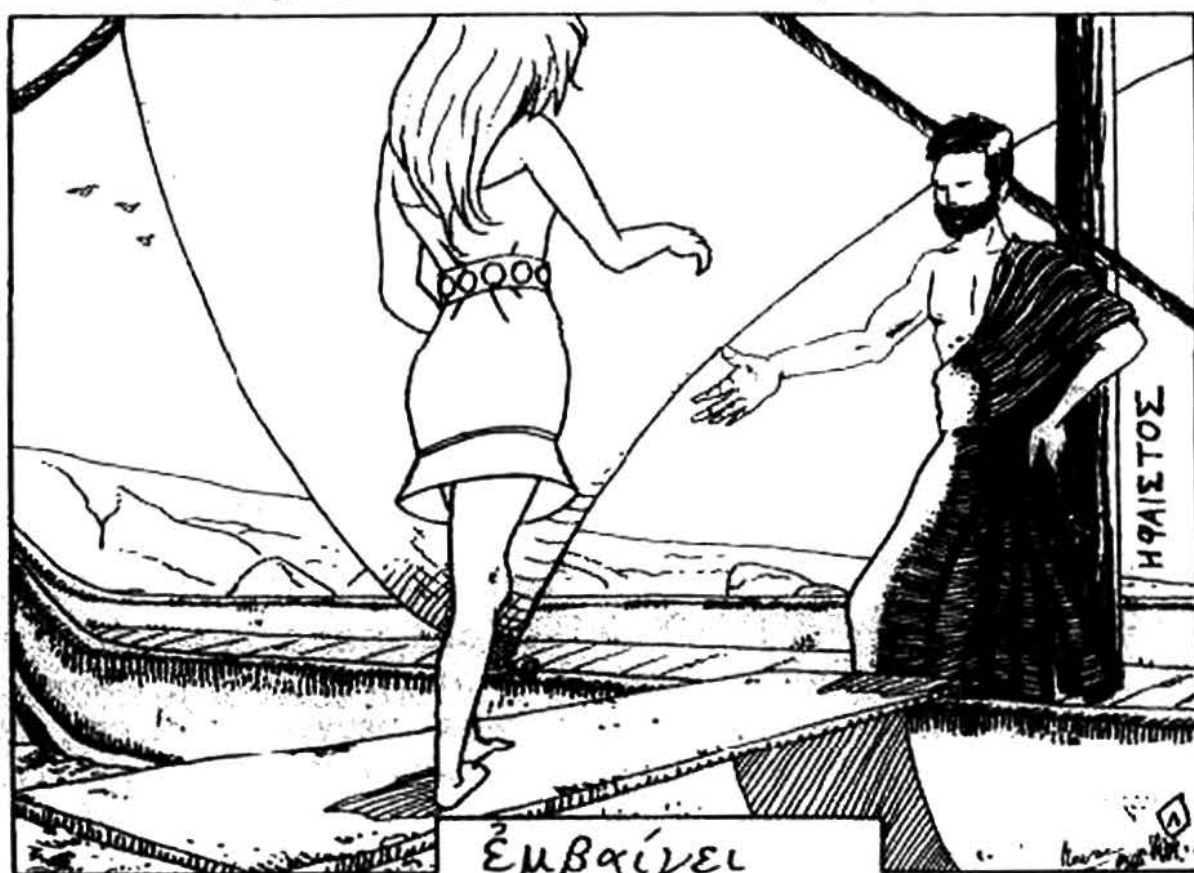
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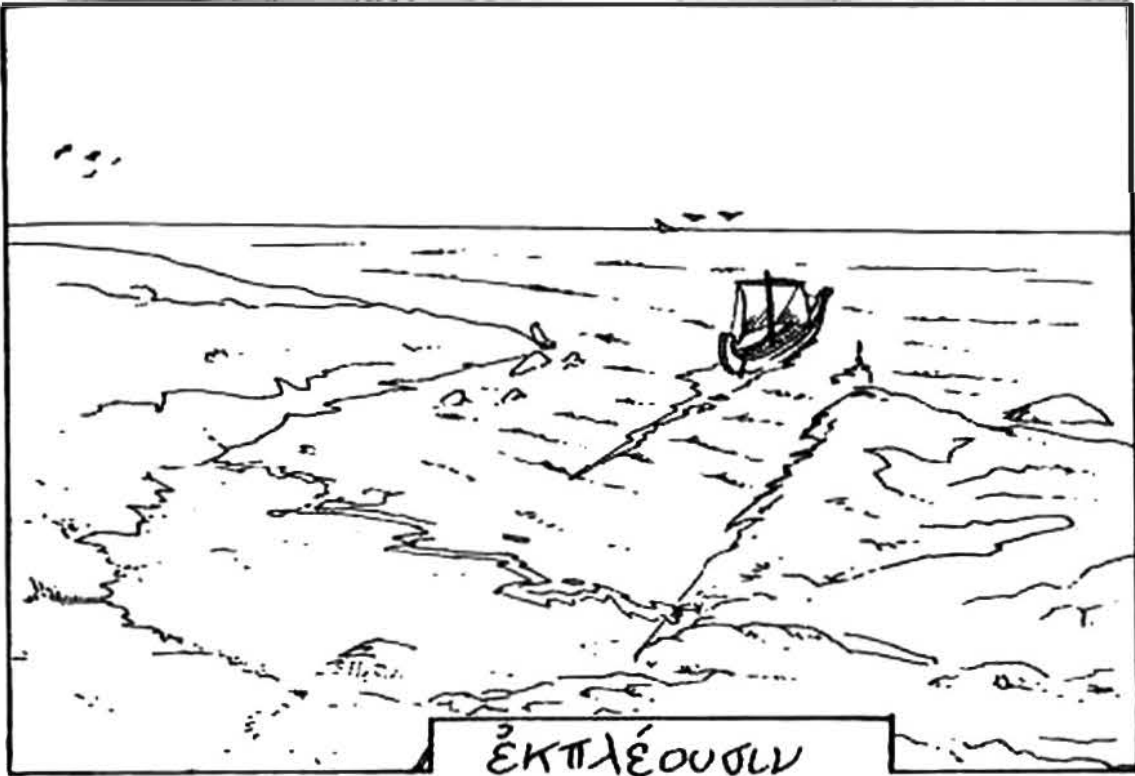


ΔΙΑΒΑΪΝΕΙ



ΕΜΒΑΪΝΕΙ





These drawings are a visual way to illustrate the Greek preverbs. This, of course, is an imaginary story under artistic license. In fact, we do not know in which circumstances Aphrodite, goddess of love, met Ares, god of war!

Here we have used the verbs βαίνω, I walk (cf. Voc., p. 61, note 5) and πλέω, I sail.

See p. 416.

C. Waharte - D. Claret - C. Bourg



## TENTH STEP

☞ *From time to time linger over those drawings, and may the creativity of our illustrators help you get acquainted with the basic values of Greek preverbs.*

## BASIC TEXTS

### I. The eruption of Mt. Vesuvius

§§ 82-90, Vocabulary I

The text is about the eruption which destroyed Herculaneum and Pompeii in 79 A.D.

Α Ἄνδρες πολλοὶ καὶ μεγάλοι — Β οἷοι οἱ γίγαντες γράφονται — Γ μεθ' ἡμέραν καὶ νύκτωρ ἐν τῇ γῇ καὶ ἐν τῷ ἀέρι ἐφαντάζοντο. Δ Καὶ μετὰ τοῦτ' αὖχμοί τε δεινοὶ καὶ σεισμοὶ ἐξαίφνης σφοδροὶ ἐγίνοντο. Ε ὥστε καὶ τὸ πεδῖον ἐκεῖνο πᾶν ἀναβράττεσθαι καὶ τὰ ἄκρα ἀναπηδᾶν. Ζ Ἥχαι τε, αἱ μὲν ὑπόγειοι, βρονταῖς ἐοικυῖαι, αἱ δὲ ἐπίγειοι, μῦκηθμοῖς ὅμοιαι, συνέβαινον, Η καὶ ἡ τε θάλαττα συνέβρεμε καὶ ὁ οὐρανὸς συνεπήχει. Θ Κάκ τούτου κτύπος τε ἠκούετο καὶ ἀνέθρωσκον πρῶτον μὲν λίθοι μεγάλοι, Ι ἔπειτα δὲ πῦρ πολὺ καὶ καπνὸς ἄπλετος, Κ ὥστε πάντα μὲν τὸν ἀέρα συσκιάζεσθαι, πάντα δὲ τὸν ἥλιον συγκρύπτεσθαι. Λ Νῦξ τε οὖν ἐξ ἡμέρας καὶ σκότος ἐκ φωτὸς ἐγίγνετο.

Adapted from \* DIO CASSIUS

Dio Cassius: 2nd-3rd c. A.D. historian. Born in Nicaea in Bithynia, son of a Roman Senator. He became consul in 221. He is the author of a *Roman History*, written in Greek, narrating the whole history of Rome.

- Β. 1. οἷοι, *such as*. 2. ὁ γίγας, -αντος, *the giant*. The Giants are fabulous beings who tried to dethrone Zeus. They were often represented in paintings or on tapestries.
- Γ. 1. μεθ' ἡμέραν, *during the day* (= μετὰ ἡμέραν). 2. νύκτωρ, *at night* (adverb). 3. ὁ ἀήρ, ἀέρος, *the air*. 4. φαντάζομαι, *I appear* (about visions or extraordinary phenomena: meteors, etc.). Dio Cassius is the only one of all ancient historians to mention those fantastic apparitions.
- Δ. 1. μετὰ τοῦτ' = μετὰ τοῦτο. 2. ὁ αὖχμός, *the drought*. 3. ὁ σεισμός, *the earthquake*. 4. ἐξαίφνης, *suddenly*. 5. σφοδρός, *strong*. Construction of the sentence: σεισμοὶ σφοδροὶ ἐγίνοντο ἐξαίφνης (γίγνεσθαι with the meaning of *occurring*).
- Ε. 1. ἀνα-βράττω, *I bring to ebullition* (here in the passive). 2. τὸ ἄκρον, *the summit*. 3. πηδάω, *I jump* (ἀνα- underlines the motion upward).
- Ζ. 1. ἡ ἡχή, *the noise*. 2. ὑπόγειος, *underground* (cf. § 52, N.B. a, p. 41). 3. ἡ βροντή, *the thunder*. 4. ἐοικυῖα is the feminine form of ἐοικώς, -ότος, *similar* (+ dative). 5. ἐπίγειος, *which is found on the surface of the earth* (§ 52, N.B. a, p. 41). 6. ὁ μῦκηθμός, *the bellowing*.
- Η. 1. βρέμω, *I roar*; συμ-βρέμω, *I roar along with or together* (συν-: idea of reunion, of accompaniment). 2. συν-επ-ηχέω, *I echo, I reverberate* (to verb ἡχέω, *I sound*, were added the preverbs συν-, *with* and ἐπι-, *besides, thereupon*).
- Θ. 1. κάκ τούτου, *and after that* (= καὶ ἐκ τούτου: § 16, p. 8). 2. ὁ κτύπος, *the loud noise* (as a crash, or clash). 3. θρώσκω, *I jump*. Word mostly Ionian and poetical: Attic rather uses πηδάω. As for the preverb ἀνα-, cf. ἀνα-πηδάω in E-3).
- Ι. ἄπλετος, *immense*.
- Κ. 1. συ-σκιάζω, *I fill with shade* (verb formed upon ἡ σκιά, *the shade*); the preverb συν- does not here express the idea of accompaniment which it had above in συμ-βρέμω and συν-επ-ηχέω (Η) but it has an intensive value: it adds to the simple verb σκιάζω, *I provide shade*, an idea of a perfectly completed action; a phonetic detail: the ν of συν- is dropped before σ. 2. συγ-κρύπτω, *I hide completely*, with the same value of preverb συν- as in συ-σκιάζω. Cf. § 7, p. 4.
- Λ. 1. ἐκ: here *by succeeding to, by supplanting*. 2. γίγνεσθαι here again has the meaning of *to happen, to occur* (cf. Δ-5).

## II. Grape harvesting time

§§ 91-93, Vocabulary II

The shepherd Daphnis and the shepherdess Chloe usually take care of their flocks. Yet the time has come for grape-gathering.

Α Ἦδη τῆς ὀπώρας ἀκμαζούσης καὶ ἐπείγοντος τοῦ τρυγητοῦ, Β πᾶς ἦν κατὰ τοὺς ἀγροὺς ἐν ἔργῳ. Γ Ὁ μὲν ληνοὺς ἐπεσκεύαζεν, Δ δὲ πίθους ἐξεκάθαιρεν, Ε δὲ ἀρρίχους ἐπλεκεν. Ζ Ἀμελοῦντες οὖν καὶ ὁ Δάφνις καὶ ἡ Χλόη τῶν αἰγῶν καὶ τῶν προβάτων, Η χειρὸς ὠφέλειαν τοῖς ἄλλοις παρεῖχον. Θ Ὁ μὲν ἐβάσταζεν ἐν ἀρρίχοις βότρῦς, Ι καὶ ἐπάτει, ταῖς ληνοῖς ἐμβάλλων, Κ καὶ εἰς τοὺς πίθους ἔφερε τὸν οἶνον· Λ ἡ δὲ τροφήν παρεσκεύαζε τοῖς τρυγῶσι, Μ καὶ ἐνέχει ποτὸν αὐτοῖς, Ν καὶ τῶν ἀμπέλων τὰς ταπεινοτέρᾳς ἀπετρύγα.

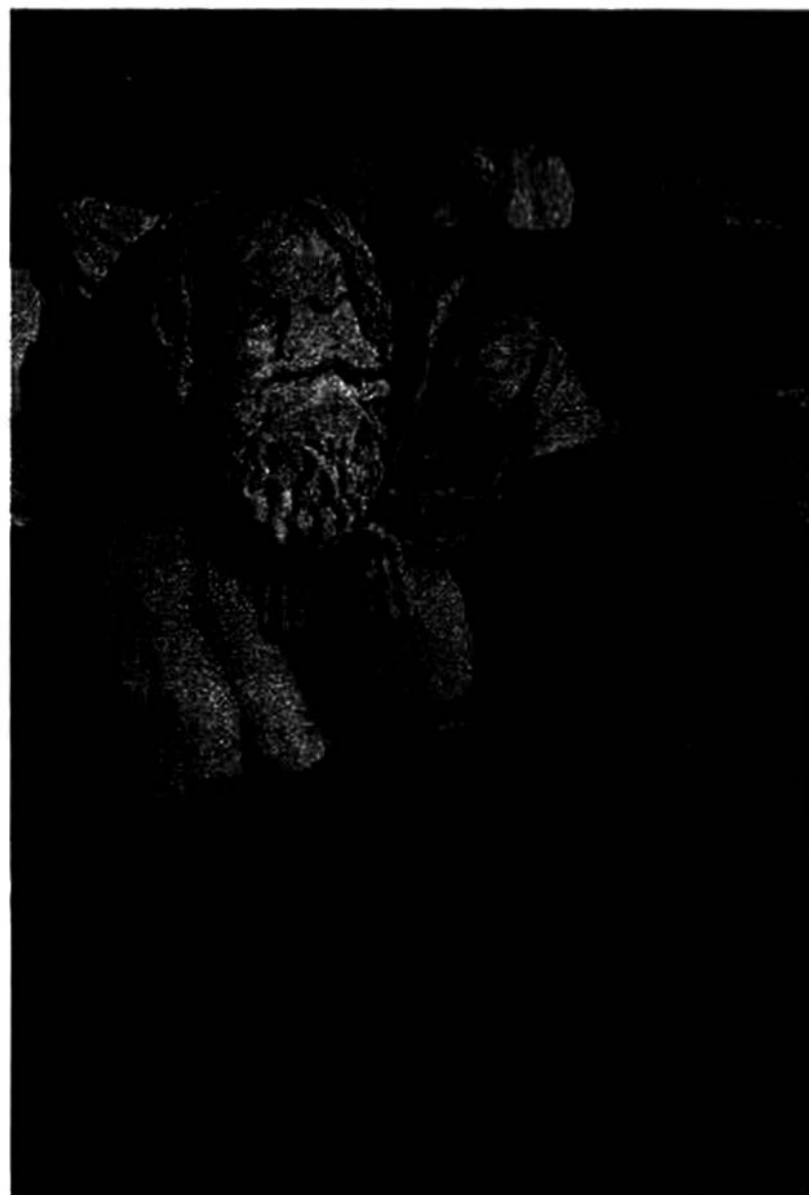
\* LONGUS

- A. 1. Here there are two genitive absolute phrases. 2. ἡ ὀπώρα, *the fruit season*. 3. ἀκμάζω, *I am at my prime*. 4. ἐπείγω, *I urge*. 5. ὁ τρυγητός, *the grape harvest*.
- B. κατὰ + accusative forms here a complement of place indicating the place where one is in a manner more vague than ἐν + dative.
- Γ. 1. ἡ ληνός, *the press*. 2. ἐπι-σκευάζω, *I repair*.
- Δ. 1. ὁ πίθος, *the wine-jar, jar*. Large recipients in terra cotta were used to keep not only the wine but also other types of food. 2. In ἐκ-καθαίρω, the preverb ἐκ- expresses an action being completed. It also suggests removing something (cf. § 89, p. 86).
- Ε. 1. ἡ ἀρρίχος, *the basket*. 2. πλέκω, *I braid, I weave*.
- Ζ. ἡ αἶξ, αἰγός, *the goat*. Cf. § 62, p. 51.
- Η. χειρὸς ὠφέλεια, *the help of their hands*.
- Θ-Λ. ὁ μὲν, *the one* (Daphnis); ἡ δέ, *the other* (Chloe).
- Θ. 1. βαστάζω, *I carry*.
- Ι. 1. πατέω, *I tread*; ἐπάτει = ἐπάτει αὐτούς, ἐπάτει τοὺς βότρῦς. 2. ἐμ-βάλλω + dative, *I throw into* (prev. ἐν-): § 103-A, b), p. 108.
- Λ. τρυγάω, *I gather the grapes*.
- Μ. 1. ἐγ-χέω, *I pour* (the preverb ἐν- suggests *the picture of the recipient into which one pours something*). 2. τὸ ποτόν, *the drink*.
- Ν. 1. αἱ ταπεινότεραι, *the lower ones* (comparative of the adjective ταπεινός, *low*). 2. In ἀπο-τρυγάω, *I gather the grape*, ἀπο- emphasizes the action of plucking.

Do this exercise after reading the basic texts of this step.

G ⇒ E. 1. The season of the fruit(s) was at its prime and the grape harvesting was urgent in all the vineyards. 2. All the men and all the children were working. 3. They were cleaning the jars and repairing the presses. 4. The young maidens were pouring drinks to those who were working, or helping those who gathered the grapes. 5. The grapes were crushed in the big presses.

4. See GR.N. D of Voc. II, p. 90.



Squatting Silenus (Athens, Theater of Dionysos).  
Stocky, bald and big-bellied, Silenuses  
are Dionysos' companions.

GRAMMAR

94. Third declension: neuter nouns in -ος.

SINGULAR	PLURAL
<i>the rampart</i>	<i>the ramparts</i>
N.V.A. (τὸ) τεῖχ-ος	(τὰ) τεῖχ-η [τεῖχ-εσ-ᾱ]
G. τοῦ τεῖχ-ους [τεῖχ-εσ-ος]	τῶν τεῖχ-ῶν [τεῖχ-έσ-ων]
D. τῷ τεῖχ-ει [τεῖχ-εσ-ι]	τοῖς τεῖχ-εσῖ(ν) [τεῖχ-εσ-οῖ]

The forms between brackets are original forms, such as historical grammar has been able to reconstitute them. They include, following the stem τεῖχ-, a suffix -εσ- to which are added the same endings as in type σῶμα (§ 59, p. 50). The σ has been dropped each time it is placed between vowels. Contractions have occurred, according to the rules of § 23, p.10. In the dative plural σσ between vowels became σ.

The genitive plural is always in -ῶν (from \*-έσ-ων).

Words of this type move back the accent to a maximum.

If the stem is a single syllable, the accent will always be on that syllable (except in the genitive plural, which is in -ῶν), but two possibilities must be considered:

a) If that syllable carries a short vowel, the accent will be acute (since on a short vowel the acute only is possible). Thus in τὸ θέρος, *the summer*: τοῦ θέρους, τῷ θέρει, and so forth.

b) If that syllable carries a long vowel or a diphthong, the rule of the long accented penult (§ 12, p. 7) is applied. Thus a circumflex is placed on τεῖχος because the final carries a short vowel, but τεῖχους, τεῖχει, τεῖχη receives an acute because the final carries a long one. In the dative plural τεῖχεσῖ, the syllable τει-, now antepenult, keeps the accent, since the vowel of the final syllable is short; but it transforms it into an acute (§§ 11 and 13, pp. 6-7).

If the stem carries more than one syllable, the accent moves back in the following way:

N A.	τὸ	ὄνειδος, <i>the blame</i>	τὰ	ὀνειδίδη
G.	τοῦ	ὀνειδους	τῶν	ὀνειδῶν
D.	τῷ	ὀνειδαι	τοῖς	ὀνειδεσῖ(ν)

95. An expression introduced by a preposition may function like an adjective (repetition of the article or insert: § 36, p. 27; also see § 48, p. 34):

αἱ ἐν τῇ οἰκίᾳ γυναῖκες or αἱ γυναῖκες αἱ ἐν τῇ οἰκίᾳ,  
*the women being in the house*

οἱ ἐν τῇ οἰκίᾳ, “*those being in the house*”

αἱ ἐκ τῶν θεῶν ἀνάγκαι, *the constraints coming from the gods*

οἱ ἀπὸ τοῦ δένδρου καρποί, *the fruit coming from the tree*

τὰ περὶ τοὺς θεοὺς, *the religion*

Same process with adverbs like νῦν, *now*:

οἱ νῦν ἄνθρωποι or simply οἱ νῦν, *today’s men*

☞ Follow the work plan indicated in the exercises and with the basic texts.

## VOCABULARY I

ἡ ἀρχή	the beginning	ἡ μέλιττα	the bee
	the commandment (1)	μιμέ-ομαι	I imitate (3)
τὸ ὄρος	the mountain	ἡ Νύμφη	the *Nymph
τὸ ἄνθος	the flower (2)	κοῦφος	light (not heavy)
συλ-λέγω	I gather	διά + genitive	during (B)
	I pick up (A)	ὁ, ἡ ὄρνις, -ῖθος	the bird (C)

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Cf. ἀρχω, ἀρχομαι, in vocabulary of p. 69.
2. In Sanskrit andhas, *the grass*. Chrysanthemum = *golden flower*. An anthology is a gathering of "flowers" in literature.
3. See also pantomime, mimeograph, mimesis, mimic, and the like.

## GRAMMAR NOTES

- A. Preverb συν-: συν-έλεγε, *he was picking up*: § 88, p. 86. Not to confuse with λέγω, *I say*.
- B. Διὰ παντός τοῦ ἔαρος, *during all spring* (lit. *throughout all spring*). Cf. p. 70 (Voc. II).
- C. Acc. sing. ὄρνιθα or ὄρνιν.

## VOCABULARY II

τὸ τέλος	the end	πνέ-ω	I breathe (A)
τὸ θέρος	summer	ὁ ἔρως, -ωτος	love (4)
τὸ δένδρον	the tree (1)	ἐρά-ω + genitive	I am in love (B)
ὁ τέττιξ, -ῖγος	the cicada	λούω	I wash
ὁ ποταμός	the river (2)	middle:	I bathe
ρέ-ω	I flow (A)	ὁ ἰχθύς, -ύος	the fish (C)
ὁ ἄνεμος	the wind (3)	πίνω	I drink

## ETYMOLOGICAL AND SEMANTIC NOTES

1. The **rhododendron** is a tree of which the flowers resemble roses from far away (τὸ ῥόδον, *the rose*). In the nervous cells, the **dendrites**, so named on account of their ramified form, assure the connections with the neighboring cells.
2. The **hippopotamus** is the "horse of the river".
3. In Sanskrit aniti, *he blows*. In Latin, animus and anima carry the meaning of *vital breath, soul, spirit*.
4. Thus **erotic**. Yet in ancient Greek ἐρωτικός concerns sentimental as well as sensual feelings. Ἔρως personified is the youngest of the gods, represented under the form of a little winged boy, \*Aphrodite's son.

## GRAMMAR NOTES

- A. Formerly ῥέFω and πνέFω. Cf. § 26, p. 11. Contract only in ει. Cf. χέ-ω, p. 90, GR.N. D.
- |                        |                          |                              |
|------------------------|--------------------------|------------------------------|
| ῥέω, <i>I flow</i>     | ρεῖ, <i>it flows</i>     | ῥέουσι, <i>they flow</i>     |
| πνέω, <i>I breathe</i> | πνεῖ, <i>he breathes</i> | πνέουσι, <i>they breathe</i> |

- B. The object of ἐράω takes the genitive case:

Ὁ Δάφνις ἠρᾶ τῆς Χλόης, *Daphnis was in love with Chloe*.

- C. Sing.: τὸν ἰχθύν, τοῦ ἰχθύος, τῷ ἰχθύϊ. Plur.: οἱ ἰχθύες, τοὺς ἰχθύς (or ἰχθύας), τῶν ἰχθύων, τοῖς ἰχθύσι(ν). Cf. ὁ βότρυς, p. 90. In such nouns, we have ū in the nominative and accusative singular when the accent is on the last syllable.

## ELEVENTH STEP

### VOCABULARY III

θερμός	hot (1)	καινός	new (5)
παύομαι	I cease (2) (A)		strange
ἡ ἔρις, -ιδος	the quarrel (B) (3)	λαμβάνω	I take
ἐρίζω	I discuss (C)	ἐσθίω	I eat
	I argue	κατ-εσθίω	I devour (6)
ἡ πηγή	the source (4)	ᾄδω	I sing

### ETYMOLOGICAL AND SEMANTIC NOTES

1. Linked to τὸ θέρος, *the summer*. See also **thermometer**, **thermal**, and the like.
2. Thus ἡ παῦσις, *the pause*. Cf. § 195, p. 232.
3. Thus ἐριστικός, *inclined to discussing*; ἡ ἐριστικὴ τέχνη, *the art of controversy*, which was practiced mostly by the Megarian school (established in Megara). In \*Empedocles' philosophy the elements of the universe associate and dissociate under the effect of *attraction* (φιλή) and of *discord* (ἔρις).
4. **Pegasus**, mythological winged horse. A hit of its hoof made the Hippocrenes source spring.
5. Not to be confused with κοινός, *common*.
6. Let us recall that the preverb κατα- may mean (cf. § 90, p. 87):  
— either a motion downward: βάλλω, *I throw*; κατα-βάλλω, *I strike down*.  
— or an intensive value: τρίβω, *I crush, I wear out*; κατα-τρίβω, *I squash*.

### GRAMMAR NOTES

- A. Is constructed with an imperfective **participle** or with a noun in the **genitive**:  
Οἱ παῖδες παύονται παίζοντες, *the children stop playing*.  
Παύονται ἐριδος, *they stop quarrelling*.
- B. Acc. sing. τὴν ἔριν (cf. τὴν χάριν, p. 69 and τὴν ὄρνιν, p. 99).
- C. With dative: ἐρίζειν τινί, *to argue (or discuss) with someone*.

## EXERCISES

§§ 94-95, p. 98. Vocabulary I, p. 99.

### I. Training. Decline:

1. τὸ ἦθος, *the character*
2. τὸ νεῖκος, *the quarrel*
3. τὸ ψεῦδος, *the lie*
4. τὸ γένος, *the race*
5. τὸ τέλος, *the end*
6. τὸ θέρος, *summer*
7. τοῦτο τὸ ἄνθος, *this flower*
8. ἄλλο ὄρος, *another mountain*
9. τὸ μέγα ὄρος, *the great mountain*

Be careful about the accent of the genitive plural of type τεῖχος!

II. G ⇒ E. 1. Ἀρχῆς ἤδη οὔσης τοῦ ἔαρος, ἄνθη πλεῖστα φαίνεται ἐν τοῖς ὄρεσιν. 2. Ἡλίοις μικροῖς ὅμοιά ἐστι τὰ ἐν τῷδε τῷ ὄρει ἄνθη. 3. Κόσμος τίς ἐστι τὰ ἄνθη τοῖς ἀγροῖς τε καὶ τοῖς ὄρεσιν. 4. Ἐν τισιν ἡμέραις οἱ ποιμένες ἄνθεσιν ἐκόσμου τούς τῶν Νυμφῶν βωμούς τοὺς ἐν τοῖς ἀγροῖς. 5. Οἱ Ἕλληνες θύουσι στεφάνοις κούφοις ἀνθῶν ἐστεφανωμένοι. 6. Διὰ τῶν ἀγρῶν πορευόμεναι, αἱ παρθέναι καρποὺς συνέλεγον καὶ στεφάνους ἐποίουν εἰς τὴν ἑορτήν. 7. Τὰ ἐν τοῖς πεδίοις ἄνθη οὐχ ὅμοιά ἐστι τοῖς τῶν ὄρων. 8. Ἀρχῆς οὔσης τῆς νυκτός, πᾶσαι αἱ τοῦ ὄρους ὄρνιθες σιγῶσιν. 9. Οὔτε τοῖς αὐτοῖς ἡθεσιν οὔτε τοῖς αὐτοῖς ἔθεσι χρῆται πάντα τὰ ἔθνη.

1. τὸ ἔαρ, ἔαρος, *the springtime*. φαίνομαι, *I appear*. 4. ὁ ποιμήν, -ένος, *the shepherd*. 5-6. ὁ στέφανος, *the crown*. 5. ἐστεφανωμένος, *crowned*. 6. ἡ ἑορτή, *the holiday*. 9. οὔτε... οὔτε..., *neither... nor...*; τὸ ἦθος, *the character*. τὸ ἔθος, *the custom*. τὸ ἔθνος, *the nation*.



**III. G  $\Rightarrow$  E. ΠΕΡΙ ΤΩΝ ΜΕΛΙΤΤΩΝ.** 1. Νόμοι τινές εἰσι παρὰ ταῖς μελίτταις, ὥσπερ καὶ παρὰ τοῖς ἀνθρώποις, καὶ πατρίς τις ἐστὶν αὐταῖς τὸ σμήνος. 2. Ἡ μὲν τῶν μελιττῶν ἡγεμὼν ἄρχει τοῦ σμήνου ἅπαντος. 3. Αἱ δ' ἄλλαι μέλιτται ἐργάζονται διὰ πάσης τῆς ἡμέρας, καὶ ἐν ἔαρι καὶ ἐν θέρει, μέλι ποιοῦσαι τῷ σμήνει. 4. Καὶ οὐχ ἑαυτῇ ἐργάζεται ἐκάστη, ἀλλ' εἰς τὴν κοινὴν τοῦ σμήνου τροφήν. 5. Φυλάττουσι δέ τινες αὐτῶν τὸ σμήνος, τῆς κοινῆς ἐπιμελόμεναι σωτηρίᾳς. 6. Ὅπλον γάρ τι ἔχουσιν αἱ μέλιτται, τὸ κέντρον, καὶ τούτῳ τῷ κέντρῳ χρώμεναι διαφθείρουσι τοὺς βουλομένους ἄρπάζειν τὸ μέλι, πλοῦτον ὄν αὐταῖς, ὥσπερ χρῦσός τοῖς ἀνθρώποις. 7. Παρέχεται δὲ πολλὰ πράγματα ταῖς μελίτταις ὑπὸ τῶν ἀνθρώπων. 8. Τὸ γὰρ μέλι τὸ ἐν τοῖς σμήνεσι βούλονται καὶ αὐτοὶ ἄρπάζειν καὶ καπνῷ χρῶνται εἰς τοῦτο.

1,2,3,4,5,8. τὸ σμήνος, *the hive*. 2. ἡ ἡγεμὼν, -όνος, *here, the queen*. 3. τὸ ἔαρ, *springtime*. τὸ θέρος, *the summer*. 3,6,8. τὸ μέλι, -ιτος, *honey*. 6. τὸ ὄπλον, *the weapon*. τὸ κέντρον, *the dart*. 7. πράγματα παρέχω, *I give cause of worry*.

Vocabularies II and III, pp. 99-100.

**IV. G  $\Rightarrow$  E.** 1. Οἱ ἐν τῇ θαλάττῃ ἰχθύες οὐχ ὅμοιοί εἰσι τοῖς ἐν τοῖς ποταμοῖς ἰχθύσιν. 2. Οἱ μῖκροί τῶν ἰχθύων ὑπὸ τῶν μεγάλων κατεσθίονται. 3. Τόνδε τὸν φιλόσοφόν φᾶσι καινὰ τε διδάσκειν περὶ τῶν θεῶν καὶ τοὺς τῆς πατρίδος θεοὺς οὐ θεραπεύειν. 4. Θερμῆς οὔσης τῆς ἡμέρας, οἱ παῖδες οὐκ ἐπαύοντο λουόμενοι ἐν τῷ ποταμῷ. 5. Τέλους ὄντος τῆς ἡμέρας, οἱ τέττιγες παύονται ἄδοντες. 6. Τέττιξι χρῦσοῦ οἱ Ἀθηναῖοι τὸ πάλαι ἐκοσμοῦντο τὰς κόμας. 7. Ἐν τοῖς δένδροις οἱ τέττιγες διὰ παντὸς τοῦ θέρους ἄδουσιν. 8. Αἱ τῶν πηγῶν καὶ τῶν δένδρων καὶ τῶν ὀρῶν Νύμφαι ὑπὸ τῶν ἀνθρώπων τῖμῶνται. 9. Ἐν τῇ Ἀραβίᾳ, ἐρήμῳ χώρῳ οὔσῃ, οὐκ εἰσι ποταμοὶ μεγάλοι, οὐδὲ πηγαὶ ῥέουσι πολλαί. 10. Καθαρόν τε καὶ ἀγαθόν ἐστὶ τὸ ἐκ τῆσδε τῆς πηγῆς ὕδωρ, καὶ ἀπ' αὐτῆς πίνουνσι πάντες οἱ ἐν τῷδε τῷ χωρίῳ. 11. Ἀπάτη τε καὶ βία πηγαί εἰσι κακῶν. 12. Ὁ μέγας ποταμὸς ὅδε ἀπὸ τοῦ ὄρους εἰς τὴν θάλατταν ῥεῖ διὰ τοῦ μεγάλου πεδίου. 13. Θερμοὶ ἦσαν οἱ ἄνεμοι καὶ οὐκ ἐπαύοντο πνέοντες. 14. Οὐ παύονται ἐρίζοντες οἶδε οἱ παῖδες. 15. Οἶδε οἱ σοφοὶ ἄνδρες περὶ ψυχῆς τε καὶ θανάτου ἐρίζουσιν. 16. Ἐρὶς μὲν ἔριν τίκτει, χάρις δὲ χάριν. 17. Ἐρὶς ἔρωτος ἀδελφή. 18. Τῆς Δαναῆς, γυναικὸς θνητῆς οὔσης, ὁ Ζεὺς ἦρᾶ. 19. Νάρκισσος, ἑαυτοῦ ἐρῶν, τὴν ἑαυτοῦ εἰκόνα ἐν τε ταῖς πηγαῖς καὶ ἐν τοῖς ποταμοῖς οὐκ ἐπαύετο βλέπων.

6. ἡ κόμη, *the hair*. πάλαι οἱ τὸ πάλαι, *long ago*. 9. ἡ Ἀραβία, *Arabia*. 10. τὸ ὕδωρ, *water*. 17. ἡ ἀδελφή, *the sister*. 18. ἡ Δαναή, *\*Danae*. θνητός, *mortal*. Ζεὺς, *\*Zeus* (cf. p. 139). 19. Νάρκισσος, *\*Narcissus*. ἡ εἰκὼν, -όνος, *the picture*.

**V. E  $\Rightarrow$  G.** 1. All day long (= during all the day) one could hear the birds which were in the mountain sing (= the in the mountain birds were heard singing). 2. In the end of summer, the trees of the domain (= the in the domain trees) had (= °were having) much fruit. 3. The flowers °were numerous and the bees which were in the plain (= the in the plain bees) were happy. 4. In the beginning of spring these trees had (= °were having) many flowers. 5. This river has its source in that mountain. 6. The maidens kept on gathering and eating fruit (= were not ceasing gathering and eating ...). 7. The trees which are in that mountain (= the in that mountain trees) °are tall.

4. Springtime: τὸ ἔαρ, *springtime*.

## ELEVENTH STEP

### BASIC TEXTS

#### I. Spring Time

§§ 94-95, Vocabulary I

Α Ἕαρος ἦν ἀρχὴ καὶ πάντα ἤκμαζεν ἄνθη. Β τὰ ἐν δρυμοῖς, τὰ ἐν λειμῶσι, καὶ ὅσα ὄρεια. Γ Βόμβος ἦν ἤδη μελιττῶν, Δ ἦχος ὀρνίθων μουσικῶν, Ε σκιρτήματα ποιμνίων ἀρτιγεννητῶν. Ζ Ἄρνες ἐσκίρτων ἐν τοῖς ὄρεσιν, Η ἐβόμβουν ἐν τοῖς λειμῶσιν αἱ μέλιτται. Θ Τοσαύτης δὴ πάντα κατεχούσης εὐωρίᾳς, Ι μῖμηταὶ τῶν ἀκουομένων ἐγίγνοντο καὶ βλεπομένων. Κ Ἀκούοντες μὲν τῶν ὀρνίθων ἀδόντων ἡδον, Λ βλέποντες δὲ σκιρτῶντας τοὺς ἄρνας ἤλλοντο κοῦφα, Μ καὶ τὰς μελίττας δὲ μῖμούμενοι τὰ ἄνθη συνέλεγον. Ν Καὶ τὰ μὲν εἰς τοὺς κόλπους ἔβαλλον, Ξ τὰ δὲ — στεφανίσκους πλέκοντες — ταῖς Νύμφαις ἐπέφερον.

\*LONGUS

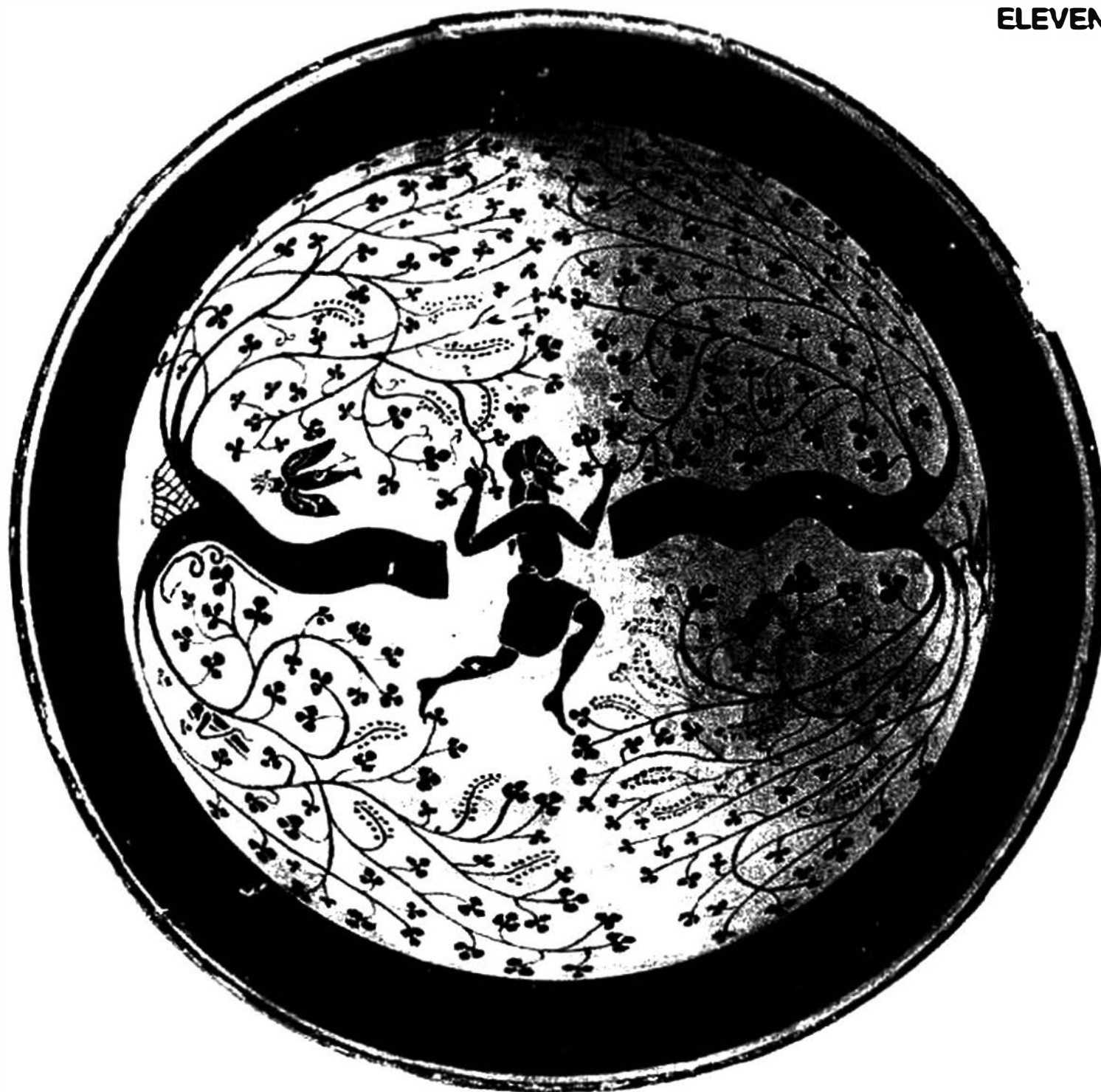
- A. 1. τὸ ἔαρ, ἔαρος, *the springtime*. 2. ἀκμάζω, *I am at my prime, I am blooming*.  
 B. 1. ὁ δρυμός, *the grove*. 2. ὁ λειμών, -ῶνος, *the meadow*. 3. ὅσα (ἦν), *all those which (were)*. 4. ὄρειος, *of the mountain*.  
 Γ. ὁ βόμβος, *the buzzing*.  
 Δ. 1. ὁ ἦχος, *the sound*. 2. μουσικός, *melodious*.  
 Ε. 1. τὸ σκίρτημα, -ατος, *the jump*. 2. τὸ ποίμνιον, *the small cattle*. 3. ἀρτιγέννητος, *newborn*.  
 Ζ. 1. ὁ ἄρην, ἄρνός, *the lamb*. 2. σκιρτάω, *I jump* (with the idea of "jumping in all directions"). Term mostly poetic.  
 Η. βομβέω, *I buzz*.  
 Θ. 1. κατ-έχω, *I hold, I envelope* (κατα-: idea of "completely"). 2. ἡ εὐωρίᾳ, *the nice weather*.  
 Ι. 1. ὁ μῖμητής, *the imitator* (§ 109, p. 121). 2. τῶν ἀκουομένων is neuter as well as βλεπομένων: *they became imitators of what they were hearing and seeing*.  
 Λ. 1. ἄλλομαι, *I jump*. 2. κοῦφα, *lightly* (neuter plural, used adverbially, of adjective κοῦφος): = κούφως.  
 Ν. 1. ὁ κόλπος, *the fold the belt does to the clothes, and which can be used as a pocket*. 2. βάλλω here has the meaning of *to put on*.  
 Ξ. 1. ὁ στεφανίσκος, *the little crown* (diminutive of ὁ στέφανος, *the crown*). 2. πλέκω, *I braid*. 3. ἐπι-φέρω, here *I carry as a present*. The preverb ἐπι- often indicates that the verbal action, besides its material aspect, is charged with *intentions*.

#### II. Summer Time

Vocabulary II

Α Ἕαρος ἦν ἤδη τέλος καὶ θέρους ἀρχή, Β καὶ πάντα ἐν ἀκμῇ. Γ δένδρα ἐν καρποῖς, Δ πεδία ἐν ληίοις. Ε Ἡδεῖα μὲν τεττίγων ἡχή, Ζ γλυκεῖα δὲ ὀπώρας ὁδμή, Η τερπνὴ δὲ προβάτων βληχή. Θ ἤκουσεν ἄν τις καὶ τοὺς ποταμοὺς ἄδειν ἡρέμα ῥέοντας, Ι καὶ τοὺς ἀνέμους σῦρίττειν ταῖς πίτυσιν ἐμπνέοντας. Κ καὶ τὰ μῆλα ἐρῶντα πίπτειν χαμαί, Λ καὶ τὸν ἥλιον — φιλόκαλον ὄντα — πάντας ἀποδύειν. Μ Ὁ δὴ Δάφνις — θαλπόμενος τούτοις ἅπᾳσιν — εἰς τοὺς ποταμοὺς ἐνέβαινε, Ν καὶ ποτε μὲν ἐλούετο, Ξ ποτὲ δὲ καὶ τῶν ἰχθύων τοὺς ἐνδινεύοντας ἐθήρᾳ. Ο Πολλάκις δὲ καὶ ἔπινεν.

\*LONGUS



The fowler. Greek cup, Musée du Louvre. Photo: Musées Nationaux.

- A. τὸ ξαρ, ξαρος, *the spring*.  
 In B, Γ, Δ, E, Z, H, supply ἦν.
- B. ἡ ἀκμή, *the highest point, the acme*. Cf. the verb ἀκμάζω in the beginning of the preceding text.
- Γ-Δ. Regarding the value of ἐν, cf. *in in to be in flower (to bloom)*.
- Δ. τὸ λήϊον, *the crop* (standing crop, uncut).
- E. 1. ἡδεῖα, feminine of ἡδύς, *enjoyable* (§ 113, p. 131). 2. ἡ ἡχή, *the noise*.
- Z. 1. γλυκεῖα, feminine of γλυκύς, *sweet* (§ 113, p. 131). 2. ἡ ὀπώρα, *the fruit season*.  
 3. ἡ ὀδμή, *the odor*.
- H. ἡ βληχή, *the bleating*.
- Θ. 1. ἤκασεν ἂν τις, *one would have thought that* (+ infinitive clauses until the end of Λ); ἤκασεν: aorist of εἰκάζω, *I draw, I imagine*: § 170, p. 195 will later help you regarding that phrasing.  
 2. ἡρέμα, *slowly*.
- I. 1. σὺρίττω, *I play the syrinx* (Pan flute). 2. ἡ πίτυς, -υος, *the pine tree*. 3. ἐμ-ινέω + dative, *I breathe into* (preverb ἐν-: § 88, p. 86).
- K. 1. τὸ μῆλον, *the apple*. 2. χαμαί, *on the ground*.
- Λ. 1. φιλόκαλος, *friend of beauty*. 2. ἀπο-δύω, *I undress* (i.e. here *I invite someone to get undressed*: the imperfective sometimes indicates an action one intends to do).
- M. 1. δῆ, *obviously, of course*. 2. ὁ Δάφνις, -ιδος, *Daphnis*. 3. θάλπω, *I warm up*. 4. ἐμ-βαίνω, *I come into*; preverb ἐν-.
- N-Ξ. ποτὲ μέν... ποτὲ δέ..., *sometimes... sometimes...*
- Ξ. 1. τῶν ἰχθύων: cf. § 67, p. 59. 2. ἐν-δῖνεύω, *I go about, i.e. I revolve* (δῖνεύω) *on the spot* (ἐν-). 3. θηράω, *I hunt, I fish, I capture*.

### III. More Summer Vocabulary III

Α Θερμότερου καθ' ἐκάστην ἡμέραν γιγνομένου τοῦ ἡλίου, Β οἷα τοῦ μὲν  
ἔαρος παυομένου, τοῦ δὲ θέρους ἀρχομένου, Γ πάλιν αὐτοῖς ἐγίγνοντο καιναὶ  
τέρψεις καὶ θέρειοι. Δ Ὁ μὲν γὰρ ἐνήχετο ἐν τοῖς ποταμοῖς, Ε ἡ δὲ ταῖς  
πηγαῖς ἐλούετο. Ζ Ὁ μὲν ἐσύριζεν ἀμιλλώμενος πρὸς τὰς πίτυς, Η ἡ δὲ ἤδε  
ταῖς ἀηδόσιν ἐρίζουσα. Θ Ἐθήρων ἀκρίδας λάλους, Ι ἐλάμβανον τέττιγας  
ἠχοῦντας, Κ ἄνθη συνέλεγον, Λ δένδρα ἔσειον, Μ ὀπώρας ἤσθιον.

\*LONGUS

- A. 1. θερμότερος, *hotter* (cf. § 116-A, p. 136). 2. καθ' ἐκάστην ἡμέραν, *each day*.  
B. 1. οἷα + participle (can be, as it is the case here, genitive absolute), *as it is natural  
when, because*. 2. τὸ ἔαρ, ἔαρος, *the spring*.  
Γ. 1. πάλιν, *again, still*. 2. γίγνομαι often has a meaning close to εἰμι. 3. ἡ τέρψις, *the pleasure*  
(nom. plur. αἱ τέρψεις: § 195, p. 232). 4. θέρειος, *of summer*, § 52, N.B. a), p. 41.  
Δ-Ε. Ὁ μὲν, *one* (Daphnis)..., ἡ δέ, *the other* (Chloe)....  
Δ. νήχω, *I swim*; used here in the middle voice.  
Ε. ταῖς πηγαῖς = ἐν ταῖς πηγαῖς (poetic syntax).  
Ζ. 1. σύριζω, *I play the syrinx* (Pan flute). 2. ἀμιλλάομαι πρὸς, + accusative, *I compete with*.  
3. ἡ πίτυς, -υος, *the pine tree*. The wind in the branches of the pine trees is compared to music.  
Η. ἡ ἀηδών, -όνης, *the nightingale*.  
Θ. 1. θηράω, *I capture*. 2. ἡ ἀκρίς, -ίδος, *the grasshopper*. 3. λάλος, *chattering, babbling*;  
feminine similar to masculine: § 52, N.B. a), p. 41.  
Ι. ἠχέω, *I am making a sound*.  
Λ. σείω, *I shake*.  
Μ. ἡ ὀπώρα, (the) *fruit* (singular with collective value). Used here in the genitive singular: the verbs  
πίνω and ἐσθίω may have an object in the genitive (πίνειν οἴνου, *to drink of the wine*).



Do this exercise after reading the basic texts of this step.

E ⇒ G. 1. Daphnis and Chloe were walking across the meadows. 2. They were listening to the bees, which were buzzing, and to the sound of the birds, which were singing in the pine trees. 3. A hot wind was blowing and was softly shaking the trees. 4. Apples and other fruits were falling on the ground. 5. They were taking the fruits and were eating [them]. 6. The sun was heating up the ground, and the stones which were near the river (= the near the river stones) were hot. 7. They would see big fish that were moving around in the river. 8. They would often swim and sometimes they would fish.  
6. near: παρά + accusative.

Opposite: The Diver. Greek fresco from a grave discovered in 1968 in Paestum (= Poseidonia), in Southern Italy. Beginning 5th c. B.C.

Photo: Roger-Viollet.



GRAMMAR

96. Aorist active and middle of παιδεύω:

INDICATIVE		INFINITIVE	PARTICIPLE
ACTIVE	1 S. ἐ-παίδευ-σᾶ <i>I educated</i>	παιδεῦ-σαι <i>to have educated</i>	παιδεύ-σᾶς <i>having educated</i>
	3 S. ἐ-παίδευ-σε(ν) <i>(he, she) educated</i>	or <i>to educate</i>	decl. p. 353.
	3 P. ἐ-παίδευ-σᾶν <i>(they) educated</i>	§ 101, p. 107.	
MIDDLE	1 S. ἐ-παιδευ-σά-μην <i>I educated (M)</i>		
	3 S. ἐ-παιδεύ-σᾶ-το <i>(he, she) educated (M)</i>	παιδεύ-σᾶ-σθαι <i>to have educated (M)</i>	παιδευ-σά-μενος <i>having educated (M)</i>
	3 P. ἐ-παιδεύ-σᾶ-ντο <i>(they) educated (M)</i>	or <i>to educate (M)</i>	Type ἀγαθός.

Remember: the augment does not exist outside indicative. Review the rules about it in § 85, p. 86.

Practically, Greek indicative aorist is translated into English by the simple past, present perfect, or pluperfect tenses, according to the context: ἔθυσεν, *he made a sacrifice, he has made a sacrifice, he had made a sacrifice*. Later, we will specify the value of the aorist forms.

97. The verbs with a stem ending with ᾱ, ε, ο lengthen that vowel at all the forms other than those of the imperfective. The lengthening of ᾱ results in η.

The η of type in η (p. 76, GR.N. A) remains η: χρήομαι, *I use*; aor. ἐ-χρη-σάμην.

τίμά-ω, <i>I honor</i>		ποιέ-ω, <i>I do, I make</i>	δηλό-ω, <i>I show</i>
ACTIVE	INDICATIVE	INDICATIVE	INDICATIVE
	1 S. ἐ-τίμη-σᾶ 3 S. ἐ-τίμη-σε(ν) 3 P. ἐ-τίμη-σᾶν	ἐ-ποίη-σᾶ ἐ-ποίη-σε(ν) ἐ-ποίη-σᾶν	ἐ-δήλω-σᾶ ἐ-δήλω-σε(ν) ἐ-δήλω-σᾶν
	INFINITIVE	INFINITIVE	INFINITIVE
	τίμῃ-σαι	ποιῇ-σαι	δηλῶ-σαι
	PARTICIPLE	PARTICIPLE	PARTICIPLE
	τιμή-σᾶς	ποιή-σᾶς	δηλώ-σᾶς



**TWELFTH STEP**

MIDDLE	INDICATIVE	INDICATIVE	INDICATIVE
	1 S. ἐ-τίμη-σά-μην	ἐ-ποίη-σά-μην	ἐ-δηλω-σά-μην
	3 S. ἐ-τίμη-σᾶ-το	ἐ-ποίη-σᾶ-το	ἐ-δηλώ-σᾶ-το
	3 P. ἐ-τίμη-σᾶ-ντο	ἐ-ποίη-σᾶ-ντο	ἐ-δηλώ-σᾶ-ντο
	INFINITIVE	INFINITIVE	INFINITIVE
	τίμη-σᾶ-σθαι	ποιή-σᾶ-σθαι	δηλώ-σᾶ-σθαι
	PARTICIPLE	PARTICIPLE	PARTICIPLE
	τίμη-σά-μενος	ποίη-σά-μενος	δηλω-σά-μενος

**N.B.** After a vowel or a ρ, ᾱ is lengthened into ᾶ, and not into η (compare with the distribution of types κεφαλή and ἡμέρᾱ, § 51, p. 40):

ἰάομαι, *I cure* aor. ἰᾶσάμην      πειράομαι, *I try* aor. ἐπειρᾶσάμην

**98.** When the stem ends with a stop (§ 25, p. 11), some phonetic changes occur. They are similar to those of dative plural of the 3rd declension (§ 60, p. 50).

Outside the imperfective, verbs are classified in the following way:

verbs in	-πτω	among the verbs with <b>labial</b>
most verbs in	-ζω	among the verbs with <b>dental</b>
most verbs in	-ττω	among the verbs with <b>palatal</b>

This is explained in historical (diachronic) grammar <sup>1</sup>.

			aorist active	aorist middle
β, π, φ + σ → ψ (labials)	γράφω, <i>I write</i> κρύπτω, <i>I hide</i>		ἔγραψα ἔκρυψα	ἐγραψάμην ἐκρυψάμην
δ, τ, θ + σ → σ (dentals)	ψεύδω, <i>I lie</i> δικάζω, <i>I judge</i> middle: <i>I am suing</i>		ἔψευσσα ἐδίκασα	ἐψευσάμην ἐδικασάμην
γ, κ, χ + σ → ξ (palatals)	ἄρχω, <i>I command</i> middle: <i>I begin</i> τάττω, <i>I place</i>		ἤρξα ἔταξα	ἤρξάμην ἐταξάμην

**N.B.** Διδάσκω is formed upon a stem διδαχ-: ἐδίδαξα, *I taught*.

☞ First focus on the study of the active forms in §§ 96-98. Exercise 1, p. 112.

**99.** The verbs of which the stem ends in λ, μ, ν, ρ constitute a particular group. We leave its rules aside. Please only notice that in these verbs the σ of aorist disappears:

		INFINITIVE	PARTICIPLE
δια-φθείρω, <i>I destroy</i>	aor. δι-έφθειρᾶ	δια-φθεῖραι	δια-φθείρᾱς
καθαίρω, <i>I purify</i>	aor. ἐκάθηρᾶ	καθῆραι	καθήρᾱς

1. In Prehistoric Greek, which comparative grammar of the Indo-European languages reveals to us, thanks to the comparison with Sanskrit especially, the final -πτω, -ττω, -ζω were respectively -\*nyω, -\*kyω, -\*dyω. The y (cf § 26, pp. 11-12) here represents a suffix which exists only at the i perfective. Thus :

κρύπτω comes from \*κρύπyω      τάττω comes from \*τάκyω      δικάζω comes from \*δικάδyω

Apart from the imperfective, the -y- is absent, and the forms are created upon κρυπ-, τακ-, δικαδ-.

100. A few irregular forms:

		INFINITIVE	PARTICIPLE
πνέω, <i>I breathe</i>	aor. ἔπνευσα	πνεῦσαι	πνεύσᾱς
τρέφω, <i>I feed</i>	aor. ἔθρεψα	θρέψαι	θρέψᾱς
MIDDLE:	aor. ἐθρεψάμην	θρέψασθαι	θρεψάμενος

Outside of the imperfective, the stem of σώζω, *I save* is σω- (without iota subscript): ἔσωσα, *I saved*.<sup>2</sup>

The aorist of βαίνω, *I walk, I go* is ἔβην: it belongs to a type which we will study later. Notice συν-έβη, *it happened that* (+ infinitive or infinitive clause: § 65-B, p. 58).

101. By exception to the usual rule of the accent moving back in verbs (§ 43, p. 32), the infinitive aorist active of this type always has the accent on the penult; if this one contains a short vowel, it has an acute accent (παρασκευάσαι); if it contains a long vowel or a diphthong, it has a circumflex (δηλῶσαι, θεραπεῦσαι). Cf. §§ 12 and 15, pp. 7 and 8.

102. Compare the two following sentences:

- 1. An instant later, Socrates ENTERED the room.
- 2. An instant later, Socrates WAS ENTERING the room.

The former is the *simple indication* of a fact. The latter suggests the *vision of a scene happening and not achieved*. Between the simple past and the imperfect, there is an opposition of **aspect**<sup>3</sup>.

The difference imperfect/aorist in Greek is comparable, *in a first approach*, to the difference imperfect/simple past in English.

Ὁ Κροῖσος παρὰ τοῖς Λυδίοις ἐβασίλευσεν, *\*Croesus ruled among the Lydians*.

Ὁ Κροῖσος παρὰ τοῖς Λυδίοις ἐβασίλευεν, *Croesus was ruling among the Lydians*.

The first sentence in the aorist simply indicates a fact. The second sentence in the imperfect indicates a time when the reign of Croesus was *in the process of developing*: this is the imperfective aspect (review § 30, p. 20 and § 82, N.B., b, p. 85). To the **imperfective** aspect of the imperfect tense is opposed the **zero-aspect** of aorist.

Let us recapitulate the combination of time and aspect in the indicative forms already studied:

	IMPERFECTIVE ASPECT	ZERO-ASPECT
PRESENT	γράφω, <i>I write</i>	
PAST	ἔγραφον, <i>I was writing</i> (IMPERFECT)	ἔγραψα, <i>I wrote</i> (AORIST)

N.B. The aorist may express a global look over the past, seen from the present moment. Thus Greek uses the indicative aorist to express a general truth: what was always true.

Θαυμαστὰ ἐποίησε τύχη, *Chance does astonishing things*.

This is the *gnomic* aorist thus called because it is often used in maxims (γνῶμαι).

The participles and the infinitives, in the imperfective and in the aorist, are susceptible to express some values of time besides the aspect: anteriority or simultaneity *in relation to the main verb*.

2. The imperfective σώζω is for σω-ίζω, with a suffix -ίζω very frequent in the Greek verb pattern.  
3. This difference is subject to stylistic exploitation.

### 103. Situation of participles in time.

#### A. The participle imperfective, according to the context:

##### a) Most often expresses **simultaneity** in relation to the main verb:

1- Τίμαρχος χάριν οὐκ ἔχει τοῖς εὖ ποιοῦσιν,  
*Timarchos is ungrateful towards those who are taking good care of him.*  
 (= towards the taking good care).

2- Τίμαρχος χάριν οὐκ εἶχε τοῖς εὖ ποιοῦσιν,  
*Timarchos was ungrateful towards those who were taking good care of him.*  
 (= towards the having taken good care).

3- Τίμαρχος χάριν οὐχ ἔξει<sup>4</sup> τοῖς εὖ ποιοῦσιν,  
*Timarchos will be ungrateful towards those who will take good care of him.*  
 (= towards the being about to take good care).

##### b) Sometimes expresses **anteriority** in relation to the main verb:

Ὁδε ὁ ἀνὴρ, πλοῦτον πολὺν πρότερον ἔχων, νῦν πτωχός ἐστιν.  
*This man, who had much wealth previously, is now poor.*

#### B. The participle aorist expresses **anteriority** in relation to the main verb:

4- Τίμαρχος χάριν οὐκ ἔχει τοῖς εὖ ποιήσασιν,  
*Timarchos is ungrateful towards those who were taking good care of him.*  
 (= towards the having been taking good care).

5- Τίμαρχος χάριν οὐκ εἶχε τοῖς εὖ ποιήσασιν,  
*Timarchos was ungrateful towards those who had been taking good care of him.*  
 (= towards the having taken good care).

6- Τίμαρχος χάριν οὐχ ἔξει<sup>4</sup> τοῖς εὖ ποιήσασιν,  
*Timarchos will be ungrateful towards those who will be taking good care of him.*  
 (= towards the being about to take good care).

N.B. Anteriority is sometimes reduced to a logical one, which our participle may not translate: Εὖ ἐποίησεν ὁ πατήρ ἀναγκάσας με μανθάνειν, *My father did well forcing me to study.*

104. The infinitive imperfective and aorist may only express the **aspect**: γράφειν is *to be in the process of writing* or *to be used to write*; γράψαι, is simply *to write*. Yet some contexts add a value of **time** (simultaneity or anteriority).

#### I- Infinitive imperfective or aorist expressing only the ASPECT.

That is the case when it depends upon an **impersonal** or a verb of **will**. Negation μή (§ 65-B, p. 58).

Ὁ ζωγράφος βούλεται ἵππον γράψαι (or γράφειν),  
*The painter wants to draw a horse.*

Προσέκει τοῖς θεοῖς θῦσαι (or θύειν), *It is proper to sacrifice to the gods.*

The translation here is the same for the infinitive imperfective and aorist. There is however, in Greek, a difference between the two forms. The infinitive imperfective presents the action *in the process of being done* or *as usual*, whereas the aorist does abstraction of these notions. For instance θύειν means *to be sacrificing* or *to sacrifice regularly*, with value of duration or repetition according to the context; θῦσαι means *to sacrifice* with no other specification.

4. First exposure to the future, which we will study later.

The difference is as important, in Greek, as it is for us between *the train was entering the station* and *the train entered the station*. The English infinitive cannot translate that difference, but we sometimes can express it in another way: *ἐργάσασθαι βούλομαι*, *I want to work*, but *ἐργάζεσθαι βούλομαι*, *I want to be working* (which suggests the image of a work in the process of being done).

## II- Infinitive imperfective or aorist situated also in time.

When it depends on a verb of saying or of thinking (neg. οὐ: § 65-A, p. 58):

**A.** The infinitive **imperfective** expresses, *according to the context*:

**a)** Most often the **simultaneity** in relation to the main verb:

The sentences:

- |  |  |
|--|--|
| 1- 'Ο ζωγράφος φησὶν (φήσει <sup>5</sup> ): "ἵππον γράφω " | 2- 'Ο ζωγράφος ἔφη "ἵππον γράφω"           |
| <i>The painter says (will say): "I draw a horse"</i>       | <i>The painter said: "I draw a horse".</i> |

may respectively be transformed into:

- 3- 'Ο ζωγράφος φησὶν (φήσει<sup>5</sup>) ἵππον γράφειν,  
*The painter says (will say) that he draws a horse (= says, will say to draw).*

- 4- 'Ο ζωγράφος ἔφη ἵππον γράφειν,  
*The painter was saying that he was drawing a horse (= said to draw).*

**b)** Sometimes **anteriority** in relation to the main verb:

The sentence:

- 5- 'Ο ζωγράφος φησί (ἔφη, φήσει<sup>5</sup>) "ἵππον ἔγραφόν ποτε".  
*The painter says (said, will say): "I was one day drawing a horse".*

may be transformed into:

- 6- 'Ο ζωγράφος φησί (ἔφη, φήσει<sup>5</sup>) ἵππον γράφειν ποτέ,  
*The painter says (said, will say) to have one day drawn a horse.*

While examining those examples 3,4,5,6, you can notice that in these transformations the infinitive imperfective transposes the indicative imperfective present as well as the imperfect.

**B.** The infinitive **aorist** expresses the **anteriority** in relation to the main verb:

- 5- 'Ο ζωγράφος φησὶν (φήσει<sup>5</sup>) ἵππον γράψαι,  
*The painter says (will say) that he has drawn a horse (= says, will say to have drawn).*

- 6- 'Ο ζωγράφος ἔφη ἵππον γράψαι,  
*The painter said that he had drawn a horse (= was saying to have drawn).*

*Practicing will get you acquainted little by little to this game of tenses and aspects.*

 *Keep on studying the active forms. Translation II, p. 112.*

*Thereafter follow the indications given in the Exercises part and throughout the Basic Texts.*

### 105. Expression of differentiation:

\* Ἄλλος ἄλλο ἐποίησεν, *One did a thing, the other, another thing.*  
 (= someone else did something else)

\* Ἄλλοι ἄλλως ἠργάζοντο, *They were working, some in a way, others in another.*  
 (= others were doing something else)

---

5. Another example of the future (which will be studied only in the seventeenth step).

TWELFTH STEP

VOCABULARY I

καλέ-ω	I call (A)	ζημιό-ω	I punish
τὸ ὄπλον	the weapon (1)	αἰτέ-ω	I ask (B)
ἄριστος	excellent (2), the best	ἀπ-αιτέ-ω	I demand (B)
ὁ στέφανος	the crown, the wreath (3)	πολέμιος	enemy
στεφανό-ω	I crown	ὅτι	because (C)

ETYMOLOGICAL AND SEMANTIC NOTES

1. Hence ἡ πανοπλία, *the complete soldier equipment, the panoply*.
2. Hence **aristocrat, aristocracy**.
3. Hence, through Latin Stephanus, the given name **Stephen**.

GRAMMAR NOTES

- A. Aorist ἐκάλεσα (καλέσαι, καλέσᾱς), without lengthening of ε.
- B. With these verbs, accusative is used for: 1) the thing asked for. 2) the person to whom one asks something (compare with the construction of διδάσκω, *I teach*, p. 69). Here we have a *double accusative*.

Οἱ παῖδες τὸν πατέρα ἄρτον ἤτησαν (οἱ ἀπήτησαν).  
*The children asked their father for some bread.*

οἱ: Οἱ παῖδες παρὰ τοῦ πατρὸς ἄρτον ἤτησαν (οἱ ἀπήτησαν).

- C. The final ι of ὅτι, like that of περί, cannot be dropped before the initial vowel of the following word: ὅτι ἐστίν, ὅτι ἐργάζεται, etc.

VOCABULARY II

ἀλλότριος	of someone else	τάττω	I place (2)
ἴδιος	particular (1)	δή	[obviously] (A)
or personal		ὁρά-ω	I see (3)

ETYMOLOGICAL AND SEMANTIC NOTES

1. Hence ὁ ἰδιώτης, *the private citizen* (see the declension § 109, p. 121), i.e. *the simple citizen* (by opposition to the State man) or *the profane* (by opposition to the specialist); hence the imperial Latin word *idiotia*, *non initiated, not knowledgeable, incompetent, idiot*. An **idiotism** is a phrasing specific to a language. An **idiom** is a form of speech *particular* to a nation or to an area.
2. The stem is τακ-: **tactic** (τακτικός) is all that concerns the art of positioning troops on the battle field.
3. Cf. **panorama** (πᾶν: idea of totality; τὸ ὄραμα, -ατος, *what is seen, the spectacle*).

GRAMMAR NOTE

- A. Difficult to translate (*certainly, truly, really, indeed, so*); it gives more strength to what is being said, in order to underline a word or an expression in the sentence. It is placed after the word it emphasizes: νῦν δὴ, *now precisely*; Ἐλεύθερος δὴ ὢν μάχομαι, *Obviously, I am fighting as a free man*.



## VOCABULARY III

κελεύω	I give order (A)	εἶτα	thereafter
τὸ μέλος	the song, the air (1)	δοκέ-ω	I seem (3) (B)
ὀρχέ-ομαι	I dance (2)		I think, I have the impression

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Mostly poetic. Designates more specifically the *lyric verse*, by opposition to τὸ ἔπος, the *epic verse*, that of the *epics* (ἡ ἐποποιΐα). Derived: ἡ μελωδία, the *song*, the *melody*.

2. In Greek theater, the *orchestra* (ἡ ὀρχήστρα) is the place where the chorus dances.

3. Thus τὸ δόγμα, -ατος, (for \*δοκ-μα), *what the mind accepts, what it believes, what seems good to it: the philosophical opinion, the dogma*. Etymologically, it means *idea agreed upon* in a philosophical school, and not *imposed idea*: same root (δεκ/δοκ) as in δέχομαι, *I receive, I accept*.

## GRAMMAR NOTES

A. Κελεύω is constructed with the infinitive clause:

Κελεύω τινὰ ποιῆσαί (or ποιεῖν) τι,  
*I order someone to do something.*

Κελεύομαι, in the passive, means *I receive the order to*:

Οἱ ἄνδρες πορεύεσθαι κελεύονται ὑπὸ τῶν ἡγεμόνων,  
*The soldiers receive the order to go ahead from their leaders.*

B. Aorist irregular ἔδοξα (inf. δόξαι, part. δόξας). with infinitive: Ἄριστον τοῦτο δοκεῖ εἶναι, *that seems to be excellent*; Τοῦτο δοκῶ εἶναι ἄριστον, *I believe that to be excellent*.

## VOCABULARY IV

ἡ νίκη	the victory (1)	γελά-ω	I laugh, (D)
νικά-ω	I win, I vanquish (A)	γέλοιος	funny, ridiculous
φρονέ-ω	I think (2)	ὅτε	when
μέγα φρονέ-ω	I am proud of (B)	τότε	then
ψηφίζω	I vote (3) (C)	ἐπειδή	since, after (E)

γε at any rate, any how, at all events, at least, truly (F)

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Hence the name of Nice (Νίκαια). Several cities in Antiquity carried that name.

2. Hence φρόνιμος, intelligent.

3. Derived from ἡ ψῆφος, the *small pebble*: formerly pebbles were used in the voting process (for example, in a trial, a white pebble = acquittal, a black pebble = condemnation).

## GRAMMAR NOTES

A. Greek says νίκην μεγάλην νικᾶν, *to win a great victory*, as it also says νόσον δεινὴν νοσεῖν, *to suffer a serious disease*.

B. With ἐπί + dative:

Μέγα φρονεῖ ἐπὶ τῇ νίκῃ, *he is puffed up by his victory*.

Μέγα ἐφ' ἑαυτῷ φρονεῖ, *he is proud of himself* (cf. §§ 17 and 18, p. 8).

C. Is often used in the middle: Τὸν πόλεμον ἐψηφίσαντο, *they voted for the war*.

With infinitive or infinitive clause: *to decide (by a vote) to... or that...*

Πόλεμον ποιεῖσθαι ἐψηφίσαντο, *they decided (by a vote) to wage war*.

D. Aorist ἐγέλᾱσα (inf. γελάσαι, part. γελάσας), without lengthening of ᾱ (irregularity).

E. As in "after eating..."

F. Affirmative particle used to underline the word which precedes. We often must renounce translating it in English: its role is mostly to suggest an inflexion of the voice. Enclitic (so one will place the accent like ἄνθρωπός γε, τοῦτό γε, καλός γε, etc. Cf. § 69, p. 60).

## TWELFTH STEP

### EXERCISES

§§ 96-98, pp. 105-106 (active forms only).

**I. Training. A.** Write the 1S, 3S, 3P indicative and the infinitive aorist active of the following verbs:

**a** non contracted verbs with stem ending with vowel (§ 96):

1. θεραπεύω, *I cure*                      2. ἀκούω, *I listen to*                      3. ἀπο-λαύω, *I enjoy*

**b**) verbs with stem ending with *ā*, *ε*, *ο* (§ 97. Pay attention to N.B. p. 106):

1. ἀπατάω, *I cheat*    3. ζηλόω, *I envy*  
2. εὐτυχέω, *I succeed*    4. μειδιάω, *I smile*

**c**) verbs with stem ending with a stop (§ 98). Cf. §§ 86-88, p. 86:

1. βλέπω, *I watch*    3. παρα-σκευάζω (*ā*), *I prepare*  
2. προσ-τάττω (*ā*), *I prescribe*    4. συλ-λέγω (πρέν. συν-), *I assemble*

**B.** Write the declension of the participle aorist active of the following verbs:

1. ἄρχω (*ā*), *I command*    3. σιγάω, *I keep quiet*  
2. φυλάττω (*ā*), *I guard*    4. πείθω, *I persuade*

**C.** Translate or analyze the following forms:

Ex.: ἐζήλωσαν, *they envy*; θύσαντι: dative sing. masculine or neuter of aorist participle active of θύω, *I sacrifice*.

1. ἀμελήσῃσι. 2. νομίσει. 3. παρασκευασάσης. 4. ἐδίκησε. 5. ἠπάτησεν.  
6. ἄρπάσαν. 7. ἄρπάσασαν. 8. ἠπάτησαν. 9. προσταξάντων. 10. συλλεξάση.  
11. ἔτερψε. 12. ἐδίδασαν. 13. ἐδίκασαν. 14. ἔκλεψε. 15. κλεψάσαις.  
16. ἤρπασαν. 17. ἀπατήσαντα. 18. ἐφύλαξε. 19. ὠφέλησαν. 20. ὠφελῆσαν.  
21. ὠφελήσῃσαν. 22. προσταξάσῃσι. 23. νοσησάσαις.

§§ 99-104, pp. 106-109.

**II. G ⇒ E.** 1. Ὁ ῥαψωδὸς ἔτερψέ τε τοὺς ἀκούοντας καὶ ἐδίδασκεν αὐτοὺς πολλά.  
2. Τῶν ἄλλων πρᾶγμάτων ἀμελήσαντες, πάντες τοῦ ῥαψωδοῦ ἤκουσαν ἄδοντος.  
3. Τοῦ γεωργοῦ πῦρ μέγα ἐν τῷ χωρίῳ ποιήσαντος, καπνὸς πολὺς τὸν ἥλιον ἔκρυπεν.  
4. Πάντες θεραπεύεσθαι ἐβούλοντο ὑπὸ τοῦ σοφοῦ ἰατροῦ τοῦ εὖ θεραπεύσαντος καὶ σώσαντος τὸν γέροντα τὸν νοσήσαντα δεινὴν νόσον τοῦ χειμῶνος.  
5. Οὐκ ὠφέλιμός ἐστι χρῦσός τοῖς αὐτὸν κρύψῃσι καὶ μὴ χρωμένοις αὐτῷ εἰς μηδέν.  
6. Τῷ Δάφνιδι, καλῶς τοὺς τρυγῶντας ὠφελήσαντι, χάριν εἶχεν ὁ γεωργός.  
7. Τοὺς δούλους φόβην καρποὺς συλλέξει εἰς τὸ δεῖπνον καὶ τὰς γυναῖκας ἤδη τροφὴν παρασκευάσαι· διὰ τί δὴ οὐδεὶς οὐδὲν τούτων ἐποίησεν;  
8. Αἱ τῆς Νύσῃς νύμφαι, αἱ παιδεύσῃσαι καὶ θρέψῃσαι τὸν Διόνυσον, ὑπὸ τῶν Ἑλλήνων ἐτίμῳντο.  
9. Συνέβη πολλάκις κακὰ τοῖς τῶν νόμων ἀμελήσῃσιν.  
10. Ἐν ἅπαντι τῷ βίῳ οὐδένα ἔβλαψα.  
11. Οὐδεὶς τοῦδε τοῦ δημαγωγοῦ κατηγορῆσαι ἐτόλμησεν, πολλάκις τὸν δῆμον βλάψαντος.

1-2. ὁ ῥαψωδός, *the \*rhapsodist*. 6. ὁ Δάφνης, -ιδος, *Dap nis*. τρυγάω, *I gather the grapes*.  
7. cf. οἶμαι, *I think*. τὸ δεῖπνον, *the meal*. διὰ τί δὴ, *why then?* 8. Νῦσα, *Nysa* (mythical country). ὁ Διόνυσος, *\*Dionysus*. 10-11. βλάπτω, *I hurt*. 11. ὁ δημαγωγός, *popular leader or demagogue*. κατηγορέω + genitive, *I accuse*. τολμάω, *I dare*. ὁ δῆμος, *the people*.

Vocabularies I and II, p. 110.

**III. Training.** Write the full declension of the participles καλέσᾱς (of καλέ-ω, *I call*) and αἰτήσᾱς (of αἰτέ-ω, *I ask*).

**IV. G ⇒ E.** 1. Τοὺς πολεμίους ἐν Μαραθῶνι διαφθείρᾱς, ὁ Μιλτιάδης ἔσωσε τὴν Ἑλλάδα πᾶσαν. 2. Τῶν πολεμίων τὰ δένδρα καὶ τὰς ἀμπέλους διαφθειράντων, σχεδὸν ἔρημός ἐστι νῦν ἡ χώρα. 3. Οἱ ἄνδρες ὅπλα τοὺς ἡγεμόνας ἀπήτησαν. 4. Πολλοὺς ξένους φᾶσὶ τὸν Εὐκριτον εἰς εὐωχίᾱς καλέσαι. 5. Τοὺς πολεμίους ὁρῶντες οἱ ἡγεμόνες τοὺς ἄνδρας καλέσαντες ἔταξαν ἐν κόσμῳ. 6. Προσῆκει τοὺς ἄρχοντας τῶν μὲν ἰδίων πρᾶγμάτων ἀμελεῖσθαι, ἐπιμελεῖσθαι δὲ τῶν κοινῶν. 7. Νεφελῶν πολλῶν τὴν σελήνην κρυψᾶσῶν, πολὺς ἐστὶν ὁ σκότος. 8. Τίμῃσαι τὰς νύμφᾱς βουλομένη, ἡ παρθένος τὸν βωμὸν αὐτῶν στεφάνοις ἐκόσμησεν. 9. Τοὺς πολεμίους ἐν Μαραθῶνι διέφθειραν οἱ Ἀθηναῖοι ὅτι ὅπλα τ' ἀγαθὰ εἶχον καὶ ἡγεμόνα ἄριστον. 10. Τοὺς ἡγεμόνας τοὺς περὶ τὰς Ἀργινούσᾱς τῶν πολεμίων κρατήσαντας οἱ Ἀθηναῖοι οὐκ ἔστεφάνωσαν, ἀλλὰ θανάτῳ ἐζημίωσαν ὅτι τοὺς νεκροὺς οὐ συνέλεξαν.

1. ὁ Μαραθῶν, -ῶνος, \**Marathon*. ὁ Μιλτιάδης, \**Miltiades*. 2. σχεδόν, *almost*. νῦν, *now*. 4. ὁ Εὐκριτος, *Eucritos*, m.n. αἱ εὐωχίαι, *the banquet*. 7. ἡ νεφέλη, *the cloud*. ἡ σελήνη, *the moon*. 10. περὶ + accusative, *on the side of, around*. αἱ Ἀργινούσαι, *the \*Arginusae*. κρατέω + genitive, *I win over*. ὁ νεκρός, *the corpse*.

**V.** Transform the following sentences taking as model the variations 1, 2, 4, 5 of the sentence Τίμαρχος χάριν... (§ 103, p. 108). Translate the sentences thus obtained. 1. Χάριν ἔχει ὁ Μέλιος τῷ ἰατρῷ τῷ θεραπεύοντι αὐτόν. 2. Ζημιούσιν οἱ ἄρχοντες τοὺς τὰ ἀλλότρια κλέπτοντας. 3. Ὀφέλειαν παρέχει ὁ ἄνθρωπος ὅδε πᾶσι τοῖς αἰτοῦσιν. 4. Τοὺς ἡγεμόνας τοὺς νικῶντας οἱ Ἀθηναῖοι στεφανοῦσιν.

1. ὁ Μέλιος, *Melios*, m.n. 4. νικάω, *I win over*.

**VI.** Transform the following sentences while taking as model the variations 1,2,5,6 of the sentence Ὁ ζωγράφος φησὶν... (§ 104-II, p. 109). Leave aside the forms of future. Translate the sentences thus obtained. 1. Τὴν Βουλὴν φᾶσί τινες οὐ δικαίως δικάζειν. 2. Τόνδε τὸν δοῦλον οἶομαι οἶνον πολλάκις κλέπτειν. 3. Οἶομαι τὸν πατέρα ἐπιστολὴν γράφειν. 4. Οἶομαί τινα ἡμᾶς καλεῖν.

1. ἡ Βουλὴ, *the \*Boule*. 2-3-4. οἶομαι, *I believe* (imperfect: ὥμην). 3 ἡ ἐπιστολή, *the letter*. 4. ἡμᾶς, *us* (accusative).

§§ 96-104, pp. 105-109 (middle forms only).

**VII. Training.** Form the aorist middle of the following verbs at the 1S, 3S, 3P of the indicative, in the infinitive and in the nominative masculine singular of the participle:

a) Stems with final vowel other than *ā*, *ε*, *ο* (§ 96, p. 105):

- |                            |                            |                            |
|----------------------------|----------------------------|----------------------------|
| 1. λούομαι, <i>I bathe</i> | 2. παύομαι, <i>I cease</i> | 3. γεύομαι, <i>I taste</i> |
|----------------------------|----------------------------|----------------------------|

b) Stems ending with *ā*, *ε*, *ο* (§ 97, pp. 105-106. Pay attention to N.B.):

- |                                |                                     |
|--------------------------------|-------------------------------------|
| 1. δεξιόομαι, <i>I welcome</i> | 3. ἡγέομαι, <i>I think, I guide</i> |
| 2. πειράομαι, <i>I try</i>     | 4. δαπανάω, <i>I spend</i>          |

c) Stems with final stop (§ 98, p. 106 and review the §§ 86-88, p. 86):

- |   |                                       |
|---|---------------------------------------|
| 1. κατ-ἀρχομαι, <i>I consecrate</i>           | 3. κατα-στρέφομαι, <i>I submit</i>    |
| 2. κατα-ψηφίζομαι, <i>I condemn (by vote)</i> | 4. δια-πράττομαι, <i>I accomplish</i> |

## EXERCISES

§§ 96-98, pp. 105-106 (active forms only).

**I. Training. A.** Write the 1S, 3S, 3P indicative and the infinitive aorist active of the following verbs:

**a** non contracted verbs with stem ending with vowel (§ 96):

1. θεραπεύω, *I cure*                      2. ἀκούω, *I listen to*                      3. ἀπο-λαύω, *I enjoy*

**b**) verbs with stem ending with  $\alpha$ ,  $\epsilon$ ,  $\omicron$  (§ 97. Pay attention to N.B. p. 106):

1. ἀπατάω, *I cheat*    3. ζηλώω, *I envy*  
2. εὐτυχέω, *I succeed*    4. μειδιάω, *I smile*

**c**) verbs with stem ending with a stop (§ 98). Cf. §§ 86-88, p. 86:

1. βλέπω, *I watch*    3. παρα-σκευάζω ( $\alpha$ ), *I prepare*  
2. προσ-τάττω ( $\alpha$ ), *I prescribe*    4. συλ-λέγω (πρὲν. συν-), *I assemble*

**B.** Write the declension of the participle aorist active of the following verbs:

1. ἄρχω ( $\alpha$ ), *I command*    3. σιγάω, *I keep quiet*  
2. φυλάττω ( $\alpha$ ), *I guard*    4. πείθω, *I persuade*

**C.** Translate or analyze the following forms:

Ex.: ἐζήλωσαν, *they envy*; θύσαντι: dative sing. masculine or neuter of aorist participle active of θύω, *I sacrifice*.

1. ἀμελήσῃσι. 2. νομίσει. 3. παρασκευασάσης. 4. ἐδίκησε. 5. ἠπάτησεν.  
6. ἀρπάσαν. 7. ἀρπάσασαν. 8. ἠπάτησαν. 9. προσταξάντων. 10. συλλεξύση.  
11. ἔτερψε. 12. ἐδίδασαν. 13. ἐδίκασαν. 14. ἔκλεψε. 15. κλεψάσαις.  
16. ἥρπασαν. 17. ἀπατήσαντα. 18. ἐφύλαξε. 19. ὠφέλησαν. 20. ὠφελήσαν.  
21. ὠφελήσῃσαν. 22. προσταξῇσι. 23. νοσησάσαις.

§§ 99-104, pp. 106-109.

**II. G  $\Rightarrow$  E.** 1. Ὁ ῥαψωδὸς ἔτερψέ τε τοὺς ἀκούοντας καὶ ἐδίδασκεν αὐτοὺς πολλά.  
2. Τῶν ἄλλων πρᾶγμάτων ἀμελήσαντες, πάντες τοῦ ῥαψωδοῦ ἤκουσαν ἄδοντος.  
3. Τοῦ γεωργοῦ πῦρ μέγα ἐν τῷ χωρίῳ ποιήσαντος, καπνὸς πολὺς τὸν ἥλιον ἔκρυπεν.  
4. Πάντες θεραπεύεσθαι ἐβούλοντο ὑπὸ τοῦ σοφοῦ ἰατροῦ τοῦ εὖ θεραπεύσαντος καὶ σώσαντος τὸν γέροντα τὸν νοσήσαντα δεινὴν νόσον τοῦ χειμῶνος.  
5. Οὐκ ὠφέλιμός ἐστι χρυσὸς τοῖς αὐτὸν κρύψῃσι καὶ μὴ χρωμένοις αὐτῷ εἰς μηδέν.  
6. Τῷ Δάφνιδι, καλῶς τοὺς τρυγῶντας ὠφελήσαντι, χάριν εἶχεν ὁ γεωργός.  
7. Τοὺς δούλους ὥοιμην καρποὺς συλλέξαι εἰς τὸ δεῖπνον καὶ τὰς γυναῖκας ἤδη τροφὴν παρασκευάσαι· διὰ τί δὲ οὐδεὶς οὐδὲν τούτων ἐποίησεν;  
8. Αἱ τῆς Νύσας νύμφαι, αἱ παιδεύσῃσι καὶ θρέψῃσι τὸν Διόνυσον, ὑπὸ τῶν Ἑλλήνων ἐτίμωντο.  
9. Συνέβη πολλάκις κακὰ τοῖς τῶν νόμων ἀμελήσῃσιν.  
10. Ἐν ἅπαντι τῷ βίῳ οὐδένα ἔβλαψα.  
11. Οὐδεὶς τοῦδε τοῦ δημαγωγοῦ κατηγορῆσαι ἐτόλμησεν, πολλάκις τὸν δῆμον βλάψαντος.

1-2. ὁ ῥαψωδός, *the \*rhapsodist*. 6. ὁ Δάφνης, -ιδος, *Daphnis*. τρυγάω, *I gather the grapes*.  
7. cf. οἶομαι, *I think*. τὸ δεῖπνον, *the meal*. διὰ τί δὲ, *why then?* 8. Νῦσα, *Nysa* (mythical country). ὁ Διόνυσος, *\*Dionysus*. 10-11. βλάπτω, *I hurt*. 11. ὁ δημαγωγός, *popular leader or demagogue*. κατηγορέω + genitive, *I accuse*. τολμάω, *I dare*. ὁ δῆμος, *the people*.

Vocabularies I and II, p. 110.

**III. Training.** Write the full declension of the participles καλέσᾱς (of καλέ-ω, *I call*) and αἰτήσᾱς (of αἰτέ-ω, *I ask*).

**IV. G ⇒ E.** 1. Τοὺς πολεμίους ἐν Μαραθῶνι διαφθείρᾱς, ὁ Μιλτιάδης ἔσωσε τὴν Ἑλλάδα πᾶσαν. 2. Τῶν πολεμίων τὰ δένδρα καὶ τὰς ἀμπέλους διαφθειράντων, σχεδὸν ἔρημός ἐστι νῦν ἡ χώρα. 3. Οἱ ἄνδρες ὅπλα τοὺς ἡγεμόνας ἀπήτησαν. 4. Πολλοὺς ξένους φᾶσιν τὸν Εὐκριτον εἰς εὐωχίᾱς καλέσαι. 5. Τοὺς πολεμίους ὀρῶντες οἱ ἡγεμόνες τοὺς ἄνδρας καλέσαντες ἔταξαν ἐν κόσμῳ. 6. Προσῆκει τοὺς ἄρχοντας τῶν μὲν ἰδίων πρᾶγμάτων ἀμελεῖσθαι, ἐπιμελεῖσθαι δὲ τῶν κοινῶν. 7. Νεφελῶν πολλῶν τὴν σελήνην κρυψᾶσῶν, πολὺς ἐστὶν ὁ σκότος. 8. Τιμῆσαι τὰς νύμφᾱς βουλομένη, ἡ παρθένος τὸν βωμὸν αὐτῶν στεφάνοις ἐκόσμησεν. 9. Τοὺς πολεμίους ἐν Μαραθῶνι διέφθειραν οἱ Ἀθηναῖοι ὅτι ὅπλα τ' ἀγαθὰ εἶχον καὶ ἡγεμόνα ἄριστον. 10. Τοὺς ἡγεμόνας τοὺς περὶ τὰς Ἀργινούσᾱς τῶν πολεμίων κρατήσαντας οἱ Ἀθηναῖοι οὐκ ἐστεφάνωσαν, ἀλλὰ θανάτῳ ἐζημίωσαν ὅτι τοὺς νεκροὺς οὐ συνέλεξαν.

1. ὁ Μαραθῶν, -ῶνος, \**Marathon*. ὁ Μιλτιάδης, \**Miltiades*. 2. σχεδόν, *almost*. νῦν, *now*. 4. ὁ Εὐκριτος, *Eucritos*, m.n. αἱ εὐωχίαι, *the banquet*. 7. ἡ νεφέλη, *the cloud*. ἡ σελήνη, *the moon*. 10. περί + accusative, *on the side of, around*. αἱ Ἀργινούσαι, *the \*Arginusae*. κρατέω + genitive, *I win over*. ὁ νεκρός, *the corpse*.

**V.** Transform the following sentences taking as model the variations 1, 2, 4, 5 of the sentence Τίμαρχος χάριν... (§ 103, p. 108). Translate the sentences thus obtained.

1. Χάριν ἔχει ὁ Μέλιος τῷ ἱατρῷ τῷ θεραπεύοντι αὐτόν. 2. Ζημιοῦσιν οἱ ἄρχοντες τοὺς τὰ ἀλλότρια κλέποντας. 3. Ὀφέλειαν παρέχει ὁ ἄνθρωπος ὅδε πᾶσι τοῖς αἰτοῦσιν. 4. Τοὺς ἡγεμόνας τοὺς νικῶντας οἱ Ἀθηναῖοι στεφανοῦσιν.

1. ὁ Μέλιος, *Melios*, m.n. 4. νικάω, *I win over*.

**VI.** Transform the following sentences while taking as model the variations 1,2,5,6 of the sentence Ὁ ζωγράφος φησὶν... (§ 104-II, p. 109). Leave aside the forms of future. Translate the sentences thus obtained. 1. Τὴν Βουλὴν φᾶσί τινες οὐ δικαίως δικάζειν. 2. Τόνδε τὸν δοῦλον οἶομαι οἶνον πολλάκις κλέπτειν. 3. Οἶομαι τὸν πατέρα ἐπιστολὴν γράφειν. 4. Οἶομαί τινα ἡμᾶς καλεῖν.

1. ἡ Βουλὴ, *the \*Boule*. 2-3-4. οἶομαι, *I believe* (imperfect: ὥομην). 3 ἡ ἐπιστολή, *the letter*. 4. ἡμᾶς, *us* (accusative).

§§ 96-104, pp. 105-109 (middle forms only).

**VII. Training.** Form the aorist middle of the following verbs at the 1S, 3S, 3P of the indicative, in the infinitive and in the nominative masculine singular of the participle:

**a)** Stems with final vowel other than ᾱ, ε, ο (§ 96, p. 105):

1. λούομαι, *I bathe*                      2. παύομαι, *I cease*                      3. γεύομαι, *I taste*

**b)** Stems ending with ᾱ, ε, ο (§ 97, pp. 105-106. Pay attention to N.B.):

1. δεξιόομαι, *I welcome*                      3. ἡγέομαι, *I think, I guide*  
2. πειράομαι, *I try*                      4. δαπανᾶω, *I spend*

**c)** Stems with final stop (§ 98, p. 106 and review the §§ 86-88, p. 86):

1. κατ-άρχομαι, *I consecrate*                      3. κατα-στρέφομαι, *I submit*  
2. κατα-ψηφίζομαι, *I condemn (by vote)*                      4. δια-πράττομαι, *I accomplish*



Some program + § 105, p. 109.

**VIII. G ⇒ E.** 1. Ὁ Ἄρπαλος, τὸν τῆς Βαβυλῶνος χρῦσόν ἀρπασάμενος, πλοῦτον ἐκτίσαςτο μέγιστον ἐν χρόνῳ οὐ πολλῷ. 2. Πολλάκις ἀνάγκη τοῖς ἀρχουσιν ἐπιμελήσασθαι πράγματων πολλῶν. 3. Ἄλλοι ἄλλους θεραπεύουσι θεοὺς. 4. Ἄλλοι ἄλλως τοὺς θεοὺς θεραπεύουσιν. 5. Θερμοῦ ὄντος τοῦ θέρους, πηγαὶ πολλαὶ ἐπαύσαντο ρέουσαι. 6. Αἱ γυναῖκες ἡτήσαντο τοὺς θεοὺς ἄλλαι ἄλλα. 7. Βουλευσάσθαι προσήκει πρὶν τούτου τοῦ ἔργου ἄψασθαι. 8. Τοῦ Φιλίππου τελευτήσαντος, ὁ Ἀλέξανδρος τὴν τοῦ πατρὸς ἀρχὴν διεδέξατο. 9. Ἐν τῷ τέλει τοῦ θέρους οἱ γεωργοί, τοὺς βότρῦς ἐκ πᾶσων τῶν ἀμπέλων συλλεξάμενοι, οἶνον παρεσκευάσαντο. 10. Ἐψεύσαντο οἱ τόνδε τὸν ἄρχοντα αἰτιᾶσάμενοι (οἱ οἱ τοῦδε τοῦ ἄρχοντος κατηγορήσαντες). 11. Οὐδενὶ φαρμάκῳ χρησάμενος, ἀλλὰ δίαιτάν τινα προστάξας ὁ ἰατρὸς ἴασατο τὴν νοσοῦσαν παρθένον.

1. ὁ Ἄρπαλος, \*Harpalos. ἡ Βαβυλῶν, -ῶνος, \*Babylon. 7. βουλεύομαι, *I think*. πρὶν, *prior* 10. ἄπτομαι + genitive, *I touch, I undertake*. 8. ὁ Φίλιππος, \*Philip. τελευτάω, *I die*. ὁ Ἀλέξανδρος, \*Alexander. δια-δέχομαι, *I receive* (by right of succession). 10. ψεύδομαι, *I lie*. κατ-ηγорέω + genitive, *I accuse*. 11. ἡ δίαιτα, *the diet*.

Vocabularies III and IV, p. 111

**IX. G ⇒ E.** 1. Θερμῆς οὔσης τῆς ἡμέρας, οὐκ ἐβουλόμην ὀρχήσασθαι, ἀλλ' ἐν τῷ ποταμῷ ἐλουσάμην. 2. Συνέβη πολλάκις ἄνδρας πονηροὺς δόξαι εἶναι χρηστούς. 3. Ἔδοξαν οἱ παῖδες ὄρνιθα μέγαν ὄρνιν ἐν τῷ οὐρανῷ. 4. Ὀρχησαμένη εἶτ' ἀνεπαυσάμην. 5. Τίς ἐκέλευσε τούσδε τοὺς δούλους παύσασθαι ἐργαζομένους; 6. Πονηρῶς πολλοῖς δοκεῖ ὅδε ὁ ἀνὴρ τὸν πλοῦτον κτήσασθαι. 7. Ὀργῇ ἐχρήσατο ὁ διδάσκαλος τοὺς παῖδας ὀρῶν γελῶντας καὶ οὐδὲν ἀκούοντας. 8. Στεφάνους ἐψηφίσαντο οἱ Ἀθηναῖοι τοῖς ἡγεμόσι τοῖς μεγάλην νίκην νικήσασιν. 9. Νομίζουσιν οἱ σοφοὶ γελοίους εἶναι τοὺς μέγα φρονοῦντας ἐπὶ ταῖς ἐν τοῖς πολέμοις νίκαις. 10. Τὰς Σειρῆνας φᾶσι τοὺς ἀκούοντας καλοῖς μέλεσι τερψαμένους καὶ ἀπατησᾶς, εἶθ' ἀρπάζειν τε καὶ κατεσθίειν. 11. Αἱ παρθέναι ἐγέλασαν τὸν μικρὸν γέροντα ὀρῶσαι ὀρχούμενον· γέλοιον γὰρ τοῦτ' αὐταῖς ἐδόκει εἶναι. 12. Ἐψηφίσαςτο ὁ δῆμος ἄνδρας πολλοὺς εἰς τὸν πόλεμον συλλέξασθαι. 13. Τῶν ῥητόρων ἀκούσας, εἶθ' ὁ δῆμος ἐψηφίσαςτο. 14. Ὅτ' ἤρξατο λόγου ὁ ῥήτωρ, τότε πάντες ἐσίγησαν. 15. Τὸν Δημοσθένη οἱ Ἀθηναῖοι ἐστεφάνωσαν, ἐπειδὴ τὴν πατρίδα εὖ ἐποίησεν. 16. Οἱ Ἀθηναῖοι μέγα ἐφρόνουν ἐπὶ τῷ Παρθενῶνι.

4. ἀνα-παύομαι, *I rest*. 5. τίς, *who?* (interrogative). 7. ὁ διδάσκαλος, *the teacher*. 10. ἡ Σειρήν, -ῆνος, *the Siren*. 12-13. ὁ δῆμος, *the people*. 13-14. ὁ ῥήτωρ, -ορος, *the orator*. 15. τὸν Δημοσθένη: accusative of ὁ Δημοσθένης, \*Demosthenes (see § 114, p. 121). 16. ὁ Παρθενών, -ῶνος, *the Parthenon*.

**X. E ⇒ G.** (Translate with infinitive as if the infinitive forms printed in bold. As for the verbs which in the Vocabularies are mentioned only in the active form, like ᾄδω, *I sing*, use the middle form only if you are sure that it exists). 1. Alexander submitted many countries. 2. The laws order to **punish** those who have committed crimes (= the having done - active voice - illegal things). 3. Those who have often trained (= the often having exercised) have beautiful bodies. 4. The mother ordered the young girl to **sing** songs and to **dance**. 5. <The> young [people] do not stop singing and dancing (= do not cease singing and dancing: participle imperfective) during the entire night.

1. Alexander. ὁ Ἀλέξανδρος. I submit: κατα-στρέφομαι. 2. illegal: παράνομος.

**XI. G ⇒ E. ΕΥΩΧΙΑ.** 1. Ὁ Ἀριστόδημος, ἐν τινι ἀγῶνι νικήσας, φίλους πολλοὺς εἰς εὐωχίαν ἐκάλεσεν. 2. Τροφήν οὖν εἰς τοῦτο ἀρίστην παρεσκευάσαντο αἱ ἐν τῇ οἰκίᾳ γυναῖκες μετὰ τῶν παρθένων καὶ τῶν δούλων. 3. Ἡργάσαντο δὲ καὶ οἱ παῖδες εἰς τὴν εὐωχίαν ἐκείνην· τὴν γὰρ οἰκίαν ἐκοσμήσαντο καὶ στεφάνους ἐποίησαντο κούφους ἀνθῶν. 4. Ἀρχῆς οὕσης τῆς νυκτός ὅτ' ἐσθίειν καὶ πίνειν ἤρξαντο, τῷ τῶν δαδῶν φωτὶ ἐχρήσαντο. 5. Καλὸν γὰρ φῶς ἐν ταῖς εὐωχίαις τῷ τῶν δαδῶν πυρὶ παρέχεται. 6. Εἷτα δὲ πολὺν χρόνον διηγὸν ἐσθίοντες καὶ ἰχθῦς μεγάλους καὶ ὄρνιθας ἀρίστας καὶ πλακοῦντας καὶ μέλι τοῦ Ὑμηττοῦ χρῦσῳ ὅμοιον καὶ ἄλλα. 7. Ὅτε δὲ τοῦ συμποσίου ἤρξαντο, τὸν Νικόδημον ἐχειροτόνησαν συμποσίαρχον. 8. Ὁ συμποσίαρχος ἀπάντων ἄρχει τῶν μετ' αὐτοῦ ἐστιωμένων καὶ κελεύει ἄλλον ἄλλα ποιῆσαι καὶ τοὺς μὴ πειθομένους ζημιοῖ. 9. Ἐκέλευσεν οὖν ὁ Νικόδημος τὸν μὲν οἶνον πολὺν πίνειν, τὸν δὲ γέλοιόν τι ἢ τερπνὸν ἄσαι, τὸν δὲ ζῶόν τι μῖμῆσασθαι, καὶ τοὺς μὴ καλῶς τοῦτο ποιήσαντας ἐζημίωσε, προστάξας τῷ μὲν ὀρχήσασθαι, τῷ δὲ τρέχειν τὴν αὐλητρίδα φέροντι (οὐ φέροντα). 10. Καὶ τότε δὴ πάντες ἐγέλων. 11. Ὅτε δὲ τέλος ἦν τῆς νυκτός, τότε ἐπαύσαντο πίνοντες. 12. Καὶ χάριν δὴ πάντες εἶχον καὶ τῷ Ἀριστοδήμῳ, φίλως αὐτοὺς καλέσαντί τε καὶ εἰς τὴν οἰκίαν δεξαμένῳ, καὶ τοῖς παισὶ, τὴν οἰκίαν κοσμήσασιν, καὶ ταῖς γυναῖξιν, τὴν τροφήν παρασκευασάσαις.

1. ὁ Ἀριστόδημος, *Aristodemos*, m.n. ὁ ἀγών, -ῶνος, *the contest*. 1-3-5. ἡ εὐωχία, *the feast*. 4-5. ἡ δάς, δαδός, *the torch*. 6. δι-άγω + participle, *I spend my time in*. ὁ πλακοῦς, -οῦντος, *the cake*. τὸ μέλι, -ιτος, *honey*. ὁ Ὑμηττός, *Mount Hymettus*, South-East of Athens, famous for his honey. 7. τὸ συμπόσιον, *the banquet*. ὁ Νικόδημος, *Nicodemos*, m.n. χειροτονέω, *I elect*. ὁ συμποσίαρχος, *the king of the banquet*. 8. ἐστιάομαι, *I eat, I treat myself, I feast myself on*. 9. ἡ αὐλητρίς, -ίδος, *the female flute player*.

## BASIC TEXTS

## I. Isadas, child of Sparta

Aorist active (§§ 99-104), Vocabulary I

Α Οἱ Λακεδαιμόνιοι Ἰσάδαν, ἔτι παῖδα ὄντα, Β — καὶ οὐπω τοῦ νόμου καλοῦντος αὐτὸν εἰς ὅπλα — Γ ὅτι μὲν ἐκ τοῦ γυμνασίου ἐκπηδήσας ἠρίστευσεν. Δ ἐστεφάνωσαν Ε ὅτι δὲ πρὸ τῆς ἀπαιτουμένης ἡλικίας Ζ καὶ οὐ τὰ ἐπιχώρια ἔχων ὅπλα Η ὥρμησεν εἰς τοὺς πολεμίους, Θ ἐζημίωσαν.

\*AELIAN

A. 1. Ἰσάδαν, accusative of Ἰσάδης, *Isadas*. 2. οἱ Λακεδαιμόνιοι is subject and Ἰσάδαν is object of verb ἐστεφάνωσαν, in Δ. 3. ἔτι, *again*.

B. οὐπω, *not... yet*.

Γ. 1. ἐκ-πηδάω, *I rush outside*. 2. ἀριστεύω, *I distinguish myself* (through a prowess).

Ε. 1. πρὸ + genitive, *before*. 2. ἡ ἡλικία, *the age*. When he is twenty years old, the young Spartan receives his warrior weapons, along with his first civil rights.

Ζ. ἐπιχώριος, *used in the country*. According to Plutarch (*Life of Agesilaus*), Isadas went to battle γυμνός, i.e. not with a full military equipment, but simply armed with a spear in one hand, and a sword in the other. This episode took place when the Thebans led by Epaminondas came to Sparta to seize it unexpectedly.

Η. ὁρμάω, *I rush*.

Θ. ἐζημίωσαν still has for subject οἱ Λακεδαιμόνιοι.



Prometheus and Atlas. Archaic vase from the Vatican Museum. Photograph: Anderson-Viollet.

## II. The two bags Vocabulary II

<sup>A</sup> Προμηθεύς — πλάσας ποτέ ανθρώπους — <sup>B</sup> δύο πήρας ἐξ αὐτῶν ἀπήρτησεν, <sup>Γ</sup> τὴν μὲν ἀλλοτρίων κακῶν, τὴν δὲ ιδίων, <sup>Δ</sup> καὶ τὴν μὲν τῶν ἀλλοτρίων ἐμπροσθεν ἔταξεν, <sup>Ε</sup> τὴν δὲ ἐτέραν ὀπισθεν ἀπήρτησεν. <sup>Ζ</sup> Ἐξ οὗ δὴ συνέβη <sup>Η</sup> τοὺς ἀνθρώπους τὰ μὲν ἀλλότρια κακὰ ἐξ ἀπόπτου ὁρᾶν, <sup>Θ</sup> τὰ δὲ ἴδια μὴ προορᾶσθαι.

<sup>Ι</sup> Πρὸς ἄνδρα πολυπράγμονα, <sup>Κ</sup> ὃς — ἐν τοῖς ἑαυτοῦ πράγμασι τυφλώττων — <sup>Λ</sup> τῶν μηδὲν προσήκοντων ἐπιμελεῖται.

AESOP

- A. 1. Προμηθεύς, \*Prometheus. 2. πλάττω, *I design*: aor. ἐπλάσα (irregular: cf. § 98, p. 106 regarding the verbs in -ττω). 3. ποτέ, *once upon a time*. 4. ἀνθρώπους: cf. § 29, p. 19, N.B., c).
- B. 1. ἡ πήρα, *the bag* (slung over the shoulders). 2. ἀπ-αρτάω ἐκ + genitive, *I hang to*.
- Γ. τὴν μὲν, *one (being that of the...)*.
- Δ. ἐμπροσθεν, *from the front*.
- Ε. 1. ἕτερος, *else (of two)*. 2. ὀπισθεν, *from behind*.
- Ζ. ἐξ οὗ, *after which*.
- Η. ἀπ-οπ-τος, *which is seen from afar* (the root οπ indicates the vision); ἐξ ἀπόπτου, *from afar*.
- Θ. προ-οράω, *I see (in front of me)*.
- Ι. 1. πρὸς + accusative, *in the intention of, against*. 2. πολυπράγμων, -ονος, *who takes care of many things, hence indiscreet*.
- Κ. 1. ὃς, *who* (relative pronoun). 2. τυφλώττω, *I am blind*.
- Λ. τὰ μηδὲν προσήκοντα, *the things which are none of their business* (προσ-ήκειν may mean *to relate to, to concern*). Cf. § 81-C, b), p. 75.

## III. The dance of the press

Aorist middle (§§ 96-104), Vocabulary III

The scene takes place during a country festival organized to celebrate the grape- gathering.

Α Δρύας δὲ — ἀναστὰς καὶ κελεύσας σῦρίζειν διονῦσιακὸν μέλος —  
 Β ἐπιλήνιον αὐτοῖς ὄρχησιν ὠρχήσατο, Γ καὶ ἐώκει ποτὲ μὲν τρυγῶντι, Δ ποτὲ  
 δὲ φέροντι ταλάρους, Ε εἴτα πατοῦντι τοὺς βότρῳς, Ζ εἴτα πληροῦντι τοὺς  
 πίθους, Η εἴτα πίνοντι τοῦ γλεύκους. Θ Ταῦτα πάντα οὕτως εὐσχημόνως  
 ὠρχήσατο Δρύας καὶ ἐναργῶς, Ι ὥστε ἐδόκουν βλέπειν καὶ τὰς ἀμπέλους καὶ  
 τὴν ληνὸν καὶ τοὺς πίθους καὶ ἀληθῶς Δρύαντα πίνοντα.

LONGUS

- A. 1. ὁ Δρύας, *Dryas* (name of a peasant in the novel by Longus). 2. ἀνα-στάς, -αντος, *having gotten up* (participle aorist of the verb ἀν-ίστη-μι, *I raise*). 3. σῦρίζω, *I play the syrinx* (Pan flute). 4. διονῦσιακός, *dionysiac* (in honor of \*Dionysus).
- B. 1. ἐπιλήνιος, *which concerns the press, of the press* (feminine identical to masculine). 2. ἡ ὄρχησις, *the dance*; § 195, p. 232.
- Γ...Η. Regarding the value of the participles (= *to someone who...*): cf. § 58-C, p. 44.
- Γ. 1. ἐώκει, *he resembled* (irregular pluperfect of the form of perfect ἔοικα, *I resemble*). 2. τρυγάω, *I gather the grapes*.
- Γ-Δ. ποτὲ μὲν... ποτὲ δέ..., *sometimes... sometimes....*
- Δ. ὁ τάλαρος, *the basket*.
- Ε. πατέω, *I tread, here I crush*.
- Ζ. 1. πληρόω, *I fill*. 2. ὁ πίθος, *the wine jar*.
- Η. 1. τὸ γλεύκος, *the new wine, grape juice*. 2. Cf. basic text p. 104, M-2 (use of the genitive).
- Θ-Ι. οὕτως... ὥστε..., *so much... that...*
- Θ. 1. εὐσχημόνως, *with grace and dignity*. 2. ἐναργῶς, *clearly* (adverb of ἐναργής, *clear*: § 114, p. 131).
- Ι. 1. ἡ ληνός, *the press*. 2. ἀληθῶς, *really* (adverb of ἀληθής, *true*: § 114, p. 131).



\*Satyrs gathering grapes. From an antique ceramic.



IV. Alexander wants to be proclaimed god  
or A laconic answer  
§ 105, Vocabulary IV

Α Ἀλέξανδρος, ὅτε ἐνίκησε Δαρεῖον καὶ τὴν Περσῶν ἀρχὴν κατεκτήσατο,  
Β μέγα ἐφ' ἑαυτῷ φρονῶν, Γ καὶ ὑπὸ τῆς εὐτυχίᾳς τῆς περιλαμβανούσης αὐτὸν  
τότε ἐκθεούμενος, Δ ἐπέστειλε τοῖς Ἕλλησι θεὸν αὐτὸν ψηφίσασθαι. Ε Γελοίως  
γε... Ζ Ἄλλοι μὲν οὖν ἄλλα ἐψηφίσαντο, Η Λακεδαιμόνιοι δὲ ἐκεῖνα.  
Θ «Ἐπειδὴ Ἀλέξανδρος βούλεται θεὸς εἶναι, ἔστω θεός», Ι λακωνικῶς τε ἅμα  
καὶ κατὰ τὸν ἐπιχώριον αὐτοῖς τρόπον ἐλέγξαντες τὴν ἐμπληξιν τοῦ Ἀλεξάνδρου.

ÆLIAN

- A. 1. Ἀλέξανδρος, \*Alexander. 2. Δαρεῖος, \*Darius. 3. Περσῶν: gen. plur. of ὁ Πέρσης, *the Persian*, cf. § 109, p. 121. 4. κατα-κτάομαι, *I acquire totally, I make myself complete master of* (κατα- here indicates the complete feature of the action). The Persian Empire extended from the western banks of the actual Turkey as far as the Indus river; it also included Palestine and Egypt.
- Γ. 1. ὑπὸ + genitive, *under the effect of*. 2. περι-λαμβάνω, *I seize everywhere, I envelope*. 3. ἐκ-θεόω, *I deify* (here, in the passive, *I feel deified*).
- Δ. 1. ἐπέστειλα, aorist of ἐπι-στέλλω, *I command* (§ 99, p. 106). 2. θεὸν αὐτὸν ψηφίσασθαι = θεὸν αὐτὸν εἶναι ψηφίσασθαι. En 332-331, Alexander had made a pilgrimage to the sanctuary of the solar god Ammon, north-west of Egypt, and the oracle had revealed his divine origin.
- Ε. The sentence is elliptic: (*That was acting*) *in a ridiculous way*.
- Η. ἐκεῖνος may have an emphatic: *this famous, this well-known*; ἐκεῖνα, *those famous things, i.e. that famous answer, this famous decree*.
- Θ. ἔστω, *may he be*; imperative 3S of εἶμι (§ 269, p. 379, case 3).
- Ι. 1. λακωνικός, *laconian* or *laconic* (=very short). Lacedemonians were renown for their way of expressing themselves in very few words. 2. ἅμα, *at the same time, together*. 3. ἐπιχώριος, *national*. 4. ὁ τρόπος, *the character*. 5. ἐλέγχω (§ 7, p. 4), *I shed light, I unmask*. 6. ἡ ἐμπληξίς, *the extravagance*; § 195, p. 232. The word can be divided as \*ἐν-πληκ-σις, on a root πληγ expressing the idea of a *shock* given or received. This “extravagance” reposes upon the idea that the superhuman is a reflection of the divine.

Opposite: Zeus-Ammon, characterized by the horns of a ram. Greeks, from hellenistic period on, identified Ammon, the Egyptian solar god, with Zeus. Thereafter the Romans identified Zeus with Jupiter. Zeus-Jupiter-Ammon's cult spread widely in the Greco-Roman world. This head from the lapidary Museum of Avignon, originating from Bagnols (Gard), shows evidence of its presence in the Rhône valley. Photo Chéné-Réveillac, C.N.R.S., Centre Camille Jullian (Aix-en-Provence).

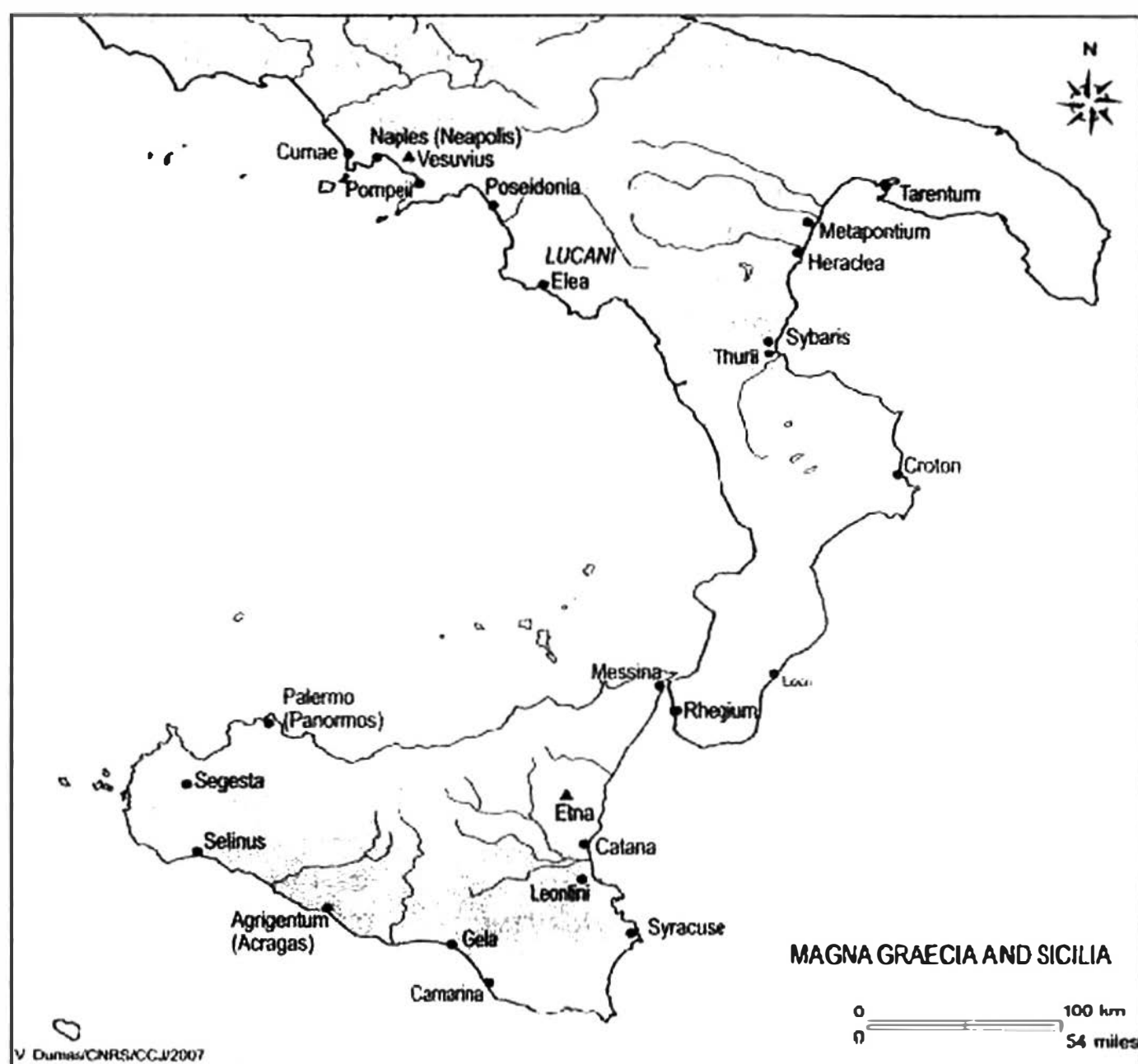




## V. The inhabitants of Thurium and Boreas

Α Θουρίοις ἐπέπλει Διονύσιος Β καὶ τριᾶκοσίᾳς ἤγεν ἐπ' αὐτοὺς ναῦς ὀπλιτῶν πεπληρωμένᾳς. Γ Βορρᾶς δέ, ἀντιπνεύσας, τὰ σκάφη συνέτριψε Δ καὶ τὴν δύναμιν αὐτοῦ τὴν ναυτικὴν ἠφάνισεν. Ε Ἐκ δὴ τούτων οἱ Θούριοι τῷ Βορρᾷ ἔδυσαν, Ζ καὶ ἐψηφίσαντο εἶναι τὸν ἄνεμον πολίτην, Η καὶ οἰκίαν αὐτῷ καὶ κλῆρον ἐπεκλήρωσαν, Θ καὶ καθ' ἕκαστον ἔτος ἐπετέλουν αὐτῷ. AELIAN

- A. 1. οἱ Θούριοι, *the inhabitants of Thurium*, Greek city of Lucania (the actual Calabria), on the gulf of Tarentum. 2. ὁ Διονύσιος, *Dionysios*, i.e. *Dionysios the Eldest*, who reigned in Syracuse from 405 to 368 B.C. 3. ἐπι-πλέω + dative, *I sail against, I attack by sea*.
- B. 1. τριᾶκόσιοι, *three hundred*. 2. ἐπὶ + accusative, *toward, against*. 3. ἡ ναῦς, *the ship* (τὴν ναῦν, τῆς νεώς, τῇ νηί; plural: αἱ νῆες, τὰς ναῦς, τῶν νεῶν, ταῖς ναυσί). 4. ὁ ὀπλίτης, *the hoplite* (heavy infantry soldier): § 109, p. 121. 5. πεπληρωμένος + genitive, *full*.
- Γ. 1. ὁ Βορρᾶς, *Boreas*, North wind. 2. ἀντι-πνέω, *I blow in the opposite sense*; review § 100, p.107. 3. τὸ σκάφος, *the ship*. 4. συν-τρίβω, *I break, I turn into pieces*.
- Δ. 1. ἡ δύναμις, *the power* (§ 195, p. 232). 2. ναυτικός, *naval*. 3. ἀφανίζω, *I erase*.
- Ε. ἐκ τούτων, *after all that*.
- Ζ. Cf. § 109, p. 121.
- Η. 1. ὁ κλῆρος, *the inheritance, the lot of land*. 2. ἐπι-κληρόω, *I distribute the shares*.
- Θ. 1. τὸ ἔτος, *the year*. 2. κατὰ + accusative may indicate a localization on a certain zone of space or of time (Ex.: κατὰ τοὺς ἀγρούς, *in the fields*; κατ' ἐκεῖνον τὸν χρόνον, *in that time*); instead of καθ' ἕκαστον ἔτος, Greek could say καθ' ἐκάστου ἔτους, with genitive of time (cf “expressions”, p. 53). 3. ἐπι-τελέω, *I celebrate a holiday*. The Athenians also had a sanctuary dedicated to the north wind on the bank of the Ilissos river. Ancient people perceived the intervention of divine power through the motion of natural forces.



GRAMMAR

106. Some verbs have in the active and middle voices a **thematic aorist**: the stem ends with the alternating vowel ε/ο: cf. § 42, N.B. a), p. 31. Here is the active and middle voices aorist of λαμβάνω, *I take*.

INDICATIVE		INFINITIVE	PARTICIPLE
ACTIVE	1 S. ἔ-λαβ-ο-ν <i>I took</i>	λαβ-εῖν <i>to have taken or to take</i> Note the accent.	λαβ-ών <i>having taken</i> Note the accent. Decl. p. 371.
	3 S. ἔ-λαβ-ε(ν) <i>(he, she) took</i>		
	3 P. ἔ-λαβ-ο-ν <i>(they) took</i>		
MIDDLE	1 S. ἐ-λαβ-ό-μην <i>I took (M)</i>	λαβ-έ-σθαι <i>to have taken or to take (M)</i> Note the accent.	λαβ-ό-μενος <i>having taken (M)</i> Type ἀγαθός.
	3 S. ἐ-λάβ-ε-το <i>(he, she) took (M)</i>		
	3 P. ἐ-λάβ-ο-ντο <i>( they) took (M)</i>		

These aorists have *endings* of imperfective (of past imperfective, that is to say of the imperfect, in the indicative), but the stem is different from the imperfective.

107. Among the verbs seen hitherto here are those having a thematic aorist:

ἄγω, <i>I drive</i>	ἤγαγον, <i>I drove</i>	ἀγαγεῖν	ἀγαγών
middle: ἤγαγόμην		ἀγαγέσθαι	ἀγαγόμενος
γίγνομαι, <i>I become</i>	έγενόμην, <i>I became</i>	γενέσθαι	γενόμενος
έσθίω, <i>I eat</i>	έφαγον, <i>I ate</i>	φαγεῖν	φαγών
εύρίσκω, <i>I find</i>	ηύρον, <i>I found</i>	εύρεῖν	εύρών
middle: ηύρόμην,		εύρέσθαι	εύρόμενος
έχω, <i>I have</i>	έσχον, <i>I had</i>	σχεῖν	σχών
middle: έσχόμην		σχέσθαι	σχόμενος
ἀπο-θνήσκω, <i>I die</i>	ἀπ-έθανον, <i>I died</i>	ἀπο-θανεῖν	ἀπο-θανών
βάλλω, <i>I throw</i>	έβαλον, <i>I threw</i>	βαλεῖν	βαλών
middle: έβαλόμην		βαλέσθαι	βαλόμενος
λέγω, <i>I say, I talk</i>	είπον, <i>I said, I talked</i>	είπεῖν	ειπών
μανθάνω, <i>I learn</i>	έμαθον, <i>I learned</i>	μαθεῖν	μαθών
όράω, <i>I see</i>	είδον, <i>I saw</i>	ίδεῖν	ιδών
πίνω, <i>I drink</i>	έπιον, <i>I drank</i>	πιεῖν	πιών
πίπτω, <i>I fall</i>	έπεσον, <i>I fell</i>	πεσεῖν	πεσών
τίκτω, <i>I engender</i>	έτεκον, <i>I engendered</i>	τεκεῖν	τεκών
τρέχω, <i>I run</i>	έδραμον, <i>I ran</i>	δραμεῖν	δραμών
φέρω, <i>I carry</i>	ήνεγκον, <i>I carried</i>	ένεγκεῖν	ένεγκών

Frequent readings of the exercise II, p. 124, will make you familiar with those verbs.

N. B. a) Ἐγενόμην means *I became* or *I was*, thus serving as aorist to εἰμι. The root γεν/γν means the *passage to the state of being*: ἡ γένεσις, *the birth, genesis* (§ 195, p. 232).

b) Note the root φαγ, *to eat* in ἔφαγον. Cf. ἀνθρωποφάγος, *man eater*.

c) In the aorist εἶπον (εἶπεῖν, εἰπών), note the maintaining of the initial ε in moods other than indicative; this is explained from the ancient forms, with a F which disappeared in Classical Greek: ἔΦειπον, Φειπεῖν, Φειπών. The form ἔΦειπον becomes ξειπον, which is contracted in εἶπον.

d) It is necessary to distinguish λέγω, *I say*, from the verb συλ-λέγω, *I gather*, which is a regular verb: aorist συν-έλεξα (inf. συλ-λέξαι, part. συλ-λέξας).

108. In English: *she took a fruit and ate it*; Greek preferably says καρπὸν λαβοῦσα ἔφαγεν (= having taken a fruit she ate <it>).

☞ Exercises I, II, III p. 124. Basic Text I, p. 126.

109. The masculine nouns of the first declension:

the young man					the citizen				
N.	ὁ	νεᾶνί-ās	οἱ	νεᾶνί-αι	ὁ	πολίτ-ης	οἱ	πολίτ-αι	
V.		νεᾶνί-ā		νεᾶνί-αι		πολίτ-ā		πολίτ-αι	
A.	τὸν	νεᾶνί-āν	τούς	νεᾶνί-ās	τὸν	πολίτ-ην	τούς	πολίτ-ās	
G.	τοῦ	νεᾶνί-ου	τῶν	νεᾶνι-ῶν	τοῦ	πολίτ-ου	τῶν	πολίτ-ῶν	
D.	τῷ	νεᾶνί-α	τοῖς	νεᾶνί-αις	τῷ	πολίτ-η	τοῖς	πολίτ-αις	

Memorize: ὁ ποιητής, *the creator, poet*; ὁ οἰκέτης, *the servant*; ὁ δεσπότης, *the master*; ὁ στρατιώτης, *the soldier*; ὁ ἀθλητής, *the athlete*; ὁ δικαστής, *the judge*.

N.B. Masculine nouns in -ας or -ης are not all of that type. Thus the advantage to mention the genitive in abbreviated way: ὁ πένης, -ητος, *the poor*; ὁ παιδοτρίβης, -ου, *the \*palæstra master*.

110. Have their complement in the genitive the verbs expressing:

A. Care, worry, neglect: ἀμελέω, ἐπι-μελέομαι (p. 61).

B. Domination: ἄρχω (p. 69).

C. Beginning, ending: ἀρχομαι (p. 69), παύομαι (p. 100).

D. Sensation (except "to see"): ἀκούω (p. 88).

E. Remembrance, forgetfulness: ἐπι-λανθάνομαι (p. 122).

F. Desire, seizing, failure, separation: ἐράω (p. 99), τυγχάνω (p. 122).

practicing will make  
you familiar  
bit by bit  
with this syntax  
item.

☞ Vocabulary I, p. 122. Exercises IV-V, p. 125 and Basic Text II, p. 127.

111. A very irregular verb: ἔρχομαι, *I go*.

INDICATIVE		INFINITIVE	PARTICIPLE
IMPERFECTIVE	Present 1 S. ἔρχομαι, <i>I go</i> 3 S. ἔρχεται, <i>(he, she) goes</i> 3 P. ἔρχονται, <i>(they) go</i>	ἰέναι <i>to go</i>	ἰών <i>going</i> like λαβών (p. 371)
	Past (imperfect) 1 S. ἦα, <i>I was going</i> 3 S. ἦει(ν), <i>(he, she) was going</i> 3 P. ἦσαν, <i>(they) were going</i>		
AOR.	1 S. ἦλθον, <i>I went</i> 3 S. ἦλθε(ν), <i>(he, she) went</i> 3 P. ἦλθον, <i>(they) went</i>	ἐλθεῖν <i>to have gone or to go</i>	ἐλθών <i>having gone</i> like λαβών

### THIRTEENTH STEP

Among the components, note: ἐπ-αν-έρχομαι, *I come back*; ἐξ-έρχομαι, *I step out*; προσ-έρχομαι, *I go ahead*; κατ-έρχομαι, *I go down*; ἀπ-έρχομαι, *I leave*.

☞ *Vocabulary II*, p. 123, *Exercise VI*, p. 125, then *Basic Text III*, p. 127.

112. With verbs of **saying**, such as λέγω, φάσκω (§ 65-A, p. 58) one can, instead of using an infinitive clause, use ὅτι or ὡς, *that*:

Ἀλέξανδρος ἔλεγεν εἶναι θεός ὅτι θεός ἐστίν,  
*Alexander used to say that he was a god.*

We have ὅτι ἐστί, not ὅτι ἦν: Alexander expressed himself **in the present tense** when he has declared: "I *am* a god".

**N.B.** a) With verb φημι and with all the verbs of **thinking** such as νομίζω, *I think*, οἶμαι, *I believe*, only the infinitive clauses are used.

b) Be careful about the double meaning of ὅτι, which can also signify *because* (Voc. I, p. 110).

☞ *Vocabulary III*, p. 123, *Exercises VII-VIII*, p. 126,  
then *Basic Texts IV, V, VI*, pp. 128-130.

### VOCABULARY I

τυγχάνω	I obtain (A) it so happens that I...	τὸ πάθος	what one undergoes (1) state of mind
λανθάνω	I go unnoticed (B)	ὁ εὐεργέτης, -ου	the benefactor
ἐπι-λανθάνομαι	I forget (C)	ἐνιοί	some (plural)
πάσχω	I undergo (D)	εὖ πάσχω	I am treated well (E)

#### ETYMOLOGICAL AND SEMANTIC NOTE

1. The πάθος is anything affecting the normal state of a being, such a mishap, a passion, positive as well as negative, e.g. pleasure, pain, anger, love, hate, pity...) conceived as a thing **undergone**. About things: τὰ περὶ τὸν οὐρανὸν τε καὶ γῆν πάθη, *the celestial and terrestrial phenomena* (PLATO). Sometimes τὸ πάθος is opposed to ἔργον, *the act*. In grammar, τὸ παθητικόν is *the passive voice*. **Pathology** studies the morbid diseases.

#### GRAMMAR NOTES

A. Aorist ἔτυχον (τυχεῖν, τυχών). May be used:

— with a genitive (§ 110-F, p. 121): Τῆς νίκης ἔτυχον, *They obtained victory*.

— with a participle:

Τυγχάνω γελῶσα. *I (f) happen to be laughing*.

B. Aorist: ἔλαθον (λαθεῖν, λαθών). It is constructed with a participle indicating a fact that has not been perceived and an accusative indicating the person who is unaware of that fact.

Πάντας ἔλαθε σοφὸς ὢν, *No one saw that he was a wise man*.

Ἐαυτὴν ἐλάνθανε νοσοῦσα, *She was sick without knowing it*.

C. Aorist: ἐπ-ελαθόμην (ἐπι-λαθέσθαι, ἐπι-λαθόμενος). With genitive (§ 110-E, p. 121):

Μηδενὸς ἐπιλαθέσθαι προσήκει, *One must forget nothing*.

D. Aorist: ἔπαθον (παθεῖν, παθών). Cf. τὸ πάθος.

E. The expression has a passive meaning. Hence the possible use of ὑπό + genitive:

Εὖ πάσχω ὑπό τινος, *I am treated well by someone*.

## VOCABULARY II

τὸ ἔθος	the habit (1)	ὁ νοῦς	the mind (C)
ἔθος ἔχω	I am in the habit of (A)	ὅλος	whole
σκοπέ-ω,	I observe (2)	βοά-ω	I scream (D)
ἐπι-σκοπέ-ω	I examine	πειρά-ω	I try (E)
ποτε	once upon a time (B)	ἐπί + genitive	on (F)

## ETYMOLOGICAL AND SEMANTIC NOTES

1. The **ethic** is the science of morality.
2. Cf. **microscope**, **periscope**, etc.

## GRAMMAR NOTES

A. + infinitive: Ἔθος ἔχει μηδὲν ποιεῖν. *He is in the habit of doing nothing.* Greek may also say: Ἔθος ἐστὶν αὐτῷ μηδὲν ποιεῖν (§ 28-E, p. 18).

B. Enclitic: ἀνθρωπός ποτε, λόγος ποτέ (§ 69, p. 60).

C. Contracted noun (for νόος). Acc. τὸν νοῦν (for νόον). Gen. τοῦ νοῦ (for νόου). Dat. τῷ νοῷ (for νόῳ). Plural practically unused.

D. Aorist: ἐβόησα (βοῆσαι, βοήσας). Μέγα βοᾶν, *to shout*. The scream: ἡ βοή (for βοή, with a stem ending with a F, not with a vowel: thus -ή instead of -ά).

E. Cf. § 97, N.B., p. 106. Most often in the middle voice: πειράομαι, *I try*.

F. Ex.: ἐπὶ τοῦ ὄρους, *on the mountain*.

## VOCABULARY III

ἡ σπουδή	the zeal	ἡ μάχη	the battle
σπουδάζω,	I hurry	μάχομαι	I fight (B)
	I am serious	ἐν-τυγχάνω + dat.	I meet (C)
πέμπω	I send	ὁ κίνδυνος	the danger
	I escort	κινδυνεύω	I am in danger
δια-τρίβω	I spend my time (1) (A)		I risk
ζητέ-ω	I look for	δι-ηγέ-ομαι	I narrate

## ETYMOLOGICAL AND SEMANTIC NOTES

1. τρίβω is *to wear out by rubbing*.

## GRAMMAR NOTES

A. This verb is constructed with the participle:

Παίζοντες διατρίβουσιν, *They spend their time playing*.

B. Irregular verb. Aorist: ἐμαχесάμην (μαχέσασθαι, μαχесάμενος).

One says:

μάχεσθαι τινὶ or πρὸς τινά, *to fight someone*

C. Like τυγχάνω: imperfect ἐν-ετύγχανον, aorist ἐν-έτυχον (ἐν-τυχεῖν, ἐν-τυχών).

Its object is in the dative case:

Ἐντυγχάνω τινί, *I come upon someone*.



## EXERCISES

§§ 106-108, pp. 120-121.

## I. Training. A. Analyze or translate the following forms:

Ex.: ἔσχε, *he had*; φαγόντι: dative singular, masculine or neuter, of the participle aorist active of ἐσθίω, *I eat*.

ATTENTION: This list contains altogether aorist and imperfective participles.

1. ἔσχον. 2. ἔδραμον. 3. τικτόντων. 4. τεκόντων. 5. ιδούση. 6. ἰδοῦσι.  
7. φαγόντα. 8. παρασχύντις. 9. εὐρίσκοντες. 10. δραμόντα. 11. δραμούσης.  
12. γενομένω. 13. λαβοῦσαν. 14. ἤνεγκον. 15. ἐνεγκούσης. 16. λαμβάνουσιν.  
17. εὐρόντας. 18. πίνοντας. 19. σχοῦσα. 20. εὐρόντες. 21. πίνοντας. 22. εἶδον.

B. Write the full declension of the participles ἐνεγκών, δραμών, εἰπών.

C. Write the dative plural masculine and neuter of all the aorist participles in § 107, p. 120, with τοῖς preceding the participles.

II. G ⇒ E. 1. Ὁ Ἴκαρος ἀπὸ τοῦ οὐρανοῦ εἰς τὴν θάλατταν πεσὼν ἀπέθανεν. 2. Τῶν ἀμπέλων ἐν ἐκείνῳ τῷ θέρει πολλοὺς βότρῦς ἐνεγκουσῶν, εὐδαίμονες ἦσαν οἱ γεωργοί. 3. Τὴν Ἄρτεμιν φάσι ζημιῶσαι δεινῶς τὸν Ἀκτεῶνα, αὐτὴν ἰδόντα ἐν τινὶ πηγῇ λουομένην· οἱ γὰρ κύνες αὐτοῦ κατέφαγον αὐτόν. 4. Τοῦ ἀνέμου βιαίου γενομένου, πολλοὶ καρποὶ ἀπὸ τῶν δένδρων ἔπεσον· εἶτα δ' οἱ δοῦλοι λαβόντες αὐτοὺς καὶ εἰς τὴν οἰκίαν ἐνεγκόντες ἔφαγον. 5. Τὸν Πᾶνα ἰδοῦσαι, αἱ Νύμφαι φεύγουσι γελῶσαι. 6. Ξένοι πολλοὶ τὴν φιλοσοφίαν ἔμαθον παρὰ τοῖς Ἑλλήσιν. 7. Ἡ ὄρνις, τροφὴν ἀγαθὴν εὐροῦσα, τοῖς νεοττοῖς ἤνεγκεν. 8. Ὁ Ξενοφῶν τοὺς Ἑλληνας εἰς τὴν θάλατταν ἤγαγε διὰ τῶν ὁρῶν. 9. Οὐκ ἀνάγκη ἦν δραμεῖν. 10. Οἱ τοῦ Ἀριστονίκου ἵπποι καλῶς ἔδραμον ἐν τῷ ἵπποδρόμῳ. 11. Ὁρνις οἶνον πιοῦσα γέλοισιν παρέχει θέαμα. 12. Τοὺς πολεμίους ἰδόντες πολλοὶ τῶν ἀνδρῶν τὰ ὄπλα βαλόντες ἀπέδραμον· ἀποθανεῖν γὰρ οὐκ ἐβούλοντο. 13. Τὸ χωρίον ἐργαζόμενος, πῦρὸν ποτε χρῦσόν, καὶ οὐδὲν εἰπὼν οὐδενί, εἰς τὴν οἰκίαν ἤνεγκόμενος, καὶ οὕτω πλούσιος ἐγενόμην.

1. ὁ Ἴκαρος, *\*Icarus*. 3. ἡ Ἄρτεμις, -ιδος, *\*Artemis* (acc. Ἄρτεμιν). ὁ Ἀκτεών, -ῶνος, *Acteon*, legendary king of Thebes. ὁ κύων, κυνός, *the dog*. 5. ὁ Πᾶν, Πᾶνός, *\*Pan*. φεύγω, *I flee*. 7. ὁ νεοττός, *the chick*. 8. ὁ Ξενοφῶν, *\*Xenophon*. 10. ὁ Ἀριστόνικος, *Aristonikos*, m.p. ὁ ἵπποδρόμος, *the hippodrome*. 11. τὸ θέαμα, -ατος, *the spectacle*. 12. ἀπο-τρέχω, *I flee*. 13. οὕτω, *so*. πλούσιος, *rich*.

III. E ⇒ G. (Translate in the aorist the English verbs in bold). 1. The children said they had seen some fire on the plain (= said to **have seen**). 2. The child led the stranger, who wanted to **drink**, (= the stranger wanting to **drink**) to the source. 3. The physician ordered °the old man not to **eat** much fruit °and not to (§ 81, A et C, p. 75) **drink** much wine. 4. The guests ate fish (plural) and drank an excellent wine. 5. The children wanted to **lead** to the spring the strangers who wanted to **drink** (= the strangers the to **drink** wanting). 6. They found some weapons and took them (§ 108, p. 121). 7. One says that Empedocles **died** (= one says Empedocles to **be dead**) while falling (= having fallen) into the crater of Mount Etna. 8. The Greeks saw the enemies and ran toward them (§ 108, p. 121).

7. *\*Empedocles*: ὁ Ἐμπεδοκλῆς (acc. τὸν Ἐμπεδοκλέα); the crater: ὁ κρατήρ, -ήρος. Mount Etna: ἡ Αἴτνη.

§ 108-109, p. 121. Vocabulary I, p. 122.

IV.  $G \Rightarrow E$ . 1. Πολλὰ κακὰ ἔπαθον δὴ οἶδε οἱ οἰκέται ὑπὸ πονηροῦ δεσπότη. 2. Τοῖς μὲν πλείστοις γελοῖα δοκεῖ εἶναι τοῦδε τοῦ ποιητοῦ τὰ μέλη, ἐνίοις δὲ τερπνά. 3. Οἱ οἰκέται ἔλαθον τὸν δεσπότην οἶνον κλέψαντες. 4. Νεανία βουλομένῳ γενέσθαι ἀθλητῇ ἀγαθῷ (or ἀθλητὴν ἀγαθόν) ἀνάγκη ἐστὶν ἐκάστης ἡμέρας (or καθ' ἐκάστην ἡμέραν) γυμνάζεσθαι. 5. Κακοὶ νόμοι κακοὺς γε πολίτας ποιοῦσιν. 6. Θεὸς ποιητὴς ἐστὶ τοῦ κόσμου. 7. Οὐ βούλονται οἱ σοφοὶ δοῦλοι γενέσθαι τῶν παθῶν. 8. Οὐδένα λανθάνει ὅδε ὁ στρατιώτης δειλὸς τις ὢν. 9. Τοῖς εὖ παθοῦσιν οὐ προσήκει τῶν εὖ ποιησάντων ἐπιλαθέσθαι. 10. Ἡ τῶν εὖ παθόντων χάρις τερπνὸν τί ἐστὶ τοῖς εὐεργέταις. 11. Πολλάκις οἱ εὐεργέται χάριτος οὐδεμιᾶς τυγχάνουσιν, ἀλλ' αὐτῶν ἐπιλανθάνονται οἱ παθόντες εὖ. 12. Προσέκει δὴ τοὺς νίκης ἢ εὐτυχίᾳς τινὸς τυχόντας χάριν ἔχειν τοῖς θεοῖς. 13. Ὅτ' ἐγένετο ὁ σεισμός, ἐν τῷ γυμνασίῳ ἔτυχον γυμναζόμενος.

13. ὁ σεισμός, *the earthquake*.

V.  $E \Rightarrow G$ . (Translate the infinitives in bold characters in the aorist). 1. The enemies having obtained<sup>o</sup> victory at Cheronea, many Athenian soldiers threw [down] their weapons. 2. It is not proper to **forget** <sup>o</sup>our friends. 3. All men want to **have** (= **obtain**) <sup>o</sup>a happy life. 4. The <on one hand> masters command <sup>o</sup>to their servants, [and] the <on the other hand> servants obey their masters. 5. Among the Athenians, the laws are voted [on] by all the citizens. 6. The servants do not easily obey a too kind (good) master. 7. Many young girls (= maiden) are in love with this handsome (= beautiful) athlete.

1. \*Cheronea: ἡ Χαιρωνεῖα. 6. too much: λίαν.

§ 111, pp. 121-122. Vocabulary II, p. 123.

VI.  $G \Rightarrow E$ . 1. Ἔθος ἔχουσιν οἱ ἀστρολόγοι νυκτὸς τὸν οὐρανὸν ὅλον σκοπεῖν. 2. Οἱ στρατιῶται ἐκ τοῦ στρατοπέδου ἐξελθόντες ἔδραμον εἰς τοὺς πολεμίους μέγα βοῶντες. 3. Οἱ πολέμιοι τοὺς φύλακας ἔλαθον προσιόντες. 4. Προσιούσης τῆς τῶν Μακεδόνων στρατιᾶς, δεινῆς δὴ οὔσης ὁρᾶν, ἐφοβοῦντο οἱ πολέμιοι. 5. Ὁ Ἀλέξανδρος ἐβούλετο τῆς γῆς ὅλης ἄρξαι. 6. Οἱ μὲν Πέρσαι ἐπειράσαντό ποτε τὴν Ἑλλάδα λαβεῖν, οἱ δ' Ἕλληνες ἠνάγκασαν αὐτοὺς ἐκ τῆς Ἑλλάδος ἐξελθεῖν. 7. Εἰς τὸ γυμνάσιον ἐκάστης ἡμέρας ἦσαν οἶδε οἱ γέροντες ὅτε νέοι ἦσαν. 8. Οἱ νεανῖαι, ἀπὸ τοῦ γυμνασίου ἐπανελθόντες, ἀνεπαύσαντο καὶ ἔφαγον. 9. Ἀπὸ τῆς ἀγορᾶς εἰς τὴν οἰκίαν ἐπανελθοῦσαι, αἱ γυναῖκες τροφὴν παρεσκεύασαν. 10. Ὁ δεσπότης τὸν οἰκέτην ἐκέλευσεν εἰς τὴν ἀγορὰν ἰέναι. 11. Χειμῶνος ὄντος, οὐδεὶς ἐκ τῆς οἰκίας ἐξῆλθεν. 12. Ὅρνις ἐπὶ τοῦ δένδρου ἄδει. 13. Γυναῖκες δύο εἰς τὴν πηγὴν ἔρχονται ὑδρίᾳς ἐπὶ τῶν κεφαλῶν φέρουσαι. 14. Πιεῖν βουλόμενοι, οἱ ἵπποι εἰς τὸν ποταμὸν ἦλθον. 15. Εἰς τὸν ποταμὸν πεσὼν, ὁ γέρων ἐπειράσατο βοῆσαι. 16. Οἱ ποιηταὶ φᾶσι τὸν τῆς θαλάττης ἀφρὸν τεκεῖν ποτε τὴν Ἀφροδίτην.

1. ὁ ἀστρολόγος, *the astronomer*. 2. τὸ στρατόπεδον, *the camp*. 3. ὁ φύλαξ, -ακος, *the sentinel*. 4. ὁ Μακεδών, -όνος, *the Macedonian*. ἡ στρατιά, *the army*. φοβέομαι, *I am afraid*. 6. ὁ Πέρσης, *the Persian*. 8. ἀνα-παύομαι, *I rest*. 9-10. ἡ ἀγορά, *the market*. 13. ἡ ὑδρία, *the hydria* (vase to fetch water). 16. ὁ ἀφρός, *the foam*. ἡ Ἀφροδίτη, \**Aphrodite* (the goddess born from the foam).

§ 112, p. 122. Vocabulary III, p. 123.

**VII. G ⇒ E.** 1. Ἀκούσαντες ὅτι προσέρχονται οἱ πολέμιοι, οἱ ἡγεμόνες τοὺς στρατιώτᾱς ἐκέλευσαν τὰ ὄπλα λαβεῖν καὶ εἰς τὴν μάχην παρασκευάσασθαι. 2. Οὐ κινδυνεύουσι φιλεῖσθαι οἱ τῶν ἄλλων ἀμελοῦντες. 3. Εἶπον οἱ οἰκέται τῷ δεσπότῃ ὅτι οὐκ ἀγαθὴ ἐστὶν ἡ τροφή. 4. Ἐκ τῆς οἰκίᾱς ἐξιὼν, φίλῳ τινὶ ἐνέτυχεν Ἴων καὶ μετ' αὐτοῦ δι' ὅλης τῆς ἡμέρᾱς ἐν τῇ ἀγορᾷ διέτρίψεν. 5. Οἱ ἡγεμόνες τοῖς στρατιώταις εἶπον ὅτι οὐ καιρὸς ἐστὶ μάχην ποιῆσθαι. 6. Κινδύνους πολλοὺς ἐκινδύνευσαν οἱ μάχᾱς πολλὰς μαχεσάμενοι. 7. Ἐν ταῖς Θερμοπύλαις ἅπαντες οἱ μετὰ Λεωνίδου ἀπέθανον μαχεσάμενοι καὶ οὐδεὶς αὐτῶν εἰς τὴν πατρίδα ἐπανῆλθεν. 8. Πολλοὺς στρατιώτᾱς οἱ Ἀθηναῖοι εἰς τὴν Σικελίᾱν ἔπειψαν.

1. ἀκούω ὅτι, *I hear that*. 4. ὁ Ἴων, ὠνος, *Ion*, m.n. ἡ ἀγορά, *the public place*. 7. αἱ Θερμοπύλαι, *The \*Thermopylae*. ὁ Λεωνίδας, -ου, *\*Leonidas*. 8. ἡ Σικελία, *Sicily*.

**VIII. G ⇒ E.** 1. Συνέβη ἐνίστε μὴ ζητοῦντι ἐντυχεῖν θησαυρῷ. 2. Οἱ νεᾶνῖαι ἐν τῷ γυμνασίῳ ἐνίστε μὲν μετὰ σπουδῆς πολλῆς ἐγυμνάζοντο, πολλάκις δὲ παίζοντες διέτρίβον ἢ γελοῖα διηγούμενοι. 3. Οἱ στρατιῶται τοῖς ἡγεμόσιν εἶπον ὅτι μαχέσασθαι οὐ βούλονται. 4. Ὁ Ἰσοκράτης ἔλεγεν ὅτι προσήκει τοὺς Ἕλληνας παύσασθαι πρὸς ἀλλήλους μαχομένους. 5. Δι' ὅλου τοῦ βίου ὁ Πλάτων περὶ φιλοσοφίᾱν ἐσπούδασεν. 6. Οἱ φύλακες ἐβόησαν ὅτι πολεμίους ὀρώσιν εἰς τὸ τεῖχος προσιόντας. 7. Οἱ φύλακες ἐβόησαν, ὅτι πολεμίους εἶδον προσιόντας. 8. Ὁ Σωκράτης οὐ πολλάκις εἰς τοὺς ἀγροὺς ἦει, ἀλλ' ἔθος εἶχεν ἐν ταῖς Ἀθήναις διατρίβειν.

1. ὁ θησαυρός, *the treasure*. 4. ὁ Ἰσοκράτης, -ους *\*Isocrates* (§ 114, p. 131). πρὸς ἀλλήλους, *some against the others*. 5. ὁ Πλάτων, -ωνος, *\*Plato*. 6-7. ὁ φύλαξ, -ακος, *the sentinel*. See the possible double meaning of ὅτι: § 112, N.B., b), p. 122. 8. αἱ Ἀθῆναι, *Athens*.

## BASIC TEXTS

I- Eros swallowed by the poet  
§§ 106-108

- Α Στέφος πλέκων ποθ' ἡῦρον  
ἐν τοῖς ῥόδοις Ἔρωτα,  
Β καὶ τῶν πτερῶν κατασχὼν  
ἐβάπτισ' εἰς τὸν οἶνον·  
Γ λαβὼν δ' ἔπιον αὐτόν·  
Δ καὶ νῦν ἔσω μελῶν μου  
πτεροῖσι γαργαλίζει.



Eros pursuing a grasshopper. Relief from Musée Calvet, Avignon.  
Photo Foliot-Réveillac. C.N.R.S., Camille Jullian Center.

\*Anacreontic poem

- A. 1. τὸ στέφος, *the crown* (poetic word: = ὁ στέφανος). 2. πλέκω, *I braid*. 3. τὸ ῥόδον, *the rose*.  
B. 1. τὸ πτερόν, *the wing*. 2. κατ-έχω, *I hold firmly*. 3. τῶν πτερῶν: the genitive can express the part where something or someone is held (λαμβάνειν τινὰ τῆς χειρός, *to take someone by the hand*). 4. βαπτίζω, *I dive*; ἐβάπτισ' = ἐβάπτισα.  
Δ 1. ἔσω + genitive, *inside...* 2. μου, *of me (=my)*: gen. sing. of pronoun ἐγώ, *I*. 3. πτεροῖσι: Ionic and poetic form for πτεροῖς. 4. γαργαλίζω, *I tease, I excite, I make vibrate* (here, the audience, the readers).

## II. Maxims from Menander

§§ 109-110, Vocabulary I

1. Ἡ γλῶττα πολλοὺς εἰς ὄλεθρον ἤγαγεν.  
ὁ ὄλεθρος, *the ruin, the loss*. ἤγαγεν: gnomic aorist (§ 102, N.B., p. 107).
2. Μακάριος ὅστις γενναίου ἔτυχε φίλου.  
μακάριος, *happy*. ὅστις, *the one who* (relative pronoun). γενναῖος = χρηστός.
3. Δρυὸς πεσούσης, πᾶς ἀνὴρ ξυλεύεται.  
ἡ δρυς, δρυός, *the oak*. Here, the genitive absolute may be translated by a clause denoting time: *when...* ξυλεύομαι, *I gather some wood* (the wood: τὸ ξύλον). The maxim means that people are always ready to take advantage of others' misfortunes.
4. Ἐπιλανθάνονται πάντες οἱ παθόντες εὔ.
5. Ἐνιοὶ δὲ καὶ μῖσοῦσι τοὺς εὐεργέτας.

## III- The astronomer who fell into a well

§ 111, Vocabulary II.

A Ἀστρολόγος — ἐξίων ἐκάστοτε ἐσπέρας — B ἔθος εἶχε τοὺς ἀστέρας ἐπισκοπῆσαι. Γ Καὶ δὴ ποτε, περιῶν εἰς τὸ προάστειον, Δ καὶ τὸν νοῦν ὅλον ἔχων πρὸς τὸν οὐρανόν, E ἔλαθε καταπεσὼν εἰς φρέαρ. Z Ὀδύρομένου δὲ αὐτοῦ καὶ βοῶντος, H παριὼν τις, Θ ὥς ἤκουσε τῶν στεναγμῶν, I προσελθὼν καὶ μαθὼν τὰ συμβεβηκότα, K ἔφη πρὸς αὐτόν· Λ “ῶ οὔτος, M σὺ τὰ ἐν οὐρανῷ βλέπειν πειρώμενος N τὰ ἐπὶ γῆς οὐχ ὁρᾷς;”.

AESOI

- A. 1. ὁ ἀστρολόγος, *the astronomer* or *astrologer*. 2. ἐκάστοτε, *each time*. 3. ἡ ἐσπέρα, *the evening* (here used in the genitive of time: cf. p. 53).
- B. ὁ ἀστήρ, -έρος, *the star* (dative plural τοῖς ἀστέρας).
- Γ. 1. περι-έρχομαι, *I circulate*. 2. εἰς, *on the side of*. 3. τὸ προάστειον, *the suburb*.
- Δ. πρὸς + accusative, *toward, applied to*.
- E. 1. λανθάνω here indicates an action that one does *inadvertently*. 2. In κατα-πίπτω the preverb κατα- underlines the idea of movement downwards. 3. τὸ φρέαρ, -ᾶτος, *the well*. Ancient wells had a very low edge: cf. photo opposite (at Nemea, in Peloponnesus); thus the poor astronomer's adventure.
- Z. ὀδύρομαι, *I lament*.
- H. παρ-έρχομαι, *I pass by*.
- Θ. 1. ὥς, *when, because*. 2. ὁ στεναγμός, *the complaint, the moaning*.
- I. τὸ συμβεβηκός, -ότος, *what has (had, etc.) happened*.
- K. πρὸς αὐτόν = αὐτῷ.
- Λ. ὦ οὔτος, *hey, friend!*
- M. σύ, *you (sg.)*.
- N. 1. οὐχ ὁρᾷς, *you do not see*.





## IV. The coward at war

§ 112, Vocabulary III

Α Ὁ δειλὸς τοιοῦτός τις οἷος Β ἀκούων κραυγῆς καὶ ὁρῶν πίπτοντας, Γ — εἰπὼν πρὸς τοὺς παρεστηκότας ὅτι τὴν σπάθην λαβεῖν ὑπὸ τῆς σπουδῆς ἐπελάθετο — Δ τρέχειν ἐπὶ τὴν σκηνήν, καὶ Ε — τὸν παῖδα ἐκπέμψας καὶ κελεύσας προσκοπεῖσθαι ποῦ εἰσιν οἱ πολέμιοι — Ζ ἀποκρύπτειν αὐτὴν ὑπὸ τὸ προσκεφάλαιον. Η εἶτα διατρίβειν πολὺν χρόνον ὡς ζητῶν ἐν τῇ σκηνῇ Θ καὶ ὁρῶν τραυματίαν τινὰ προσφερόμενον τῶν φίλων. Ι — προσδραμὼν καὶ θαρρεῖν κελεύσας — Κ ὑπολαβὼν φέρειν, Λ καὶ τοῦτον θεραπεύειν καὶ περισπογγίζειν, Μ καὶ παρακαθήμενος ἀπὸ τοῦ ἔλκους τὰς μυῖας σοβεῖν, Ν καὶ πᾶν μᾶλλον ἢ μάχεσθαι τοῖς πολεμίοις, Ξ καὶ αἵματος δὲ ἀνάπλεως ἀπὸ τοῦ ἀλλοτρίου τραύματος Ο ἐντυγχάνειν τοῖς ἐκ τῆς μάχης ἐπανιοῦσι, Π καὶ διηγεῖσθαι ὡς “κινδυνεύσας ἓνα σέσωκα τῶν φίλων”, Ρ καὶ ὡς αὐτὸς αὐτὸν ταῖς ἑαυτοῦ χερσὶν ἐπὶ τὴν σκηνὴν ἐκόμισεν.

\*THEOPHRASTUS

- A. τοιοῦτος... οἷος + infinitive, *of such nature as..., capable of...*; from this expression depend all the infinitives in bold in the text; while translating, you may render the beginning of the text as *Here is how the coward is*, and the infinitives in bold will be translated by indicative forms such as: *he ran, he hides*.
- B. 1. ἡ κραυγή, *the clamor*. 2. πίπτοντας: § 58-C, p. 44.
- Γ. 1. πρὸς + accusative, *while addressing*. 2. ὁ παρεστηκώς, ὅτος, *the one who is beside* (perfect participle of παρ-ίστημι, *I place aside*: § 283, pp. 390-391). 3. ἡ σπάθη, *the sword*. 4. ὑπό + genitive, *under the effect of*.
- Δ. 1. ἐπὶ here is like εἰς. 2. ἡ σκηνή, *the tent*.
- Ε. 1. παῖς here has the meaning of *servant*: a soldier may leave for war escorted by a servant. 2. In ἐκ-πέμπω, the preverb ἐκ- underlines the idea of something going out. 3. προ-σκοπέω, *I see beforehand*. 4. ποῦ, *where, in which place*.
- Ζ. 1. ἀπο-κρύπτω, *I dissimulate*. 2. ὑπό + accusative, *under* (with idea of direction of the movement: *to go under, to place under*). 3. τὸ προσκεφάλαιον, *the pillow*.
- Η. ὡς, *like*; ὡς + participle, *thinking that, pretending that, while making believe that*.
- Θ. 1. ὁ τραυματίας, *the wounded*. 2. προσ-φέρω, *I bring*. 3. τῶν φίλων: § 67, p. 59. In such a context, φίλος is opposed to πολέμιος and does not imply any personal relationship.
- Ι. 1. προ-σ-τρέχω, *I run closer*. 2. θαρρέω, *I have courage*.
- Κ. ὑπο-λαμβάνω, *I take under*.
- Λ. σπογγίζω, *I clean with a sponge* (the sponge: ὁ σπόγγος); περι- adds the idea of *all around*.
- Μ. 1. παρα-κάθημαι, *I am sitting beside* (§ 42, N.B., a, p. 31). 2. τὸ ἔλκος, *the wound*. 3. ἡ μυῖα, *the fly*. 4. σοβέω, *I chase away, I repel*.
- Ν. 1. πᾶν = πᾶν ποιεῖν. 2. μᾶλλον ἢ, *rather than*.
- Ξ. 1. τὸ αἷμα, -ατος, *the blood*. 2. ἀνάπλεως + genitive (here αἵματος), *full of* (belongs to a rare type of declension). 3. ἀπό, *coming from*. 4. τὸ τραῦμα, -ατος, *the wound*.
- Π. σέσωκα, *I have saved* (perfect of σώζω). In English, we will put that verb in the third person and we will delete the quotation marks.
- Ρ. 1. αὐτός: § 75-A, p. 67; αὐτόν: § 71, p. 65. 2. ἐπὶ: cf. Δ-1. 3. κομίζω, *I bring*.

The background of this satire is the importance of virtues during war, in Greek cities which were constantly in conflict against one another and against the Barbarians. The exercise on the following page lets the coward speak up. It could also be the speech of a philosopher from the \*cynical school, radically contesting the bases of society and its values.



Do this exercise after studying the basic text, p. 128.

E ⇒ G. Translate the possessive forms such as *my* by a simple article. 1. I do not want to die in the battle. 2. Therefore seeing all preparing themselves for (= in view of) the battle, I go toward my tent and I carefully hide my sword. 3. The <on the other hand> battle having started, first <on the one hand > I run with the other soldiers toward the enemy (pl.), obviously not having (δὴ) my sword. 4. Then <on the other hand> having said that I had forgotten to take it, I run back to my tent and there (= in it) I spend much time pretending to look for it. 5. The <on the other hand > battle having ceased, I take care of the wounded, looking after them and [to them] giving orders to have courage. 6. Then <on the other hand > having returned to my homeland, I tell everyone that I fought courageously.



Ares (left) fighting with a giant. Drawing from an oenochoe of the British Museum.

Black figures on white background.

Greek deities were behaving as human beings in all circumstances.

Here both characters wear the πανοπλία. Cf. p. 110.

Hovering above the giant, a bird of prey is holding a snake in its beak.

### V. Satirical Epitaph

Πολλὰ φαγὼν καὶ πολλὰ πιὼν καὶ πολλὰ κάκ' εἰπὼν  
ἀνθρώπους, κεῖμαι Τίμοκρέων Ῥόδιος.

Cited by \*ATHENAEUS

κακά (or κακῶς) λέγω τινά, *I speak badly about someone*. κάκ' = κακά (note that the elision of the vowel with accent has caused the accent to go over the preceding syllable). κεῖμαι, *I lie down*. Τίμοκρέων Ῥόδιος, *Timocreon of Rhodes* (poet).

## VI. The legend of Syrinx

The text narrates how the god \*Pan invented his flute and gave it the name of the nymph Syrinx, daughter of Ladon, river-god of Arcadia.

Α Ἡ σῦριγξ τὸ ὄργανον οὐκ ἦν ὄργανον, Β ἀλλὰ παρθένος καλὴ καὶ τὴν φωνὴν μουσική· Γ αἶγας ἔνεμεν, Νύμφαις συνέπαιζεν, ἦδεν οἶον νῦν. Δ Πᾶν — ταύτης νεμούσης, παιζούσης, ἀδούσης — Ε προσελθὼν ἔπειθεν ἐς ὃ τι ἔχρηζε, Ζ καὶ ἐπηγγέλλετο τὰς αἶγας πᾶσας θήσειν διδυμοτόκους. Η Ἡ δὲ ἐγέλα τὸν ἔρωτα αὐτοῦ, Θ καὶ οὐκ ἔφη ἐραστήν δέξασθαι μήτε τράγον ὄντα μήτε ἄνθρωπον ὁλόκληρον. Ι Ὅρμᾳ διώκειν ὁ Πᾶν πρὸς βίαν. Κ Ἡ Σῦριγξ ἔφευγε καὶ τὸν Πᾶνα καὶ τὴν βίαν· Λ φεύγουσα, κάμνουσα εἰς δόνακας κρύπτεται, Μ εἰς ἔλος ἀφανίζεται. Ν Πᾶν τοὺς δόνακας ὀργῇ τεμών, Ξ τὴν κόρην οὐχ εὐρών, Ο τὸ πάθος μαθών, Π τὸ ὄργανον νοεῖ, Ρ τοὺς καλάμους κηρῷ συνδήσας ἀνίσους, Σ καθ' ὃ τι καὶ ὁ ἔρως ἄνισος αὐτοῖς· Τ καὶ ἡ τότε παρθένος καλὴ νῦν ἐστὶ σῦριγξ μουσική.

LONGUS

- A. 1. ἡ σῦριγξ, -ιγγος, *the syrinx* (Pan-pipe). 2. τὸ ὄργανον, *the instrument*.
- B. 1. ἡ φωνή, *the voice*: § 115, p. 131. 2. μουσικός, *melodious*.
- Γ. 1. ἡ αἶξ, αἰγός, *the goat*. 2. νέμω, *I graze*. 3. συμ-παίζω + dative, *I play with* (preverb συν-). 4. οἶον, *like*. 5. νῦν, *now* (now that she is a musical instrument).
- Δ. ὁ Πᾶν, Πᾶνός, *Pan*.
- Ε. ἔπειθεν ἐς (=εἰς) ὃ τι ἔχρηζε, *was urging her to do* (lit. *toward*) *what he wanted*, that is to say *to accept his love* (χρήζω, *I need. I request*: verb mainly Ionic and poetical).
- Ζ. 1. ἐπ-αγγέλλομαι, *I promise*. 2. θήσειν, *that he would make, that he would turn into...* (future infinitive of τίθημι, *I put*: § 244-B, p. 344). 3. διδυμοτόκος, *mother of two kids*; goats, like the other ruminants, usually have only one kid at a time.
- Η. ἡ δέ..., *but this one* (f.)...
- Θ. 1. καὶ οὐκ ἔφη, *and refused*. The expression οὐ φημι means either *I deny, I say that...not...*, either *I refuse to*; in the latter case, it is used as a verb of will: the infinitives (here δέξασθαι, which depends on οὐκ ἔφη) then have a purely aspectual value. 2. ♣ ἐραστής, -οῦ *the lover*. 3. μήτε... μήτε..., *neither... nor...* 4. ὁ τράγος, *the he-goat*. 5. ὁλόκληρος, *entire*; modifies both τράγον and ἄνθρωπον.
- Ι. 1. ὀρμάω, *I dart* (+ infinitive, *I dart to*). 2. διώκω, *I follow*. 3. πρὸς βίαν, *to do violence to her*.
- Κ. φεύγω, *I flee*.
- Λ. 1. κάμνω, *I am tired*. 2. ὁ δόναξ, -ακος, *the reed*.
- Μ. 1. τὸ ἔλος, *the swamp*. 2. ἀφανίζω, *I make disappear, I erase*.
- Ν. τέμνω, *I cut* (αοτ. ἔτεμον).
- Ξ. ἡ κόρη, *the young girl*.
- Ο. 1. τὸ πάθος, *the misfortune that had happened*. 2. μαρθάνω may mean *I understand*.
- Π. νοέω, *I conceive*.
- Ρ. 1. ὁ κάλαμος, *the reed*. 2. ὁ κηρός, *the wax*. 3. ἄνισος, *uneven*. 4. συν-δέω, *I assemble* (δέω, *I tie, I join*; συν- underline the idea of union).
- Σ. καθ' ὃ τι, *according to the fact that* i.e. *to suggest the fact that*.
- Τ. ἡ τότε παρθένος καλή: cf. οἱ νῦν ἄνθρωποι (§ 95, p. 98).

For the translation of the text, cf. § 82, N.B., f), p. 85. Note the mixing of the past and the present tenses in the narration.

GRAMMAR

113. Third group adjectives in -ύς (ἡδύς, nice, pleasant). Cf. § 64, p. 52.

SINGULAR			PLURAL		
MASC.	NEUTER	FEM.	MASC.	NEUTER	FEM.
N. ἡδ-ύ-ς	ἡδ-ύ	ἡδ-εῖᾱ	N. ἡδ-εῖς [έF-ες]	ἡδ-έᾱ [έF-ᾱ]	ἡδ-εῖαι
V. ἡδ-ύ	ἡδ-ύ	ἡδ-εῖᾱ	V. ἡδ-εῖς [έF-ες]	ἡδ-έᾱ [έF-ᾱ]	ἡδ-εῖαι
A. ἡδ-ύ-ν	ἡδ-ύ	ἡδ-εῖᾱν	A. ἡδ-εῖς	ἡδ-έᾱ [έF-ᾱ]	ἡδ-εῖᾱς
G. ἡδ-έος [έF-ος]		ἡδ-εῖᾱς	G. ἡδ-έων [έF-ων]		ἡδ-εῖᾱν
D. ἡδ-εῖ [έF-ῖ]		ἡδ-εῖᾱ	D. ἡδ-έσι(ν)		ἡδ-εῖᾱις

The original endings of masculine and neuter consist of a suffix -ū- in N.V.A. singular, -eF- in the other cases (§ 26, p. 11) to which are added the third declension endings. The disappearing of the sound F results in contractions in N.V. masculine plural.

Almost all the adjectives of this type have their accent like ἡδύς.

The corresponding adverbs are in -έως: ἡδέως, *nicely*.

☞ Vocabulary, p. 132 and Exercises I, II, III p. 132.

114. Second group adjectives in -ης and nouns in -ης (gen. -ους).

SINGULAR		PLURAL	
MASC.-FEM.	NEUTER	MASC.-FEM.	NEUTER
N. ἀληθ-ής, <i>true</i>	ἀληθ-ές	N. ἀληθ-εῖς [έσ-ες]	ἀληθ-ῆ [έσ-ᾱ]
V. ἀληθ-ές	ἀληθ-ές	V. ἀληθ-εῖς [έσ-ες]	ἀληθ-ῆ [έσ-ᾱ]
A. ἀληθ-ῆ [έσ-ᾱ]	ἀληθ-ές	A. ἀληθ-εῖς [έσ-ες]	ἀληθ-ῆ [έσ-ᾱ]
G. ἀληθ-οῦς [έσ-ος]		G. ἀληθ-ῶν [έσ-ων]	
D. ἀληθ-εῖ [έσ-ῖ]		D. ἀληθ-έσι(ν) [έσ-σῖ]	

The original endings are the suffix -eσ- (-ης in nominative singular masculine and feminine) to which are added the same endings as in types κόραξ and σῶμα. Same phonetic facts as in § 94, p. 98. Almost all the adjectives of this type have their accent as ἀληθής.

The corresponding adverbs are in -ῶς: ἀληθῶς, *truly*.

Ἡ τριήρης, *the trireme* (battle ship, galley with three rower lines) and proper nouns like ὁ Σωκράτης, *Socrates*, are declined like ἀληθής.

☞ Exercises IV, V, VI, p. 133.

115. The accusative of point of view indicates which point of view makes an assertion true. It is also called **accusative of respect**.

Δεινός εἰμι ταύτην τὴν τέχνην, *I am skillful in this art.*

Τὴν κεφαλὴν ἀλγεῖ, *He has a headache* (ἀλγέω, *I suffer*).

Μουσική ἐστι τὴν φωνήν, *Her voice is melodious.*

☞ Exercise VII, p. 133. Basic Texts, pp. 134-135.

## VOCABULARY

		χρή	it is necessary	
βαθύς	deep	ὁ κύων, κυνός	the dog (1)	Cf. § 62, p. 51.
βραχύς	short	ὀρθός	straight (2)	
λίαν	too much	μακρός	long (3)	

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Cognate to Latin *canis*, to English *hound*, to German *Hund*. Is also used to designate a cynic philosopher who, like Diogenes, has for identity to be "like a dog" (*κυνικός*), that is to say to be in perfect harmony with its nature, and in the most complete contempt of all social standards.

2. Therefore *τὴν ὀρθὴν ὁδὸν ἰέναι*, *to walk straight ahead* (*ἡ ὁδός*, *the road*). Is also used in the intellectual and moral sense: *just, correct*; *ὁ ὀρθὸς λόγος*, *the right reason, the exact speech*. The prefix *ortho-* expresses the idea of correction, e.g. *orthography, orthopedic, orthodoxy*.

3. Therefore various words in *macro-*: *macrocosm*, etc. Cognate to Latin *macer*, *meager* (= all in length), *macies*, *meagerness* (hence *emaciated*).

## EXERCISES

§ 113, p. 131 and above vocabulary.

## I. Training. Decline the following expressions:

- |  |                                       |
|--|---------------------------------------|
| 1. ποταμός βαθύς, <i>a deep river</i>            | 4. βραχεῖα ὀργή, <i>a brief anger</i> |
| 2. κύων ταχύς, <i>a fast dog</i>                 | 5. θέρος βραχύ, <i>a short summer</i> |
| 3. βότρυς γλυκός, <i>a sweet bunch of grapes</i> | 6. ἰχθὺς ἡδύς, <i>a nice fish</i>     |

II.  $G \Rightarrow E$ . 1. Οὐ μόνον τὰ ὠφέλιμα, ἀλλὰ καὶ τὰ ἡδέα ζητεῖν χρή. 2. Κακά γε συμβαίνει τοῖς λίαν θρασέσιν. 3. Ἄλλα ἄλλοις ἐστὶν ἡδέα. 4. Τῆς παιδείας πικραὶ μὲν εἰσιν αἱ ρίζαι, γλυκεῖς δ' οἱ καρποί. 5. Ἐλεγεν Ἱπποκράτης βραχὺν μὲν εἶναι τὸν βίον, τὴν δὲ τέχνην μακράν. 6. Βαθέος καὶ ταχέος λίαν ὄντος τοῦ ποταμοῦ, οἱ νεανῖαι οὐκ ἐλούσαντο· οὐ γὰρ ἔθος εἶχον ἐν ταχέσι τε καὶ βαθέσι ποταμοῖς λούεσθαι, οὐδ' ἐβούλοντο περὶ τοῦ βίου κινδυνεύσαι. 7. Οἱ ταχεῖς κύνες ἔδραμον διὰ τοῦ μεγάλου πεδίου. 8. Χειμῶνος αἱ μὲν νύκτες λίαν μακραί εἰσιν, αἱ δ' ἡμέραι λίαν βραχεῖαι. 9. Ἐν τῷ δασεῖ τόπῳ ἐκείνῳ, σκότος ἡδύς ἐστίν. 10. Θέρους εἰσὶν ἡδεῖαι αἱ τῶν δασέων δένδρων σκιαί.

1. μόνον, *only*. 2. θρασύς, *bold*. 4. πικρός, *bitter*. ἡ ρίζα, *the root*. γλυκός, *sweet*. 5. ὁ Ἱπποκράτης, -ους, *\*Hippocrates*. τὴν τέχνην: *here the mastery in the art*. 6-7. ταχύς, *fast*. 9. ὁ τόπος, *the place*. 9-10. δασύς, *bushy, woody*. 10. ἡ σκιά, *the shade*.

III.  $E \Rightarrow G$ . 1. The too bold [men] do not do anything good. 2. The weapons of these soldiers °are too heavy. 3. The slaves were carrying heavy stones. 4. The sharp arrows make deep wounds. 5. In the deep of the night (§ 93, p. 87), no one could see anything. 6. The soldiers who were in the woody plain (= the in the woody plain soldiers) escaped (went unnoticed: Voc. I, p. 122) °the enemy's eyes. 7. The maidens were bathing in a large, <and> slow and deep river. 8. The horses being fast and the road being straight (§ 93, p. 87), the trip was short. 9. The victory was fast.

1. bold: θρασύς. 2-3. heavy: βαρύς. 4. the arrow: ὁ οἰστός. sharp: ὀξύς. the wound: τὸ ἔλκος. 6. woody: δασύς. 7. large: εὐρύς. slow: βραδύς. 8-9. fast: ταχύς. 8. the road: ἡ ὁδός. the trip: ἡ πορεία.

## § 114, p. 131.

**IV. Training.** Decline the following expressions:

- |  |   |
|--|---|
| 1. ὁ εὐπειθής ἵππος, <i>the docile horse</i> | 3. ἡ ψευδὴς δόξα, <i>the false opinion</i>      |
| 2. ἡ εὐσεβὴς γυνή, <i>the pious woman</i>    | 4. τὸ ἀφανὲς πλῆθος, <i>the invisible crowd</i> |

**V. G ⇒ E.** 1. Οἶνος πολὺς ἀσθενῇ ποιεῖ τὸν νοῦν. 2. Ἀληθοῦς φιλίας πηγὴ ἐστὶν ἀρετὴ. 3. Ψυχὰς ὑγιεῖς ἔχωμεν ἐν σώμασιν ὑγιέσιν. 4. Κελεύουσιν οἱ θεοὶ τοὺς ἀνθρώπους εἶναι εὐσεβεῖς. 5. Πάντ' ἐστὶ τῶν θεῶν πλήρη. 6. Γελοῖοι πολλάκις δοκοῦσιν οἱ σοφοὶ τοῖς ἀμαθέσιν. 7. Οἶνος καὶ παῖδές εἰσιν ἀληθεῖς. 8. Οἱ τὸν Σωκράτη μῖσοῦντες ἔλεγον αὐτὸν εἶναι ἀσεβῆ. 9. Χειμῶνος γενομένου, τῆς τριήρους ὁ ἄνεμος ἥρπασε τὰ ἱστία. 10. Στρατιώτῃ προσήκει εἶναι εὐπειθεῖ. 11. Τῷ Σωκράτει πολλοὶ ἦσαν φίλοι. 12. Πολλὰ περὶ τοῦ Σωκράτους ὁ Ξενοφῶν ἔγραψεν. 13. Τοῖς μὲν εὐτυχέσι λίαν βραχὺς φαίνεται εἶναι ὁ βίος, τοῖς δὲ δυστυχέσι λίαν μακρός.

1. ἀσθενής, *feeble*. 2. ἡ φιλία, *friendship*. ἡ ἀρετή, *virtue, human qualities*. 3. ὑγιής, *healthy*. ἔχωμεν, *let us have*. 4. εὐσεβής, *pious*. 5. πλήρης + genitive, *full*. 6. ἀμαθής, *ignorant*. 8. ἀσεβής, *impious*. 9. τὸ ἱστίον, *the sail*. 10. εὐπειθής, *docile*. 12. ὁ Ξενοφῶν, -ῶντος, *\*Xenophon*. 13. εὐτυχής, *happy*. δυστυχής, *unhappy*. φαίνομαι, *I appear*.

**VI. E ⇒ G.** 1. Polyphemos loved a beautiful nymph. 2. The Athenians sent numerous triremes to Sicily. 3. These jars are full of good wine. 4. The words of naive [people] are sometimes too true. 5. The naive [people] are easily misled by false words. 6. The Cretan Epimenides (= Epimenides the Cretan) said that all Cretans were liars; he is therefore a liar, since he is Cretan; and since he is a liar, he said something false saying that all Cretans are liars. 7. There are many soldiers on this trireme.

1. \*Polyphemos: ὁ Πολύφημος. beautiful: εὐειδής. 2. Sicily: ἡ Σικελία. 3. the jar: ὁ πίθος. full: πλήρης + genitive. 4-5. naive: εὐήθης. 5-6. false, liar: ψευδής. 6. Cretan: Κρής, -ήτης (for the accent, cf. § 62, p. 51 and § 12, p. 7). Epimenides: ὁ Ἐπιμενίδης, -ου.

## § 115, p. 131.

**VII. G ⇒ E.** 1. Αἰσχρὸς εἰμι τὸ σῶμα. 2. Ὅδε ὁ κύων δεινὸς ἐστὶ τὸ εἶδος. 3. Οἱ ἀθληταὶ ἐκεῖνοι πλατεῖς εἰσι τοὺς ὤμους. 4. Θαυμαστοὶ εἰσιν οἱ Ἀθηναῖοι τὴν τῶν λόγων τέχνην. 5. Τὸ μὲν σῶμα αἰσχρὸς ἦν ὁ Σωκράτης, τὴν δὲ ψυχὴν θαυμαστός. 6. Θαυμαστὸς τὴν ἰσχύν ἐστιν ὅδε ὁ δοῦλος. 7. Ὁ κύων ὅδε μακρὸς μὲν ἐστὶ τοὺς πόδας, βραχὺς δὲ τὰ ὦτα. 8. Αἱ Σειρήνες τὰ μὲν σώματα ἰχθύσιν ἢ ὄρνιθιν ὅμοιαι εἰσιν, τὰς δὲ κεφαλὰς γυναιξίν. 9. Ὁ ἰατρός ὅδε δεινὸς ἐστὶ τοὺς τὰ ἥπατα νοσοῦντας θεραπεύειν. 10. Οὐδεὶς ἀνθρωπὸς ἐστὶ τὰ πάντα εὐδαίμων. 11. Ὁ Θεόφραστος οὐκ Ἀθηναῖος ἦν τὸ γένος.

2. τὸ εἶδος, *the aspect*. 3. πλατὺς, *large*. ὁ ὤμος, *the shoulder*. 4-5-6. θαυμαστός, *astonishing, admirable*. 6. ἡ ἰσχύς, *the force*: cf. Voc. II, p. 90 (type βότρυς). 7. ὁ πούς, *ποδός, the paw*. τὸ οὖς, *ὠτός, the ear*. 8. ἡ Σειρήν, -ήνος, *the\*Siren*. 9. τὸ ἥπαρ, -ατος, *the liver*. 11. ὁ Θεόφραστος, *\*Theophrastes*. τὸ γένος, *the race, the birth*.

Read and reread the G ⇒ E sentences tirelessly. You will do it easily if you have well studied the vocabulary words carefully.



## FOURTEENTH STEP

### BASIC TEXTS

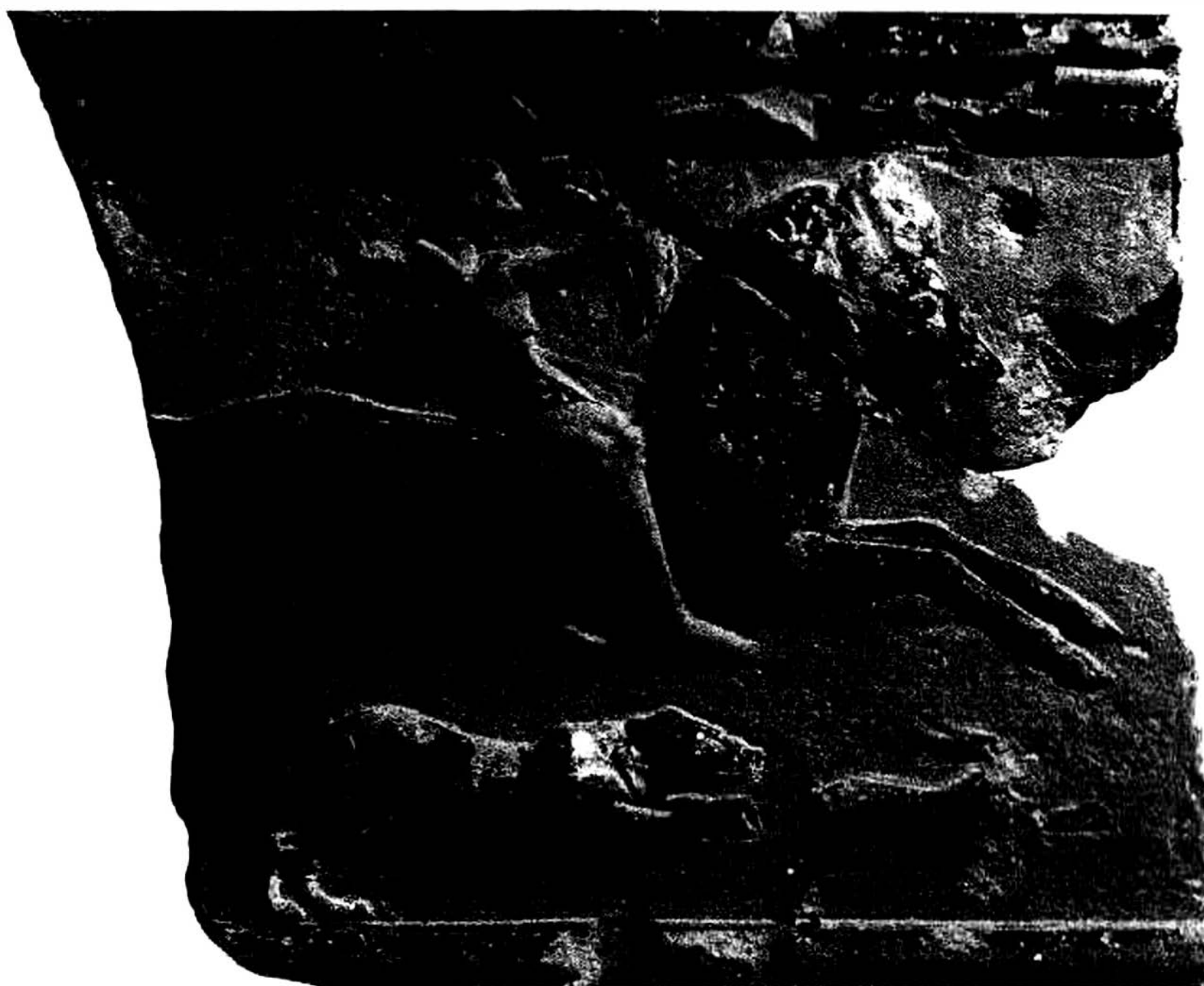
#### I- Portrait of a hunting dog

From Antiquity we do not have only literature texts, but we also have various technical treatises. Xenophon, who had vast hunting fields around his domain in Scillus, near Olympia, wrote a treatise about this art. You will at least acknowledge that this excerpt has the merit of being a good illustration of a lesson concerning the adjectives in υς and -ης.

Α Πρῶτον μὲν τὰς κύνας χρὴ εἶναι μεγάλᾳς, Β εἶτα ἐχούσᾳς τὰς κεφαλὰς ἐλαφράς, σῖμάς, ἀρθρώδεις· Γ ἰνώδη τὰ κάτωθεν τῶν μετώπων· Δ ὄμματα μετέωρα, μέλανα, λαμπρά· Ε μέτωπα πλατέα· Ζ τὰς διακρίσεις βαθείας· Η ὦτα μικρά, λεπτά, ψιλὰ ὀπισθεν· Θ τραχήλους μακρούς, ὑγρούς, περιφερεῖς· Ι στήθη πλατέα, μὴ ἄσαρκα· Κ σκέλη τὰ πρόσθια μικρά, ὀρθά, στρογγύλα, στιφρά· Λ τοὺς ἀγκῶνας ὀρθοὺς· Μ ὁσφῦς σαρκώδεις, τὰ μεγέθη μεταξὺ μακρῶν καὶ βραχειῶν, μήτε ὑγρὰς λῖαν μήτε σκληράς· Ν λαγόνας μεταξὺ μεγάλων καὶ μικρῶν· Ξ ἰσχία στρογγύλα, ὀπισθεν σαρκώδη· Ο οὐράς μακράς, ὀρθάς· Π μηριαίας μὴ σκληράς· Ρ ὑποκώλια μακρά, περιφερῆ, εὐπαγῆ...

XENOPHON (*On Hunting with dogs*)

- A. τὰς κύνας: animal names are frequently used in the feminine without any male/female indication.
- B. 1. ἐλαφρός, *light, swift*. 2. σῖμός, *flat-nosed*. 3. ἀρθρώδης, *well knit* (from τὸ ἄρθρον, *the articulation*). 4. The rest of the text depends entirely on ἐχούσᾳς.
- Γ. 1. ἰνώδης, *muscled*. 2. κάτωθεν + genitive, *underneath*; τὰ κάτωθεν, *the (parts) which are beneath*. 3. τὸ μέτωπον, *the forehead*.
- Δ. 1. τὸ ὄμμα, -ατος, *the eye*. 2. μετέωρος, *which is above, which is up* (here: *salient*). 3. μέλᾳς, -ανος, *black* (neuter μέλαν, -ανος, feminine μέλαινα): 3rd group adj. (§ 64, p. 52).
- Ε. πλατύς, *large and flat*.
- Ζ. τὰς διακρίσεις: accusative plural of ἡ διάκρισις, *the separation* (§ 195, p. 232); it is the *median line* on dogs' foreheads.
- Η. 1. τὸ οὖς, ὠτός, *the ear* (§ 62, p. 51). 2. λεπτός, *thin, elongated*. 3. ψιλός, *with no hair*. 4. ὀπισθεν, *from behind*.
- Θ. 1. ὁ τράχηλος, *the neck*. 2. ὑγρός, *humid, supple*. 3. περιφεφής, *rounded*.
- Ι. 1. τὸ στήθος, *the chest*. 2. ἄσαρκος, *with no flesh*.
- Κ. 1. τὸ σκέλος, *the leg, the paw*. 2. πρόσθιος, *front*. 3. στρογγύλος, *round*. 4. στιφρός, *solid*.
- Λ. ὁ ἀγκών, -ῶνος, *the elbow*.
- Μ. 1. ἡ ὁσφύς, -ύος, *the kidney area* (declined like ὁ ἰχθύς, p. 99). 2. σαρκώδης, *fleshy*. 3. τὸ μέγεθος, *the size*. 4. μεταξύ + genitive, *between*. 5. μήτε... μήτε..., *neither... nor...* 6. σκληρός, *hard*.
- Ν. ὁ λαγών, ῶνος, *the hollow of the sides*.
- Ξ. τὸ ἰσχίον, *the hip*.
- Ο. ἡ οὐρά, *the tail*.
- Π. ἡ μηριαία, *the thigh* (the usual word is ὁ μῆρος).
- Ρ. 1. τὸ ὑποκώλιον, *the leg, the hind leg*. 2. εὐπαγής, *robust*.



Hare hunt, on an acroteron from Thasos (6th c. B.C.).  
Photo C'héné-Révillac, C.N.R.S., Centre Camille Jullian.

## II- The old man who dances

- Α Φιλῶ γέροντα τερπνόν,  
 Β φιλῶ νέον χορευτήν.  
 Γ Ἴαν δ' ὁ γέρων χορεύη.  
 Δ τρίχας γέρων μὲν ἔστιν.  
 Ε τὰς δὲ φρένας νεάζει.

\*Anacreontic poem.

- Β. ὁ χορευτής, -οῦ, *the dancer*.  
 Γ. 1. χορεύω, *I dance*. 2. ἴαν...χορεύη, *if...(he) dances*. The verb here is in the subjunctive; you will better understand the form and its use after studying the twenty-third step.  
 Δ. ἡ θρίξ, τριχός, *the hair*.  
 Ε. 1. ἡ φρήν, φρενός, or, in the plural, αἱ φρένες, φρενῶν, *the mind*. Mostly poetical word.  
 2. νεάζω. *I am young* (poetical).

## GRAMMAR

## 116. Comparative and superlative: regular forms.

## A. Adjectives in -ος form their comparative and superlative:

— by replacing -ος with -ώτερος (f. -ᾱ) -ώτατος (f. -ῆ) if the vowel of the next to the last syllable is short (ᾱ, ε, ι, ο, ὕ) followed by one consonant only.

	COMPARATIVE	SUPERLATIVE
σοφός, <i>wise</i>	σοφώτερος, <i>wiser</i>	σοφώτατος, <i>wisest</i>

— by replacing -ος with -ότερος (f. -ᾱ) and -ότατος (f. -ῆ) if the next to the last syllable contains either a short followed by a group of consonants, or a long vowel or a diphthong (ᾱ, η, ι, ὕ, ω, αι, ει, οι, αυ, ου).

θερμός, <i>hot</i>	θερμότερος, <i>hotter</i>	θερμότατος, <i>hottest</i>
δίκαιος, <i>fair, just</i>	δικαιότερος, <i>fairer</i>	δικαιότατος, <i>fairest</i>

N.B. When an adjective in -ος has α, ι, υ in the next to the last syllable, followed by one consonant only, it is necessary in order to form the comparative and the superlative, to know the *quantity* of that vowel.

B. Adjectives in -ων (§ 63, p. 52) form their comparative and superlative by replacing -ων with -ονέστερος and -ονέστατος:

	COMPARATIVE	SUPERLATIVE
εὐδαίμων <i>happy</i>	εὐδαιμονέστερος <i>happier</i>	εὐδαιμονέστατος <i>happiest</i>

C. Adjectives in -υς (§ 113, p. 131) form their comparative and superlative by replacing -υς with -ύτερος and -ύτατος:

	COMPARATIVE	SUPERLATIVE
γλυκύς, <i>sweet</i>	γλυκύτερος, <i>sweeter</i>	γλυκύτατος, <i>sweetest</i>

D. Adjectives in -ης (§ 114, p. 131) form their comparative and superlative by replacing -ης with -έστερος and -έστατος:

	COMPARATIVE	SUPERLATIVE
ἀληθής, <i>true</i>	ἀληθέστερος, <i>more true</i>	ἀληθέστατος, <i>truest</i>

☞ First only study the comparative forms in this paragraph. Exercise I, p. 140.

117. The second member of the comparison is most often in the genitive; it may also be introduced by ἢ, *than*.

δυνατώτερος τῶν θεῶν or δυνατώτερος ἢ οἱ θεοί, *more powerful than the gods*

The genitive is here like after ἐκ or ἀπό: it has a value of *distancing*: to be more powerful than someone is *to be at a distance* from that person on account of that power.

☞ Vocabularies I and II, p. 139. Exercises II and III, p. 140.

118. Irregular forms.

	COMPARATIVE	SUPERLATIVE
ἀγαθός, <i>good</i>	{ βελτίων, <i>better</i> ἀμείνων <i>preferable</i> κρείττων <i>superior</i>	{ βέλτιστος ἄριστος κράτιστος
αἰσχρός, <i>ugly, shameful</i>	αἰσχίων	αἰσχιστος
ἡδύς, <i>enjoyable</i>	ἡδίων	ἡδιστος
κακός, <i>bad</i>	κακίων	κάκιστος
καλός, <i>beautiful</i>	καλλίων	κάλλιστος
μέγας, <i>great</i>	μείζων	μέγιστος
πολύς, <i>abundant</i>	πλείων	πλεῖστος
ῥάδιος, <i>easy</i>	ῥάων	ῥᾶστος
φίλος, <i>friendly</i>	φιλώτερος (regular)	φίλτατος

These irregular comparative forms are declined like εὐδαίμων (§ 63, p. 52), with this difference that the ending -ονα is most often replaced with -ω and the endings -ονες, ονας with -ους. Thus ἡδίω = ἡδίονα and ἡδίους = ἡδίωνες or ἡδίωνας.

SINGULAR		PLURAL	
MASC.-FEM.	NEUT.	MASC.-FEM.	NEUT.
N. ἡδίων	ἡδιον	N. ἡδίων-ες (or ἡδίους)	ἡδίων-ᾶ (or ἡδίω)
V. ἡδιον	ἡδιον	V. ἡδίων-ες (or ἡδίους)	ἡδίων-ᾶ (or ἡδίω)
A. ἡδίων-ᾶ (or ἡδίω)	ἡδιον	A. ἡδίων-ᾶς (or ἡδίους)	ἡδίων-ᾶ (or ἡδίω)
G. ἡδίων-ος		G. ἡδιόν-ων	
D. ἡδίων-ι		D. ἡδίοσι(ν)	

Like in the type εὐδαίμων (§ 63, p. 52) there is in the singular a recess of the accent in the vocative masculine-feminine and in the three identical cases of neuter.

☞ First study the forms of comparative of § 118 only.  
Exercises IV, V, VI, p. 141.

119. Syntax of infinitive.

A. The neuter of an adjective, accompanied or not by the verb εἶναι, is used to form **impersonal phrases** which are constructed with the infinitive or the infinitive clause: δίκαιόν ἐστιν, *it is fair that...*, etc. **Negation** μή.

Ἡδύ ἐστιν (or ἡδύ) ὑπὸ μηδενὸς μισεῖσθαι,  
*It is enjoyable to be hated by no one.*

Καλόν ἐστι (or καλόν) τοὺς θεοὺς τιμᾶσθαι,  
*It is good that the gods be honored.*

B. The infinitive (or the infinitive clause) preceded by the article τό means *the fact of...* or *that...* **Negation** μή: τὸ λέγειν, *the fact of talking*; τὸ μηδὲν λέγειν, *the fact of saying nothing*. Here the **infinitive is used as a noun**, which may be found in various cases.

Τὸ πράττειν τοῦ λέγειν κρείττον ἐστιν,  
*Action is worth more than talking* (DEMOSTHENES).  
(= the fact of acting is stronger than the fact of talking)

Μέγα φρονῶ ἐπὶ τῷ τὸν υἱὸν φρονιμώτατον εἶναι,  
*I am proud of my son's great intelligence.*

## FIFTEENTH STEP

The infinitive preceded by the article occurs specifically in expressions like εἰς τό, *in view of the fact that, in order to*; διὰ τό, *on account of the fact that, because*; πρὸς τῷ, *besides the fact that, beyond*:

Διὰ τὸ λίαν αἰσχροῦ εἶναι, ὁ Πᾶν ὑπὸ τῆς Σύριγγος κατεγελάτο,  
*Pan was ridiculed by Syrinx because he was too ugly.*

☞ Exercises VII and VIII, pp. 141-142.

**120. Τίς with the acute accent on ι** is not indefinite, but *interrogative*. (review the declension § 68, p. 59). Examples:

**A.** Used as a pronoun:

Τίς ἦλθεν;  
*Who came?*

Τί εἶπεν;  
*What did he say?*

Τίνες τῶν στρατιωτῶν ἦλθον;  
*Which soldiers came?*

**B.** Used as an adjective:

Μετὰ τίνος φίλου ἦλθεν;  
*With which friend did he come?*

Τίνα δῶρα ἤνεγκεν;  
*Which gifts did he bring?*

**N.B.** a) The acute accent of the interrogative forms τίς and τί escape to the rule of § 34, p. 26: it is never changed into a grave, but always remains acute.

b) The forms τις and τι of the indefinite receive the acute accent when they are followed with an enclitic (§ 69-D, p. 60). Only the context then allows us to differentiate them from the corresponding forms of the interrogative.

Here the accentuation is of the utmost importance!

☞ Exercises IX, X, XI p. 142. Basic texts I, II, III, pp. 144-145.

Then go back to § 116 (study of regular superlative). Exercise XII, p. 142.

**121. Use of the superlative.** It can:

**A.** Express the notion of **the most**. It is then preceded by the article, except if it is predicate (§ 38, p. 27): ὁ σοφώτατος, *the wisest*; ὁ δικαιοτάτος, *the fairest*, etc. This is the **relative** superlative (this is only *relative* to others that one can be *the wisest, the fairest*, etc).

τῶν ἀνθρώπων ὁ εὐδαιμονέστατος, *the happiest of men*  
*Of men* here means *among men*: ἀνθρώπων is a partitive genitive (§ 67, p. 59).

Example of relative superlative functioning as predicate:

Οἶονται εἶναι πάντων σοφώτατοι ἀνθρώπων,  
*They think to be the wisest of men (PLATO).*

**B.** Express the notion of **very**: σοφώτατος, *very wise*; δικαιοτάτος, *very just*, etc. This is the **absolute** superlative expressing the highest degree.

Τόνδε τὸν σοφώτατον θαυμάζω ἄνθρωπον,  
*I admire this most knowledgeable person.*

☞ Vocabulary III, p. 139 and Exercises XIII and XIV, p. 143.

Then go back to § 118 (study of the irregular superlative forms). Exercises XV and XVI, p. 143.

Finally Basic Texts IV, p. 146.



VOCABULARY I

τὸ λουτρόν	the bath	τὸ τέκνον	the child (3)
ποῦ;	where?	θαυμάζω	I admire, I am astonished
τὸ ὕδωρ, ὕδατος	water (1)	θαυμαστός	admirable, astonishing
τὸ πνεῦμα, -ατος	the breath (2)	ἡ σκιά	the shade, shadow

ETYMOLOGICAL AND SEMANTIC NOTES

1. In many derivative words from this one, the stem appears as ὕδρ-: thus in ἡ ὕδρᾱ, *hydra* or *water serpent*; yet nowadays, in zoology, the term *hydra* applies to tiny water animals provided with tentacles which reproduce through a budding, and of which only one part gives birth to a complete being. The *Hydra* of the Lerna swamps was a mythological monster which was killed by \*Heracles; when one of her many heads was cut, two others would grow back. *Hydrogen* is a gas produced by decomposing water. Ὁ ὑδράργυρος, *mercury*, has the aspect of silver (ὁ ἄργυρος) and the liquid aspect of water; borrowed from Latin *hydrargyrus*, from which the chemical symbol came to be Hg. Cf. also *hydrate*, *hydraulic*, and so forth.

2. From \*πνέFμα. Cognate of πνέω, *I breathe* (from \*πνέFω: § 26, pp. 11-12). Is *pneumatic* what implies action from the air or any other gas.

3. The root tek, which expresses the idea of engendering, is also found in ἔτεκον, aorist of τίκτω (which stands for \*τί-τκ-ω).

VOCABULARY II

τίμιος	precious (1)	ἡ ἰσχὺς, -ύος	the strength (A)
λαλέ-ω	I talk, I chat	ἰσχυρός	strong

1. Linked to τιμάω, *I honor* or *I evaluate*.

A. Is declined like ὁ βότρυς, p. 90.

VOCABULARY III

ὁ Ζεὺς	* Zeus (A)	βλαβερός	harmful
μὰ τὸν Δία	by Zeus (1)	ἡ ἀλήθεια	the truth
ναὶ μὰ Δία		ὁ δαίμων, -ονος	the divinity (2)
βλάπτω	I wrong, I hurt		the demon

ETYMOLOGIC AND SEMANTIC NOTES

1. Formula used to reinforce an affirmation or an oath.

2. Difficult word, which may have the following meanings: a) divinity; b) divine will; c) destiny (to be εὐδαίμων, is to have a good δαίμων); d) entity situated between the gods and mankind, either malevolent — this is the meaning the word carries in Christian Greek — or beneficial; any human being has his/her own personal δαίμων, perhaps even two: a good one and a bad one. In Antiquity these notions belonged to a way of thinking common to pagans and Christians alike.

GRAMMAR NOTE

A. Declension (§ 62, p. 51 regarding accent variations):

N. ὁ Ζεὺς	A. τὸν Δία	G. τοῦ Διός	D. τῷ Δίί
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## EXERCISES

§ 116, p. 136 (comparative forms only).

I. Training. Form, in the nominative masculine singular, the comparative of the following adjectives:

Ex.: τίμιος, *precious* → τίμιώτερος, *more precious*

- |                              |                                  |                             |
|------------------------------|----------------------------------|-----------------------------|
| 1. τερπνός, <i>enjoyable</i> | 8. ἀνδρείος, <i>courageous</i>   | 15. δειλός, <i>fearful</i>  |
| 2. καινός, <i>new</i>        | 9. πονηρός, <i>nasty</i>         | 16. σώφρων, <i>sensible</i> |
| 3. μακρός, <i>long</i>       | 10. ὠφέλιμος, <i>useful</i>      | 17. βαθύς, <i>deep</i>      |
| 4. καθαρός, <i>pure</i>      | 11. φρόνιμος, <i>intelligent</i> | 18. βραχύς, <i>short</i>    |
| 5. βαρύς, <i>heavy</i>       | 12. ἀσθενής, <i>weak</i>         | 19. εὐσεβής, <i>pious</i>   |
| 6. σαφής, <i>clear</i>       | 13. παχύς, <i>heavy</i>          | 20. ἄφρων, <i>foolish</i>   |
| 7. εὐρύς, <i>broad</i>       | 14. βραδύς, <i>slow</i>          | 21. ἰσχυρός, <i>strong</i>  |

§ 117, p. 136 and Vocabularies I and II, p. 139.

II.  $G \Rightarrow E$ . 1. Τὸ τῶν πηγῶν ὕδωρ καὶ αἱ τῶν δένδρων σκιαὶ τερπνότερά ἐστι θέρους ἢ ἔαρος, ὅτι ἐν θέρει θερμότεραί εἰσιν αἱ ἡμέραι. 2. Τὰ τῶν ἀνέμων πνεύματα θερμότερά ἐστιν ἐν ἔαρι ἢ ἐν χειμῶνι. 3. Τὸ τῶν πηγῶν ὕδωρ καθαρώτερόν ἐστι ἢ τὸ τῶν ποταμῶν. 4. Ἐν τοῖς γυμνασίοις οἱ μὲν γυμνάζονται, οἱ δὲ λαλοῦσι, καὶ ἰσχυρότεροι δὴ γίνονται οἱ γυμναζόμενοι τῶν λαλούντων. 5. Οὐδὲν ἐστι θαυμαστότερον τῶν παρὰ τοῖς Ῥωμαίοις λουτρῶν. 6. Οὐδὲν ἐπὶ γῆς φιλίας τίμιώτερόν ἐστι. 7. Λόγος καὶ χρῦσός εἰσιν ἰσχυρότεροί γε πάντων. 8. Παιδείᾳ ἰσχυρότερόν γε καὶ φρονιμώτερον ποιεῖ τὸν νοῦν. 9. Ἡ ἐν Σαλαμῖνι μάχη νίκη ἐγένετο τοῖς Ἑλλησι λαμπροτέρᾳ πᾶσων τῶν ἄλλων. 10. Ἐλευθερώτεραί εἰσιν αἱ γυναῖκες παρὰ τοῖς Λακεδαιμονίοις ἢ παρὰ τοῖς Ἀθηναίοις. 11. Οἱ φιλόσοφοι λόγοις χρῶνται ἀκριβεστέροις ἢ οἱ ποιηταί. 12. Οἱ θεοὶ εὐδαιμονέστεροί εἰσι τῶν ἀνθρώπων. 13. Βραχύτεραι μὲν αἱ νύκτες, μακρότεραι δ' αἱ ἡμέραι εἰσὶ θέρους ἢ χειμῶνος. 14. Ἄργυρος καὶ χαλκὸς εὐτελέστεροί εἰσι χρυσοῦ.

1-2. τὸ ἔαρ, ἔαρος, *springtime*. 1. τερπνότερα: see § 48, N.B., p. 34. 5. οἱ Ῥωμαῖοι, *the Romans*. 6. ἡ φιλία, *friendship*. 9. ἡ Σαλαμίς, -ῖνος, *Salamis*. 11. ἀκριβής, *precise*. 14. ὁ χαλκός, *bronze*. εὐτελής, *ordinary, common*.

III.  $E \Rightarrow G$ . 1. <The> flowers °are lighter than <the> stones. 2. <The> donkeys are slower than <the> horses. 3. Often <the> science is more useful than <the> strength. 4. The sea is deeper than the river. 5. <The> men are stronger than <the> women. 6. <The> <on the one hand> gold is more precious than (the) iron, [but] <the> <on the other hand> iron is more useful than (the) gold. 7. <The> elderly (old men) are weaker than <the> young men. 8. Nothing is hotter than the sun. 9. <The> wise people are happier than the other men. 10. It is sometimes necessary to obey the stronger [people]. 11. This is the end of the day (= [the] end of the day being: genitive absolute) [and] the shadows are becoming longer. 12. <The> necessity is stronger than <the> laws.

2. the donkey: ὁ ὄνος. slow: βραδύς. 4. deep: βαθύς. 6. iron: ὁ σίδηρος. 7. weak: ἀσθενής.

§ 118, p. 137 (comparative only).

**IV. Training.** Decline the following expressions completely:

- |   |  |
|---|--|
| 1. οἶνος βελτίων, <i>a better wine</i>    | 4. ἀνὴρ κρείττων, <i>a superior man</i>        |
| 2. νόμος ἀμείνων, <i>a preferable law</i> | 5. κύων καλλίων, <i>a more beautiful dog</i>   |
| 3. ὄρος μεῖζον, <i>a higher mountain</i>  | 6. ἡδίων σκιά, <i>a more pleasurable shade</i> |

**V. G ⇒ E.** 1. Ἀγαθὴ μὲν παιδείᾱ βελτίους ποιεῖ τοὺς ἀνθρώπους, κακὴ δὲ κακίους. 2. Χρόνος ἀμείνω τὸν οἶνον ποιεῖ. 3. Βελτίων ἐστὶν οἶνος ἐν τῇ Ἑλλάδι ἢ ἐν ταῖς ἄλλαις χώραις. 4. Βελτίονι τύχῃ καὶ βίῳ ἡδίονι χρώνται οἱ λαμπρῶν εὐεργετῶν τυχόντες ἢ οἱ δι' ὅλου τοῦ βίου πονήσαντες. 5. Οὐδεμία γλῶττα καλλίων ἐστὶ τῆς τῶν Ἑλλήνων. 6. Ἔθος ἔχει ὅδε ὁ δοῦλος πλείω ἐσθίειν τε καὶ πίνειν τοῦ προσήκοντος. 7. Τοὺς θεοὺς λέγουσι σώματα ἔχειν μείζω καὶ καλλίω τῶν ἀνθρώπων. 8. Πλείους καὶ μείζους καὶ ἀμείνους εἰσὶν οἱ ἰχθύες ἐν τῷδε τῷ κόλπῳ ἢ ἐν τοῖς ἄλλοις. 9. Παρὰ τοῖς Αἰγυπτίοις μιᾶς νόσου ἕκαστος ἰατρός ἐστι, καὶ οὐ πλειόνων. 10. Θεαγένης ὁ Θάσιος νίκᾱς ἐνίκησεν ἐν τοῖς σταδίοις πλείους καὶ καλλίους τῶν ἄλλων ἀθλητῶν. 11. Οὐδὲν ζῷον αἰσχρόν ἐστι πιθήκου. 12. Οὐκ αἰεὶ ῥᾶων ὁ βίος τοῖς ἐλευθέροις ἢ τοῖς δούλοις.

4. πονέω, *I struggle*. 8. ὁ κόλπος, *the gulf*. 9. I.e.: παρὰ τοῖς Αἰγυπτίοις ἕκαστος τῶν ἰατρῶν μίαν νόσον θεραπεύει, καὶ οὐ πλείους. οἱ Αἰγύπτιοι, *the Egyptians*. 10. Θεαγένης ὁ Θάσιος. *Theagenes of Thasos*, famous athlete in Antiquity. τὸ στάδιον, *the stadium*. 11. ὁ πίθηκος, *the monkey*. 12. αἰεὶ, *always*.

**VI. E ⇒ G.** 1. One says that Psyche was more beautiful than Aphrodite. 2. (The) plains °are more beautiful in spring time than in winter (genitive of time: cf. p. 53). 3. Niobe had engendered more children than Latone. 4. (The) waters °destroy more things than (the) fire. 5. No evil is greater than ignorance. 6. Nothing is worse than a wretched (= bad) tongue. 7. Nobody has ever drunk more enjoyable (= nice) wine than this one. 8. No one has ever met °a man uglier than Thersites. 9. Those who listen to °(the) others learn more things than those who chat.

1. \*Psyche: ἡ ψυχή. \*Aphrodite: ἡ Ἀφροδίτη. 2. (the) spring time: τὸ ἔαρ, ἔαρος. 3. \*Niobe: ἡ Νιόβη. Leto (mother of \*Apollo and \*Artemis): ἡ Λητώ (gen. τῆς Λητοῦς). 5. ignorance: ἡ ἀμαθία. 7. never: οὐδέποτε. 8. Thersites (Homeric character): ὁ Θερσίτης, -ου.

§ 119, p. 137-138.

**VII. G ⇒ E.** 1. Ὀφελιμώτερόν ἐστι τὸ ἐργάζεσθαι τοῦ λαλεῖν. 2. Οἱ ἔμποροι τὴν θάλατταν διαπλέουσι καὶ κινδύνους μεγάλους κινδυνεύουσιν εἰς τὸ πλοῦτον πλείω κτᾶσθαι. 3. Ἀρχὴ τοῦ νικᾶν ἐστὶ τὸ τολμᾶν. 4. Ἀρχίλοχος ὁ ποιητὴς οὐδὲν τιμωτέρον ἐνόμιζεν εἶναι τοῦ ζῆν καὶ ἄμεινον εἶναι ὥς τὸ μὴ ἀνδρεῖον εἶναι δοκεῖν τοῦ ἐν ταῖς μάχαις κινδυνεύειν περὶ τῆς ψυχῆς. 5. Οὐδὲν ἐστὶ γλυκύτερον τοῦ μετὰ φίλων διατρίβειν. 6. Ὀφέλιμόν τε καὶ ἡδύ ἐστὶ φίλους πολλοὺς ἔχειν. 7. Τὸ κελεύειν ῥᾶόν ἐστι τοῦ ποιεῖν. 8. Τοῖς χρηστοῖς τὸ εὖ ποιεῖν ἡδινόν ἐστι τοῦ εὖ πάσχειν. 9. Πολλοῖς ἡδινόν ἐστι μηδὲν ποιεῖν ἢ ἐργάζεσθαι. 10. Τῷ λῖαν ἐργάζεσθαι διαφθείρεται τοῦ σώματος ἡ ἰσχύς. 11. Τοῦ ζῆν οὐδεὶς ὡς ὁ γηράσκων ἐρᾷ. 12. Ὁ Ἀλέξανδρος μέγα ἐφρόνει ἐπὶ τῷ νικῆσαι τὸν Δαρεῖον. 13. Ὁ Ἀρχιμήδης ὑπὸ πάντων ἐθαυμάζετο διὰ τὸ ἀνὴρ σοφὸς εἶναι.

2. ὁ ἔμπορος, *the merchant*. δια-πλέω, *I cross* (by sea). 3. τολμάω, *I dare*. 4. ὁ Ἀρχίλοχος, \*Archilochus. 5. γλυκύς, *sweet*. 5. See Voc. I, GR.N. E, p. 122. 11. ὡς = ὥσπερ. γηράσκω, *I grow old*. 13. ὁ Ἀρχιμήδης, -ους, \*Archimedes.

## FIFTEENTH STEP

**VIII. E  $\Rightarrow$  G.** 1. It is enjoyable (= nice) to have a true friend. 2. It is more enjoyable to spend one's time in the gymnasiums than to work in the fields. 3. The soldiers looked for a spring to drink water. 4. Narcissus was high-minded because he was handsome (= beautiful). 5. It is not always enjoyable to hear true utterances (words). 6. [The] young people train to become stronger and to be admired by the others. 7. It is easier to chat than to fight. 8. The <on the one hand> bodies °become stronger through training (= by the fact of training) [and] the <on the other hand> souls through studying (= by the fact of learning). 9. [The] wise people do everything (= all [things]) to become better. 10. The athlete runs in the stadium to obtain °the crown. 11. Socrates never got angry because he was a wise [man].

4. \*Narcissus: ὁ Νάρκισσος 4.-11. Use διὰ τό + infinitive. 5. always: ἀεί. 10. the stadium: τὸ στάδιον. 11. never: οὐδέποτε.

§ 120, p. 138.

**IX. G  $\Rightarrow$  E.** 1. Τίς οὗτος ὁ νεανίας ἐστίν; καὶ τίνος ἐστὶ πατρίδος; 2. Ὑπὸ τίνος ἄρχονται οἱ στρατιῶται οἶδε, καὶ πρὸς τίνας πολεμίους ἐμαχέσαντο, καὶ τίσιν ὅπλοις; 3. Ἐν τίνι χώρα ζῶσιν οἱ λέοντες; 4. Ἐν τίσι ποταμοῖς ζῶσιν οἱ ἵπποι οἱ ποτάμιοι; 5. Τίς εἶδέ ποτε τὸν Σωκράτη τινὶ ὀργιζόμενον; 6. Ἐν τίνι ἔτει ὁ Ἀλέξανδρος τοὺς Πέρσας ἐνίκησεν; 7. Τίσι στρατιώταις ἐνέτυχον οἱ Πέρσαι ἐν ταῖς Θερμοπύλαις; 8. Ὑπὸ τίνος οὐ θαυμάζεται ἡ τῶν Ἑλλήνων φιλοσοφία; 9. Ἐν τίνι τόπῳ ἡδίων ἐστὶν ὁ βίος ἢ παρὰ τοῖς θαυμαστοῖς Ἀθηναίοις; 10. Τίνος ποιητοῦ ἐστὶ τάδε τὰ μέλη;

3. ὁ λέων, -οντος, *the lion*. 4. ὁ ἵππος ὁ ποτάμιος, *the hippopotamus*. 6. τὸ ἔτος, *the year*. 7. αἱ Θερμοπύλαι, *the \*Thermopylae*. 9. ὁ τόπος, *the place*.

**X. E  $\Rightarrow$  G.** 1. In which river do the athletes bathe? 2. Of whom was Alexander [the] son? 3. Of which victories was he proud of (= high minded)? 4. Which leaders (= chiefs) were greater than him? 5. By which servant was the food prepared? 6. Whom did Daphnis love? 7. Across which plain does the Meander flow? 8. With which tools do the peasants work? 9. Which food do cicadas eat? 10. Which fables does this old man narrate?

2. the son: ὁ υἱός. 6. Daphnis: ὁ Δάφνις, -ιδος. 7. the \*Maeander: ὁ Μαίανδρος. 8. the tool: τὸ ὄργανον. 10. the fable: ὁ μῦθος.

**XI. G  $\Rightarrow$  E.** 1. Τί τιμικώτερόν ἐστιν ἀργύρου; — χρυσός. 2. Τί θανάτῳ ὁμοιότερόν ἐστιν ὕπνου; — νόσος. 3. Τί πυρὸς ἐστὶ θερμότερόν τε καὶ λαμπρότερον; — ἥλιος. 4. Τί κουφότερόν ἐστι τῶν ἀνθρώπων; — καπνός. 5. Τί γλυκύτερόν ἐστιν οἴνου; — ἔρως. 6. Τί βίᾳς κάκιον; — ἀπάτη. 7. Τί τῶν μαχῶν πλείω διαφθείρει; — χρόνος. 8. Τί ἐλευθερώτερον τῶν ἀνέμων; — ψυχή. 9. Τί ἰσχυρότερον σοφίας; — τύχη. 10. Τί χρυσοῦ ποθεινότερόν ἐστιν; — φῶς.

5. γλυκύς, *sweet*. 10. ποθεινός, *desirable*.

§ 116, p. 136 (superlative only).

**XII. Training.** Give the superlative form (nominative masculine singular) for the adjectives from the exercise I, p. 140.

Ex.: τίμιος, *precious*  $\rightarrow$  τιμιώτατος, *very precious*.

§ 121, p. 138. Vocabulary III, p. 139.

**XIII.**  $G \Rightarrow E$ . 1. Ὑπὸ τοῦ Διὸς αὐτοῦ ζημιοῦνται οἱ ἀσεβέστατοι τῶν ἀνθρώπων. 2. Βλαβερώτατόν τί ἐστὶ πολλάκις τὸ λόγους λίαν ἀληθεῖς ποιεῖσθαι. 3. Οὐ ῥαδίον γε τόνδε τὸν βαθύτατον ποταμὸν διαβαίνειν. 4. Τοῖς τὴν περὶ τῶν δαιμόνων καὶ τῶν θεῶν ἀλήθειαν μέλλουσι ζητεῖν προσήκει δὴ βαθυτάτοις (οὐ βαθυτάτους) εἶναι τὸν νοῦν. 5. Πᾶσῶν τῶν πηγῶν ἥδε τὸ καθαρώτατον ὕδωρ ἔχει. 6. Ὁ Κροῖσος ἔλεγεν ἀπάντων τῶν ἀνθρώπων εἶναι εὐδαιμονέστατος, καὶ ὑπὸ πάντων ἐθαυμάζετο διὰ τὸ πλουσιώτατος εἶναι. 7. Μακροτάτη ἐστὶν ἡ εἰς τὴν ἀλήθειαν ὁδός. 8. Οἱ Λακεδαιμόνιοι λόγοις βραχυτάτοις ἔθος ἔχουσι χρῆσθαι. 9. Σωφρονεστάτη ἦν πᾶσῶν τῶν γυναικῶν ἡ Πηνελόπεια. 10. Δεινότατος ἦν ὁ Αἴσωπος μύθους διηγεῖσθαι. 11. Τῶν δαιμόνων τοὺς μὲν εὐμενεστάτους φᾶσιν εἶναι τοῖς ἀνθρώποις, τοὺς δὲ μῖσεῖν τε καὶ βλάπτειν αὐτούς.

1. ἀσεβής, *impious*. 3. δια-βαίνω, *I cross*. 4. μέλλω, *I intend to* or *I am destined to*. 6. ὁ Κροῖσος, *\*Croesus*. πλούσιος, *rich*. 7. ἡ ὁδός, *the road*. 9. ἡ Πηνελόπεια, *Penelope*. 10. ὁ Αἴσωπος, *\*Aesop*. ὁ μῦθος, *the fable*. 11. εὐμενής, *favorable*.

**XIV.**  $E \Rightarrow G$  (Attention to predicate words). 1. The deepest sleep is also the sweetest. 2. Greece is [the] land of the most admirable philosophers. 3. The longest life is not always the happiest. 4. Socrates was the wisest and the most pious of the Athenians. 5. This <on the one hand> road is very short, that one <on the other hand> is very long. 6. The summers °are very hot in Egypt. 7. The dog is a very docile and very intelligent animal. 8. Truth is a very precious thing.

1. sweet: γλυκύς. 3. always: ἀεί. 4. pious: εὐσεβής. 5. the road: ἡ ὁδός. 6. Egypt: ἡ Αἴγυπτος. 7. docile: εὐπειθής.

§ 118, p. 137 (superlative only).

**XV.**  $G \Rightarrow E$ . 1. Ἐν ἡμέρᾳ θερμῇ ἡδιστόν τί ἐστὶ σκιά. 2. Θερσίτης κάκιστος ἦν τῶν Ἑλλήνων καὶ αἰσχιστος. 3. Φίλτατά ἐστὶ ταῖς Νύμφαις τὰ τε ὄρη καὶ αἱ πηγαί. 4. Κάλλιστα γυμνάσια παρὰ τοῖς Ἀθηναίοις ἐστίν. 5. Ὁ μὲν λέων ἐστὶ κάλλιστος τῶν ζώων, ὁ δ' ἵππος ὠφελιμώτατος. 6. Μέγιστον ἐν μικροτάτῳ ἐστὶ νοῦς ἐν ἀνθρώπου σώματι. 7. Θάνατος κοινός ἐστὶ καὶ τοῖς βελτίστοις καὶ τοῖς κακίστοις. 8. Οὐ τὰ ἡδίστα ποιοῦσιν οἱ σοφοί, οὐδὲ τὰ ῥᾶστα, ἀλλὰ τὰ βέλτιστα. 9. Ἡδιστός ἐστὶ πίνειν ὁ τῆς Σάμου οἶνος. 10. Τίς τῶν τεχνῶν ἐστὶ ῥᾶστη πᾶσῶν; 11. Ὅδε ὁ ἀθλητῆς κράτιστός ἐστὶ πάντων.

2. ὁ Θερσίτης, -ου, *Thersites* (Homeric character). 5. ὁ λέων, -οντος, *the lion*. 9. ἡ Σάμος, *Samos*, island on the Aegean Sea. *\*Pythagoras'* fatherland.

**XVI.**  $E \Rightarrow G$  (Please pay attention to predicate words). 1. A very tall (=great) tree gives a very nice shade to this house. 2. The foreigners (= strangers) admire the very beautiful temples of the Greeks. 3. Alcibiades was the most handsome (= beautiful) [man] of the Athenians. 4. Paris loved Helen who was (= being) the most beautiful among the women in Greece. 5. Xenophon said that agriculture was of all the professions the nicest, and the most beautiful, and the most loved by the gods (= the most friend to the gods) and the easiest. 6. The shades of (the) very tall trees which are in this gymnasium (= of the in this gymnasium very beautiful trees the shades) are very nice to the athletes. 7. This domain produces very bad fruit.

2. the temple: τὸ ἱερόν. 3. *\*Alcibiades*: ὁ Ἀλκιβιάδης, -ου. 4. *\*Paris*: ὁ Πάρις, -ιδος. *\*Helen*: ἡ Ἑλένη. 5. *Xenophon*: ὁ Ξενοφῶν, -ῶντος.



## BASIC TEXTS

## I. Advantages of country living

Comparative. §§ 119-120, Vocabulary I

These lines have certainly been inspired to Xenophon by his life in his domain of Scillus, near Olympia. The country pleasures are to him, naturally, those of an opulent landlord.

<sup>A</sup> Καὶ δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι τίς ἱκανωτέρους τέχνη γεωργίᾳ παρέχεται; <sup>B</sup> Τίς δὲ τοῖς ἐργαζομένοις πλείω τέχνη ἀντιχαρίζεται; <sup>Γ</sup> Τίς δὲ ἥδιον τὸν ἐπιμελόμενον δέχεται; <sup>Δ</sup> Τίς δὲ ξένους ἀφθονώτερον δέχεται; <sup>Ε</sup> Χειμάσαι δὲ πυρὶ ἀφθόνῳ καὶ θερμοῖς λουτροῖς ποῦ πλείων εὐμάρεια ἢ ἐν χωρίῳ; <sup>Ζ</sup> Ποῦ δὲ ἥδιον θερίσαι ὕδασί τε καὶ πνεύμασι καὶ σκιαῖς ἢ κατ' ἀγρόν; <sup>Η</sup> Τίς δὲ ἄλλη θεοῖς ἀπαρχὰς πρεπωδεστέρας παρέχει, ἢ ἑορτὰς πληρεστέρας ἀποδεικνύει; <sup>Θ</sup> Τίς δὲ οἰκέταις προσφιλεστέραν ἢ γυναικὶ ἡδίων ἢ τέκνοις ποθεινοτέραν ἢ φίλοις εὐχαριστοτέραν; <sup>Ι</sup> Ἐμοὶ μὲν θαυμαστὸν δοκεῖ εἶναι εἴ τις ἐλεύθερος ἄνθρωπος ἢ κτῆμά τι τούτου ἥδιον κέκτηται <sup>Κ</sup> ἢ ἐπιμέλειαν ἡδίω τινὰ ταύτης ἠύρηκεν ἢ ὠφελιμωτέραν εἰς τὸν βίον.

XENOPHON (*The Economist*)

Throughout this text, focus on the double meaning of ἢ, which may either introduce the second member of the comparison or signify *or*.

- A. 1. Join τίς to τέχνη (same remark for the second sentence). 2. ἱκανός + infinitive, *capable of*; cf. § 48, p. 34. 3. πηδάω, *I jump*. 4. παρ-έχομαι (middle voice) may be rendered by *I produce*.
- B. 1. ἀντι-χαρίζομαι, *I give in exchange* (i.e., here, in exchange of the pain one imposes upon oneself). 2. πλείω: § 48, N.B., p. 34.
- Γ. ἥδιον is here used with adverbial meaning: *more enjoyably*; supply τέχνη in this sentence, as well as in the following ones, up to Θ included.
- Δ. ἀφθονώτερον, *more abundantly, offering more abundance* (comparative neuter, with the adverbial meaning, from ἄφθονος, *abundant*).
- Ε. 1. ἡ εὐμάρεια, *the easiness* (may be constructed with infinitive; e.g.: Πολλὴ παρὰ τοῖς Ἀθηναίοις ἐστὶν εὐμάρεια φιλοσοφίαν μανθάνειν, *there is among the Athenians much easiness to learn philosophy*). 2. χειμάσαι (from χειμάζω, *I spend the winter*) is completed by two expressions in the dative (θερμοῖς λουτροῖς and πυρὶ ἀφθόνῳ) which may be translated by *with*.
- Ζ. 1. θερίζω, *I harvest* or *I spend the summer*: regarding the use of the dative, same remark as for the preceding sentence. 2. κατ' ἀγρόν (= κατὰ ἀγρόν), *in the country*.
- Η. 1. ἡ ἀπαρχή, *offering, first-fruit* (the first-fruit of the harvests are offered to Demeter, goddess of the fostering earth). 2. πρεπώδης, *proper*. 3. ἡ ἑορτή, *the festivity* (the festivities in general have a religious meaning). 4. πλήρης, *full, fulfilled*. 5. ἀπο-δεικνύω, *I show, I produce*.
- Θ. 1. προσφιλής, *enjoyable, pleasant*. 2. ποθεινός, *desirable, seductive*. 3. εὐχάριστος, *beneficial, enjoyable*.
- Ι. 1. Ἐμοὶ μὲν θαυμαστὸν δοκεῖ εἶναι εἰ, literally *it seems astonishing to me if*, i.e. *I do not believe that* (μὲν here is not in parallel with a δέ and serves as a reinforcing particle: *surely, in any case*). 2. κέκτηται, *possesses*: perfect of κτάομαι (has for object κτῆμα).
- Κ. 1. ἡ ἐπιμέλεια, here *the occupation*. 2. ἠύρηκεν, *has found*: perfect of εὕρισκω.

## II. Maxims from Menander

## Vocabulary II

1. Βέλτιόν ἐστι σῶμα ἢ ψυχὴν νοσεῖν.  
Regarding σῶμα and ψυχὴν, cf. § 115, p. 131.
2. Οὐκ ἔστιν οὐδὲν κτῆμα κάλλιον φίλου.
3. Οὐκ ἔστι σοφίᾳς κτῆμα τιμιώτερον.
4. Νέοις τὸ σιγᾶν κρεῖττον ἐστι τοῦ λαλεῖν.
5. Κρεῖττον σιωπᾶν ἐστιν ἢ λαλεῖν μάτην.  
σιωπάω = σιγάω, *I keep quiet*. μάτην, *in vain*.
6. Ἰσχυρότερον δέ γ' οὐδὲν ἐστι τοῦ λόγου.  
γ' = γε.
7. Ζωῆς πονηρᾶς θάνατος αἰρετώτερος.  
ἡ ζωή, *life*. αἰρετός, *suitable*.
8. Οὐκ ἔστι λύπης χεῖρον ἀνθρώποις κακόν.  
χείρων = κακίων.
9. Οὐκ ἔσθ' ὑγιείᾳς κρεῖττον οὐδὲν ἐν βίῳ.  
ἡ ὑγίεια, *health*.
10. Πενίᾳς βαρύτερον οὐδὲν ἐστι φορτίον.  
ἡ πενία, *poverty*. βαρύς, *heavy*. τὸ φορτίον, *the burden*.

## III. Lover's pain

- A Χαλεπὸν τὸ μὴ φιλῆσαι.
- B Χαλεπὸν δὲ καὶ φιλῆσαι.
- Γ Χαλεπώτερον δὲ πάντων  
ἀποτυγχάνειν φιλοῦντα.

\* Anacreontic poem

A. χαλεπός, *painful*.Γ. 1. πάντων is neuter. 2. ἀπο-τυγχάνω, *I fail*. 3. φιλοῦντα, *in loving, when one loves* (in the accusative because it does not relate to a determined subject: cf. § 50, N.B., p. 34).

## FIFTEENTH STEP

### IV. Subtle questions asked by Amasis

#### Superlative. Voc. III

King Amasis of Egypt (6th century B.C.) organized one day a sagacity contest. Here are the questions which he asked to the king of Ethiopia:

Α Ἐκέλευσεν αὐτὸν εἰπεῖν τὸ πρεσβύτατον καὶ τὸ κάλλιστον καὶ τὸ μέγιστον καὶ τὸ σοφώτατον καὶ τὸ κοινότατον, Β καί, ναὶ μὰ Δία, πρὸς τούτοις τὸ ὠφελιμώτατον καὶ τὸ βλαβερώτατον καὶ τὸ ἰσχυρότατον καὶ τὸ ῥᾶστον εἰπεῖν.

Here is what the king of Ethiopia answered:

Γ Τί πρεσβύτατον; — χρόνος. Δ Τί μέγιστον; — κόσμος. Ε Τί σοφώτατον; — ἀλήθεια. Ζ Τί κάλλιστον; — φῶς. Η Τί κοινότατον; — θάνατος. Θ Τί ὠφελιμώτατον; — θεός. Ι Τί βλαβερώτατον; — δαίμων. Κ Τί ῥωμαλεώτατον; — τύχη. Λ Τί ῥᾶστον; — ἡδύ.

Thales, the mathematician, proposed other answers:

Μ Τί πρεσβύτατον; — θεός. ἔφη Θαλῆς· ἀγέννητον γάρ ἐστι. Ν Τί μέγιστον; — τόπος· τᾶλλα μὲν γὰρ ὁ κόσμος, τὸν δὲ κόσμον οὗτος περιέχει. Ξ Τί κάλλιστον; — κόσμος· πᾶν γὰρ τὸ κατὰ τάξιν τούτου μέρος ἐστί. Ο Τί σοφώτατον; — χρόνος· τὰ μὲν γὰρ ἤρηνκεν οὗτος ἤδη, τὰ δ' εὐρήσει. Π Τί κοινότατον; — ἐλπίς· καὶ γὰρ οἷς ἄλλο μηδέν, αὕτη πάρεστιν. Ρ Τί ὠφελιμώτατον; — ἀρετή· καὶ γὰρ τᾶλλα τῷ χρῆσθαι καλῶς ὠφέλιμα ποιεῖ. Σ Τί βλαβερώτατον; — κακία· καὶ γὰρ τὰ πλεῖστα βλάπτει παραγενομένη. Τ Τί ἰσχυρότατον; — ἀνάγκη· μόνον γὰρ ἀκίνητον. Υ Τί ῥᾶστον; — τὸ κατὰ φύσιν.

\*PLUTARCH (*The Banquet of the Seven Wise Men*)

- A. 1. The subject of ἐκέλευσεν is Amasis and αὐτὸν represents the king of Ethiopia. 2. πρέσβυς, *old*; in prose, only the comparative and the superlative of this adjective are used.
- B. 1. πρὸς + dative, *besides*. 2. εἰπεῖν still depends upon ἐκέλευσεν.
- Ι. δαίμων here has the meaning of *bad genius, evil spirit*.
- Κ. ῥωμαλέος, *strong* (derivative from ἡ ῥώμη, *the strength*).
- Λ. (τὸ) ἡδύ, *what is enjoyable*.
- Μ. ἀγέννητος, *unengendered* (derivative from γεννάω, *I engender*): § 48, N.B., p. 34.
- Ν. 1. ὁ τόπος, *the place, the space*. 2. ὁ κόσμος (περιέχει) τᾶλλα (= τὰ ἄλλα, with crasis: § 16, p. 8 and § 48, N.B., p. 34). 3. περι-έχω, *I contain*. 4. οὗτος represents ὁ τόπος.
- Ξ. 1. τὸ κατὰ + accusative, *which is according to..., which is conforming to...* 2. τάξιν: accusative singular of ἡ τάξις, *the disposition, the good order* (cf. § 195, p. 232). 3. τούτου = τοῦ κόσμου. 4. τὸ μέρος, *the part*. 5. κόσμος here has its full meaning of *universal harmony*.
- Ο. 1. τὰ μὲν... τὰ δέ..., *certain things... the others (things)...* 2. ἤρηνκεν, *has found*; εὐρήσει, *will find* (perfect and future of εὐρίσκω); ancient people have often expressed the idea that with time even the most hidden things end up being unveiled. 3. οὗτος represents χρόνος.
- Π. 1. οἷς ἄλλο μηδέν (ἐστιν), *(for those) for whom (there is) nothing else, for those who possess nothing else*. 2. πάρ-ειμι, *I am present, I am here*.
- Ρ. 1. ἡ ἀρετή, *the virtue* (including both the moral value and the personal qualities). 2. ποιέω here means *I make (something) become, I make* (ex.: ποιεῖν τινα σοφόν, *to make someone knowledgeable*; cf. p. 225).
- Σ. 1. ἡ κακία, *the perversity*. 2. παρα-γίγνομαι, *I am present*; review § 103-B, N.B., p. 108. 3. τὰ πλεῖστα βλάπτει, *it causes the greatest damages*.
- Τ. 1. μόνος, *sole, unique*. 2. ἀκίνητος, *immobile, immutable* (verbal adjective negative of κινέω, *I make in motion*; cf. § 194, p. 226).
- Υ. φύσιν: accusative singular of ἡ φύσις, *nature* (cf. § 195, p. 232).

GRAMMAR

122. Aorist passive.

INDICATIVE	INFINITIVE	PARTICIPLE
1 S. ἐ-παιδεύ-θην <i>(I) was educated</i>	παιδευ-θῆ-ναι <i>to have been educated</i>	παιδευ-θείς <i>having been educated</i>
3 S. ἐ-παιδεύ-θη <i>(he,she) was educated</i>	οἰ <i>to be educated</i> Notice the accent.	Decl. p. 353. Notice the accent.
3 P. ἐ-παιδεύ-θη-σᾶν <i>(they) were educated</i>		

As regards to the verbs in ᾱ, ε, ο, the rule of § 97, pp. 105-106 is applied.

τιμά-ω, <i>I honor</i>	ποι-έω, <i>I do</i>	δηλ-όω, <i>I show</i>
INDICATIVE	INDICATIVE	INDICATIVE
1 S. ἐ-τίμη-θη-ν 3 S. ἐ-τίμη-θη 3 P. ἐ-τίμη-θησᾶν	ἐ-ποιή-θη-ν ἐ-ποιή-θη ἐ-ποιή-θησᾶν	ἐ-δηλώ-θη-ν ἐ-δηλώ-θη ἐ- δηλώ-θησᾶν
INFINITIVE	INFINITIVE	INFINITIVE
τίμη-θῆναι	ποιη-θῆναι	δηλω-θῆναι
PARTICIPLE	PARTICIPLE	PARTICIPLE
τίμη-θείς	ποιη-θείς	δηλω-θείς

123. When the stem ends with a stop (§ 25, p. 11 and § 98, p. 106), on account of the θ present in the endings, phonetic accidents result.

γ, κ → χ (palatals)	ἄγω, <i>I lead</i> φυλάττω, <i>I guard</i>	AORIST PASSIVE ἦχθην ἐφυλάχθην
β, π → φ (labials)	πέμπω, <i>I send</i> κλέπτω, <i>I steal</i>	ἐπέμφθην ἐκλέφθην
δ, τ, θ → σ (dentals)	ᾶδω, <i>I sing</i> παρα-σκευάζω, <i>I prepare</i>	ῆσθην παρ-εσκευάσθην

⌘ Exercise I, p. 149.

## SIXTEENTH STEP

**124.** Some aorists have the *passive form*, yet they have the *value* of the *middle voice*:

ὀργίζομαι, <i>I get angry</i>	aor. ὠργίσθην, <i>I got angry</i> (ὀργισθῆναι, ὀργισθεῖς)
ἐπι-μελέ-ομαι, <i>I take care of</i>	ἐπ-εμελήθην, <i>I took care of</i> (ἐπι-μεληθῆναι, ἐπιμεληθεῖς)
πορεύομαι, <i>I walk</i>	ἐπορεύθην, <i>I walked</i> (πορευθῆναι, πορευθεῖς)
φοβέ-ομαι, <i>I fear</i>	ἐφοβήθην, <i>I feared</i> (φοβηθῆναι, φοβηθεῖς)
ἠδομαι, <i>I rejoice</i>	ἤσθην, <i>I rejoiced</i> (ἡσθῆναι, ἡσθεῖς)

☞ *Vocabulary, p. 149 and Exercises II, III, IV, p. 150.*

**125.** We will momentarily leave aside the formation rules of verbs in -λω, -μω, -νω, -ρω (cf. § 99, p. 106). Notice:

καθαίρω, *I cleanse, I purify*; aor. ἐκαθάρθην, *I was purified* (καθαρθῆναι, καθαρθεῖς)

**126.** Irregular passive aorist of verbs studied up to now. The exercises will get you familiar you with those forms.

ἀκούω, <i>I hear</i>	ἠκούσθην	ἀκουσθῆναι	ἀκουσθεῖς
βάλλω, <i>I throw</i>	έβλήθην	βληθῆναι	βληθεῖς
γράφω, <i>I write</i>	έγράφην	γραφῆναι	γραφείς
ἐσθίω, <i>I eat</i>	ἠδέσθην	έδεσθῆναι	έδεσθεῖς
εὕρισκω, <i>I find</i>	ἠύρέθην	εύρεθῆναι	εύρεθεῖς
θύω, <i>I sacrifice</i>	έτύθην	τυθῆναι	τυθεῖς
καλέ-ω, <i>I call</i>	έκλήθην	κληθῆναι	κληθεῖς
κελεύω, <i>I order</i>	έκελεύσθην	κελευσθῆναι	κελευσθεῖς
κλέπτω, <i>I steal</i>	έκλάπην <sup>1</sup>	κλαπήναι	κλαπείς
λαμβάνω, <i>I take</i>	έλήφθην	ληφθῆναι	ληφθεῖς
λέγω, <i>I say</i>	έρρήθην <sup>2</sup>	ρήθῆναι	ρήθεῖς
ὁράω, <i>I see</i>	ᾤφθην	όφθῆναι	όφθεῖς
πίνω, <i>I drink</i>	έπόθην	ποθῆναι	ποθεῖς
σώζω, <i>I save</i>	έσώθην	σωθῆναι	σωθεῖς
τρέφω, <i>I feed</i>	έτράφην	τραφῆναι	τραφεῖς
φέρω, <i>I carry</i>	ήνέχθην	ένεχθῆναι	ένεχθεῖς
δι-φθείρω, <i>I destroy</i>	δι-εφθάρην	δια-φθαρῆναι	δια-φθареῖς
χέ-ω, <i>I pour</i>	έχύθην	χυθῆναι	χυθεῖς

While observing these forms, you will notice some general features. A part of those aorists are deprived of θ of aorist passive. Some have a stem totally different from that of imperfective (φέρω/ήνέχθην). Others present a variation of that stem (τρέφω/έτράφην).

**N.B.** Irregular aorists with *passive form* and *value* of *middle voice*:

βούλομαι, <i>I want</i>	έβουλήθην, <i>I wanted</i>	βουληθῆναι	βουληθεῖς
οἶομαι, <i>I believe</i>	ώήθην, <i>I believed</i>	οίηθῆναι	οίηθεῖς
ἐράω, <i>I am in love</i>	ἠράσθην, <i>I loved</i>	έρασθῆναι	έρασθεῖς
ρέ-ω, <i>I flow</i>	έρρύην, <i>I flowed</i>	ρύηναι	ρυείς
φαίνομαι, <i>I appear</i>	έφάνην, <i>I appeared</i>	φανῆναι	φανεῖς

☞ *Exercises V to VIII, p. 151. Then Basic Texts, p. 152.*

1. Besides the regular form ἐκλέφθην of § 123. It is rather frequent in the Greek verb paradigms to see that the regular form has not completely eliminated the irregular form, which is more archaic.

2. Note the doubling of ρ after the augment.



VOCABULARY

ἡσυχος Fem. -ος	tranquil, calm	ἡ ἐλαία	the olive-tree,
ἡ ἡσυχία	calm, tranquillity		the olive
τὸ ὄνειδος	the reproach	μένω	I stay (D)
	the subject of shame	ὑπο-μένω	I withstand (D)
ὀνειδίζω	I blame, I reproach (A)		I expect
σειώ	I shake (1) (B)	ἡ σιωπή	the silence
κλίνω	I incline (2) (C)	σιωπά-ω	I keep quiet or silent

ETYMOLOGICAL AND SEMANTIC NOTES

1. Hence ὁ σεισμός, *the earthquake*.  
2. Sick people are bed-ridden in the **clinic**. The bed: ἡ κλίνη.

GRAMMAR NOTES

- A. Several phrasings are possible:  
Τοῦτο οὐκ ὀρθῶς αὐτῷ ὀνειδίζεται, *That is unjustly imputed to him*.  
Ὀνειδίζω αὐτῷ ὅτι (οἱ ὡς) αἰσχρός ἐστίν,  
Ὀνειδίζω αὐτῷ εἶναι αἰσχροῦ (οἱ αἰσχροῦν).  
*I reproach him for being ugly*.  
B. Aor. passive: ἐσείσθην (σεισθῆναι, σεισθεῖς).  
Two verbs from type in λω, μω, νω, ρω (§ 99, p. 106):  
C. Aor. active: ἔκλινα (κλῖναι, κλίνᾱς). irregular passive aorist: ἐκλίθην (κλιθῆναι, κλιθεῖς).  
D. Aorist active ἔμεινα (μεῖναι, μείνᾱς). Same for ὑπ-έμεινα (ὑπο-μεῖναι, ὑπο-μείνᾱς).

EXERCISES

§§ 122-123, p. 147.

I. Training. A. Form the third person singular indicative and infinitive aorist passive of the following verbs (Review the rules concerning the augment p. 86):

Ex.: προσ-τάττω, *I prescribe* → προσ-ετάχθῃ, προσ-ταχθῆναι

- |                                |                             |                              |
|--------------------------------|-----------------------------|------------------------------|
| 1. ἄρχω, <i>I command</i>      | 5. δικάζω, <i>I judge</i>   | 9. ἀμείβω, <i>I exchange</i> |
| 2. διώκω, <i>I pursue</i>      | 6. πείθω, <i>I persuade</i> | 10. τρέπω, <i>I turn</i>     |
| 3. πράττω, <i>I do, I make</i> | 7. ψεύδω, <i>I lie</i>      | 11. κάμπτω, <i>I curve</i>   |
| 4. αἰτέω, <i>I ask</i>         | 8. ἀμελέω, <i>I neglect</i> | 12. ζημιόω, <i>I punish</i>  |

B. Form the third person plural indicative and the nominative masculine singular participle aorist passive of the following verbs:

Ex.: δεξιόομαι, *I welcome* → ἐδεξιώθησαν, δεξιωθεῖς

- |                              |                          |                                |
|------------------------------|--------------------------|--------------------------------|
| 1. στερέω, <i>I deprive</i>  | 4. ἀγοράζω, <i>I buy</i> | 7. αἰκίζω, <i>I mistreat</i>   |
| 2. ταραττώ, <i>I trouble</i> | 5. πληρόω, <i>I fill</i> | 8. οἰκοδομέω, <i>I build</i>   |
| 3. βρέχω, <i>I wet</i>       | 6. λείπω, <i>I leave</i> | 9. πράττω, <i>I do, I make</i> |

(Write the entire declension of participle aorist passive of verbs 2, 5, 7)

§ 124, p.148 and Vocabulary p. 149.

II.  $G \Rightarrow E$ . 1. Αἱ γυναῖκες παρὰ τοῖς Ἀθηναίοις ἔθος εἶχον ἐν τοῖς γυναικῶσι μένειν, καὶ οὐ πολλάκις ἐκ τῶν οἰκιῶν ἐξῆσαν. 2. Ἡσυχώτερος ὁ βίος τοῖς φιλοσόφοις ἢ τοῖς στρατιώταις. 3. Οἱ σοφοὶ τὰ νεῖκη οὐχ ὑπομένουσιν, καὶ τὴν ἡσυχίαν φιλοῦσιν. 4. Τὸν Ἀριστείδην φᾶσιν, ἀδίκως ὑπὸ τῶν Ἀθηναίων ὑποπευθέντα, ἐκ τῆς πατρίδος φυγαδευθῆναι. 5. Τῶν γεφύρων καταλυθεισῶν, οἱ πολέμιοι ἐκωλύθησαν πορευθῆναι. 6. Οἱ Ἀθηναῖοι, ὑπὸ τῶν Λακεδαιμονίων νικηθέντες, τὰ μακρὰ τεῖχη καταβάλλειν ἠναγκάσθησαν. 7. Πολλάκις οἱ Ἀθηναῖοι ὑπὸ τῶν Λακεδαιμονίων ἐβλάφθησαν. 8. Ὁ Ξέρξης, τῇ θαλάττῃ ὀργισθεὶς, ἐκέλευσεν αὐτὴν μαστιγῶσαι. 9. Τῶν στρατιωτῶν τῶν ὑπὸ τῶν Ἀθηναίων εἰς Σικελίαν πεμφθέντων οἱ πλεῖστοι ἀπέθανον. 10. Νικηθέντων τῶν Ἀθηναίων ἐν Χαιρωνείᾳ, ἡ Ἑλλὰς ὅλη ὑπὸ τοῦ Φιλίππου ἤρχθη. 11. Ὀργισθείσης αὐτῷ τῆς γυναικὸς ὅτι τὴν ἡμέραν ὅλην ἐν καπηλείῳ τινὶ διέτριψεν, ὁ Δημόδικος ἐγέλασεν.

1. ὁ γυναικῶν, -ῶνος, *women's apartments*. 3. τὸ νεῖκος, *the quarrel*. 4. ὁ Ἀριστείδης, -ου \**Aristides*. ἀδικος, *unjust*. ὑπ-οπτεύω, *I suspect*. φυγαδεύω, *I exile*. 5. ἡ γέφυρα, *the bridge*. καταλύω, *I destroy*. κωλύω, *I prevent*. 6. The Long Walls were a fortification line separating Athens from Piraeus. κατα-βάλλω, *I pull down*. 8. ὁ Ξέρξης, -ου, \**Xerxes*. μαστιγῶω, *I whip*. 9. ἡ Σικελία, *Sicily*. 10. ἡ Χαιρωνεία, \**Chaeronea*. ὁ Φίλιππος, \**Philip*. 11. τὸ καπηλεῖον, *the tavern*. ὁ Δημόδικος, *Demodicos*, m.n.

III.  $E \Rightarrow G$ . 1. Just laws were voted. 2. By whom was Socrates accused? 3. The <on one hand> Greeks were vanquished by the Romans [and] the <on the other hand> Romans were educated by the Greeks. 4. Wreaths were made with the flowers which had been gathered (= with the flowers the having been gathered) by the maidens. 5. By whom °were those presents sent? 6. The flowers having been snatched off by the wind, the trees which were in the domain (= the in the domain trees) did not °produce fruits. 7. Those who had been exiled (= the having been exiled) were coming back to their fatherland. 8. The young men ate the food which had been prepared (= the food the having been prepared) by the servants. 9. Those who have often been deceived (= the often having been cheated) sometimes become (= became) misanthropists. 10. Which one among the athletes has been crowned?

3. Roman: Ῥωμαῖος. 6. I snatch off: ἀρπάζω. 7. I exile: φυγαδεύω. 9. *become* may be translated by a "gnomic aorist" (§ 102, N.B., p. 107); misanthropist: μῖσύνθρωπος.

IV.  $G \Rightarrow E$ . 1. Καινὴ τις φιλοσοφία ὑπὸ τοῦ Σωκράτους τοὺς Ἀθηναίους ἐδιδάχθη. 2. Ἀνάγκη ποιῆσαι τὰ ὑπὸ τῶν ἡγεμόνων προσταχθέντα. 3. Ὡργίσθη ὁ ἡγεμὼν στρατιώτῃ τινὶ πολλάκις φιλονίκουντι καὶ οὐ καλῶς τῶν ὅπλων ἐπιμεληθέντι. 4. Ἀγαθὸς ἱατρὸς χάριτος ἐνίοτε τυγχάνει παρὰ τῶν θεραπευθέντων. 5. Τὰ τῶν θεῶν νεῖκη ὑπὸ τῶν ποιητῶν ἦσθη. 6. Λυπῶν μεστὸς ὁ βίος τοῖς ἐν τινὶ μάχῃ νικηθεῖσι καὶ ὑπὸ τῶν πολεμίων ἀναγκασθεῖσι γενέσθαι δούλοις (or δούλους) ἐν γῇ ἀλλοτρία. 7. Οἱ ἀθληταὶ οἱ τὰ Ὀλύμπια νικήσαντες ἐστεφανώθησαν στεφάνοις ἐλαίᾳς. 8. Γανυμήδης ὑπὸ τοῦ Διὸς ἀρπασθῆναι ποτε λέγεται. 9. Τοὺς Ὀμβρικούς φᾶσι νομίζειν αἰσχρὸν εἶναι νικηθέντι ζῆν. 10. Ὁ δεσπότης τοῖς οἰκέταις ὠνείδισεν εἶναι ἀπειθέσιν (or ἀπειθεῖς).

1. τοὺς Ἀθηναίους: accusative of the person who receives the teaching (cf. the note about διδάσκω: voc. I, p. 69). 3. φιλονικέω, *I pick a quarrel*. 4. τυγχάνω τινὸς παρά τινος, *I obtain something from someone*. 5. τὸ νεῖκος, *the quarrel*. 6. μεστός + genitive, *full*. 7. τὰ Ὀλύμπια, *the Olympic Games*. 8. ὁ Γανυμήδης, -ους \**Ganymede*. 9. Ὀμβρικός, *Umbrian* (Umbria is an area of Italy). 10. ἀπειθής, *indocile, disobedient*.

§§ 125-126, p. 148.

V. Training. Translate or analyze the following forms.

- |                |               |                 |                   |
|----------------|---------------|-----------------|-------------------|
| 1. ἀκουσθέντος | 5. ἐνεχθεῖσιν | 9. δι-εφθάρησαν | 13. ἐπ-εμελήθησαν |
| 2. ἠϋρέθησαν   | 6. βληθεῖσαν  | 10. ἐδεσθείσας  | 14. κελευσθέντος  |
| 3. ἐλήφθησαν   | 7. σωθεῖσαι   | 11. γραφεῖσαι   | 15. ῥηθέν         |
| 4. ὀφθέντες    | 8. ἐβλήθησαν  | 12. κληθείση    | 16. δια-φθαρέντων |

VI.  $G \Rightarrow E$ . 1. Ὁ Ἀριστείδης ἐκλήθη “δίκαιος” ὑπὸ τῶν Ἀθηναίων. 2. Ὅτ’ Ἀλέξανδρος μεγίστην ἀρχὴν ἐκτήσατο, τότε πολλοὶ θαυμάσαντες ᾤκησαν αὐτὸν εἶναι θεόν. 3. Πλημμυρίᾳς γενομένης, πάντα τὰ ἐν τῷ πεδίῳ διεφθάρη τῷ ὕδατι, οἱ δ’ ἐπὶ τῶν ὁρῶν ἐσώθησαν. 4. Τῶν δένδρων βιαίως σεισθέντων τοῖς ἀνέμοις, ἅπαντες οἱ καρποὶ ἔπεσον. 5. Αἱ ἐν τῷ χωρίῳ ἐλαῖαι ὑπὸ τῶν οἰκετῶν συλλεχθεῖσαι εἰς τὴν οἰκίαν ἠνέχθησαν. 6. Ὑπὸ τίνων ἠδέσθησαν οἱ ἰχθύες οἱ ληφθέντες τοῖς δικτύοις τοῖς ὑπὸ τοῦ γέροντος εἰς τὴν θάλατταν βληθεῖσιν; 7. Τίνι νόσῳ διεφθάρησαν αἱ ἐν τῷδε τῷ χωρίῳ ἐλαῖαι; 8. Τὰ ἐν τῷ ἀγρῷ δένδρα ἐκλίθη τῷ ἀνέμῳ. 9. Λύρᾱς προσενεχθείσης Λακεδαιμονίῳ τινί, “οὐ λακωνικόν ἐστίν, ἔφη, τὸ φλυᾶρεῖν”. 10. Ἐν χώραις τισὶν οὐδέποτε ὥφθη ξένος οὐδεὶς. 11. Τόνδε τὸν ἄνδρα νομίζω ἐν ἅπαντι τῷ βίῳ οὐδεμιᾶς γυναικὸς ἐρασθῆναι. 12. Τῆς γῆς ὑπὸ τοῦ θεοῦ σεισθείσης, οἰκίαι πολλαὶ κατηνέχθησαν.

1. ὁ Ἀριστείδης, -ου, \*Aristides. 3. ἡ πλημμυρία, the flood. 6. τὸ δίκτυον, the net. 9. ἡ λύρα, the lyre. προσ-φέρω, I present. λακωνικός, laconic, worthy of a Spartan. φλυᾶρέω, I say silly things, I have fun out of little things. 10. οὐδέποτε, never. 12. κατα-φέρω, I bring down.

VII.  $E \Rightarrow G$ . 1. Beautiful speeches (= words) have been said by admirable orators. 2. The physician took care of the peasant who had been hit (= the peasant the having been hit) by a stone. 3. Many animals °were sacrificed to Zeus. 4. The animals which had been sacrificed (= the animals the having been sacrificed) °were eaten. 5. Where has this dog been found? 6. A life of Alexander was written by Plutarch. 7. By whom have those fruits which had been carried (= the fruits the having been carried) to the house by the servants been stolen? 8. Stones were thrown into the water by the children. 9. The statue of the god has been purified by a [ritual] bath.

1. the orator: ὁ ῥήτωρ, -ορος. 2. hit: cf. Vocabulary II, p. 90. 6. \*Plutarch: ὁ Πλούταρχος. 9. the statue: τὸ ἄγαλμα, -ατος.

VIII.  $G \Rightarrow E$ . 1. Ὑπὸ τοῦ γέροντος, ἐν ἡσυχίᾳ ζῆν βουλομένου, αἱ ἐν τῇ οἰκίᾳ λαλοῦσαι γυναῖκες ἐκελεύσθησαν σιωπῆσαι. 2. Οἱ τὴν τοῦ Ζένωνος φιλοσοφίαν μαθόντες ἡσυχῶς ὑπομένουσι τοὺς ἐν τῷ βίῳ χειμῶνας. 3. Ἡ παρθένος, μῆλῳ βληθεῖσα ὑπὸ τινος νεανίου αὐτῆς ἐρασθέντος, ἐμειδίᾳσεν. 4. Οἱ Τίτᾱνες, ὑπὸ τοῦ Διὸς νικηθέντες, εἰς τὸν Τάρταρον ἐβλήθησαν. 5. Τῶν ἀγγέλων τῶν πεμφθέντων ὑπὸ τῶν Λακεδαιμονίων οἱ λόγοι ἠκούσθησαν σιωπῇ ὑπὸ τῶν Ἀθηναίων· εἶτα δ’ εἰς τὸ Πρυτανεῖον ἤχθησαν οἱ ἄγγελοι ἐκεῖνοι. 6. Τὸν Δία φᾶσι νήπιον ὄντα ὑπ’ αἰγὸς τραφῆναι. 7. Λόγος μακρότατος χθὲς ὑπὸ τοῦ Δημοσθένους ἐρρήθη. 8. Ὑπὸ τινος ἐγράφησαν αἱ εἰκόνες αἶδε; 9. Οὐδεὶς ἐκ τῆς οἰκίᾳς ἐξελθεῖν ἐβουλήθη. 10. Διὰ τὴν ἐκ τοῦ ἀφροῦ γένεσιν Ἀφροδίτῃ ἐκλήθη (PLATO: cf. p. 125,  $G \Rightarrow E$  VI, 16).

2. ὁ Ζένων, -ωνος, \*Zenon. 3. τὸ μῆλον, the apple. βληθεῖσα: Voc. II, p. 90. μειδιάω, I smile (§ 97, N.B., p. 106). 4. ὁ Τίτᾱν, -ᾱνος, the \*Titan. ὁ Τάρταρος, the \*Tartarus. 5. ὁ ἄγγελος, the messenger. τὸ Πρυτανεῖον, the \*Prytany. 6. νήπιος, in infancy. ἡ αἶξ, αἰγός, the goat. 7. χθὲς, yesterday. ὁ Δημοσθένης, -ους, \*Demosthenes. 8. ἡ εἰκὼν, -όνης, the picture. 10. ὁ ἀφρός, the foam. ἡ Ἀφροδίτη, \*Aphrodite. ἡ γένεσις, the birth (§ 195, p. 232).

## BASIC TEXTS

## I. The olive tree and the reed

Α Περὶ καρτερίαν καὶ ἰσχὺν καὶ ἡσυχίαν κάλαμος καὶ ἐλαία ἤριζον. Β Ὁ δὲ κάλαμος — Γ ὀνειδιζόμενος ὑπὸ τῆς ἐλαίας ὡς ἀδύνατος ὢν καὶ ῥαδίως ὑποκλινόμενος πᾶσι τοῖς ἀνέμοις — Δ σιωπῶν οὐκ ἐφθέγγετο. Ε Καὶ μικρὸν ὑπομείνας, Ζ — ἀνέμου πνεύσαντος ἰσχυροῦ — Η ὁ μὲν κάλαμος, ὑποσεισθεὶς καὶ ὑποκλιθεὶς τοῖς ἀνέμοις, ῥαδίως διεσώθη. Θ ἡ δ' ἐλαία — ἐπειδὴ ἀντέτεινε τοῖς ἀνέμοις — κατεκλάσθη τῇ βίᾳ.

Ι Ὁ μῦθος δηλοῖ ὅτι οἱ τῷ καιρῷ καὶ τοῖς κρείττοσιν αὐτῶν μὴ ἀνθιστάμενοι κρείττους εἰσὶ τῶν πρὸς μείζονας φιλονικούντων.

AESOP

- A. 1. ἡ καρτερίᾱ, *endurance*. 2. ὁ κάλαμος, *the reed*.  
 Γ. 1. ἀδύνατος, *feeble*. 2. In ὑπο-κλινόμενος, the preverb ὑπο-, *under*, indicates that the reed is bent *under* the strength of the wind. 3. A participle preceded by ὡς, *like*, indicates the thought, the allegation, the intention of a person: ὡς ἀδύνατος ὢν..., *like being feeble...*, i.e. *because (said the olive tree) it was weak*.  
 Δ. φθέγγομαι, *I make my voice be heard*: § 7, p. 4.  
 Ε. μικρὸν, *a little* (accusative neuter with adverb value).  
 Η. 1. Regarding ὑπο-, cf. Γ-2. 2. δια- adds to ἐσώθη the idea of a *crossing* through a trial.  
 Θ. 1. ἀντι-τείνω + dative, *I resist to*. 2. κατα-κλάω, *I break* (aorist passive κατ-εκλά-σ-θην).  
 Ι. 1. ὁ μῦθος, *the fable*. 2. ἀνθ-ιστά-μενος: participle imperfective of ἀνθ-ίστα-μαι (+ dative), *I stand against* (§ 42, N.B., a, p. 31); οἱ ... μὴ ἀνθιστάμενοι: § 66, p. 59. 3. πρὸς + accusative, *against*. 4. φιλονικέω, *I pick a quarrel with*.

## II. The fox who had never seen a lion

Α Ἀλώπηξ οὐδέποτε θεᾶσαμένη λέοντα. Β — ἐπειδὴ κατὰ τινα συντυχίαν ὑπήντησε — Γ τὸ μὲν πρῶτον, ἰδοῦσα, Δ οὕτω διεταράχθη ὡς μικροῦ καὶ ἀποθανεῖν. Ε Ἐκ δευτέρου δὲ αὐτῷ ἐντυχοῦσα, Ζ ἐφοβήθη μὲν, Η ἄλλ' οὐχ οὕτως ὡς τὸ πρότερον. Θ Ἐκ τρίτου δὲ θεᾶσαμένη Ι οὕτω κατεθάρρηνεν ὡς καὶ προσελθοῦσα αὐτῷ διελέχθη.

Κ Ὁ λόγος δηλοῖ ὅτι ἡ συνήθεια καὶ τὰ φοβερά τῶν πραγμάτων καταπραΰνει.

AESOP

- A. 1. ἡ ἀλώπηξ, *fox*. 2. οὐδέποτε, *never*. 3. θεάομαι, *I see*. 4. ὁ λέων, -οντος, *the lion*.  
 Β. 1. ἡ συντυχία, *the chance, the fate*. 2. ὑπ-αντάω, *I encounter* (supply here: *a lion*).  
 Δ. 1. ταραττώ, *I agitate, I trouble*; the preverb δια- indicates a prolonged action. 2. Here ὡς = ὥστε. (Review p. 89 the phrasing οὕτω... ὥστε...). 3. μικροῦ, *almost*. 4. καί: adverbial value.  
 Ε. 1. δεύτερος, *second*. ἐκ δευτέρου, *a second time* (Greek may also say τὸ δεύτερον). 2. φοβέομαι, *I am afraid*; ἐφοβήθην, *I was afraid* (with middle voice value: § 124, p. 148).  
 Ζ-Η μὲν... ἀλλά... indicates an opposition stronger than μὲν... δέ...  
 Η. 1. here ὡς = ὥπερ 2. πρότερος, *anterior*; τὸ πρότερον (or πρότερον), *before, formerly*.  
 Θ. τρίτος, *third*; ἐκ τρίτου, *a third time* (Greek may also say τὸ τρίτον).  
 Ι. 1. θαρρέω, *I am courageous*; κατα-θαρρέω, *I am perfectly courageous*. 2. Here again ὡς = ὥστε. 3. δια-λέγομαι, *I converse*. Aorist δι-ελέχθην, *I conversed* (§ 124, p. 148). *To converse is to be engaged, implied in a conversation*: hence the middle voice.  
 Κ. 1. ἡ συνήθεια, *the habit*. 2. Pay attention to the value of καί! 3. φοβερός, *terrible*. 4. Review the § 67, p. 59 (partitive genitive). 5. κατα-πραΰνω, *I soften, I attenuate* (from πρᾶος, *sweet*).

GRAMMAR

This seventeenth step, while presenting you with the perfect and the future, allows you access to a comprehensive view of the Greek verbal system.

127. Perfect (and pluperfect) active and middle-passive of παιδεύω:

INDICATIVE		INFINITIVE	PARTICIPLE
ACTIVE	Present 1 S. πε-παίδευ-κᾱ <i>I am someone who has educated</i> 3 S. πε-παίδευ-κε(ν) 3 P. πε-παιδεύ-κᾱσι(ν)	πε-παιδευ-κέναι <i>to be s.o. who has educated</i>  Note the accent.	πε-παιδευ-κώς <i>being s.o. who has educated</i>  Decl. p 353.  Note the accent
	Past (Pluperfect) 1 S. ἐ-πε-παιδεύ-κει-ν <i>I was s.o. who had educated</i> 3 S. ἐ-πε-παιδεύ-κει(ν) 3 P. ἐ-πε-παιδεύ-κε-σαν		
MIDDLE-PASSIVE	Present 1 S. πε-παίδευ-μαι <i>I am s.o. who has educated (M) or who has been educated (P)</i> 3 S. πε-παίδευ-ται 3 P. πε-παίδευ-νται	πε-παιδεῦ-σθαι <i>to be s.o. who has educated (M) or who has been educated (P)</i>  Note the accent.	πε-παιδευ-μένος <i>being s.o. who has educated (M) or who has been educated (P)</i>  (type ἀγαθός)  Note the accent.
	Past (Pluperfect) 1 S. ἐ-πε-παιδεύ-μην <i>I was s.o. who had educated (M) or who had been educated (P)</i> 3 S. ἐ-πε-παίδευ-το 3 P. ἐ-πε-παίδευ-ντο		

128. The perfect is characterized in all moods by the reduplication, which consists of repeating its initial consonant before the verb, while sustaining it with the vowel ε:

κεκινδύνευκα, *I am someone who has incurred dangers*; λέλουμαι *I am washed*.

The pluperfect usually has an augment before the reduplication.

In the preverbed forms, the preverb stands before the augment and the reduplication: κατα-λέλυκα, κατ-ελελύκειν (of κατα-λύω, *I cause to stop*).



## SEVENTEENTH STEP

If the verb starts with an “**aspirate**” (§ 25, p. 11), the reduplication is done by means of the corresponding **voiceless stop**: πεφύτευκα, *I am s.o. who has planted* (from φυτεύω, *I plant*); τεθεράπευκα, *I am someone who has cured*, etc.

Regarding the verbal stems ending with  $\bar{a}, \epsilon, \omicron, \eta$ , application of the rules of § 97, pp. 105-106: τετίμηκα, πεποίηκα, δεδήλωκα, πεπείραμαι, κέχρημαι, etc.

We will see later (26th step) the rules concerning the stems ending with a consonant.

### 129. Instead of the reduplication, we have:

**A.** A simple  $\epsilon$  in the verbs starting either with a double letter ( $\zeta, \xi, \psi$ ), or with a  $\rho$ , or with two consonants of which the second is not  $\lambda, \nu$  or  $\rho$ . This  $\epsilon$  must not be taken for an augment, for it does not express the past and it appears **in all moods**.

στρατηγέω, <i>I lead the army</i>	perfect	έστρατήγηκα (inf. έστρατηγηκέναι, etc.)
ζητέω, <i>I search</i>		έζήτηκα (inf. έζητηκέναι, etc.)

After this  $\epsilon$ , like after the augment (§ 82, p. 85, footnote 1),  $\rho$  is doubled:

ρίζω, <i>I plant, I cause to take root</i>	έρριζωμαι in the M.P. (inf. έρριζωσθαι, etc.)
--	---

This  $\epsilon$  does not receive the augment in the pluperfect: έζητήκειν.

One has the reduplication if the second consonant is  $\lambda, \nu$  or  $\rho$ :

χρή-ομαι, <i>I use</i>	perfect	κέχρημαι (inf. κεχρῆσθαι, etc.)
κλείω, <i>I close (with a key)</i>		κέκλεικα (inf. κεκλεικέναι, etc.)

There are some exceptions: κτάομαι, *I acquire*; perf. κέκτημαι (inf. κεκτῆσθαι, etc.).

**B.** In the verbs with a vocalic initial, a lengthening which is done according to the same phonetical principles as for the augment (§ 85, p. 86), but **which is present in all moods**.

$\bar{a} \rightarrow \eta$	ἀμελέω, <i>I neglect</i>	perfect	ἡμέληκα (inf. ἡμεληκέναι, etc.)
$\alpha\iota \rightarrow \eta$	αἰτέω, <i>I ask</i>		ἦτηκα (inf. ἦτηκέναι, etc.)
$\epsilon \rightarrow \eta$	έρωτάω, <i>I question</i>		ἠρώτηκα (inf. ἠρωτηκέναι, etc.)
$\omicron \rightarrow \omega$	όμολογέω, <i>I agree</i>		ώμολόγηκα (inf. όμολογηκέναι, etc.)
$\omicron\iota \rightarrow \omega$	οἰκοδομέω, <i>I build</i>		ώκοδόμηκα (inf. όκοδομηκέναι, etc.)

Contact problems between the stem and the endings occur for the verbs of which the stem ends with an occlusive or by  $\lambda, \mu, \nu, \rho$ . We will talk about it again in the twenty-sixth step.

⌘ Exercise I, p. 156.

**130.** The study of the perfect gives you a complete knowledge of the Greek system of aspects, which is threefold.

- |                  |   |            |
|------------------|---|------------|
| 1. IMPERFECTIVE: | VERBAL NOTION + ACTION IN PROCESS or REPEATED                           | N +  ----- |
|                  | νῖκᾶν, <i>to be vanquishing</i> or <i>to vanquish ordinarily</i>        |            |
| 2. PERFECT:      | VERBAL NOTION + STATE or ACHIEVEMENT                                    | N +  ----- |
|                  | νενῖκτηκέναι, <i>to be someone who has vanquished, to be victorious</i> |            |
| 3. ZERO-ASPECT:  | VERBAL NOTION pure and simple   | N + zero   |
|                  | νῖκῆσαι, <i>to vanquish</i>   |            |

**131. A- Indicative perfect present<sup>1</sup>** (simply called *indicative perfect*) expresses an actual stable state, fully achieved.

φοβέομαι, *I fear*  
ἐπι-θυμέω, *I desire*

πεφόβημαι, *I am frightened*  
ἐπι-τεθύμηκα, *I am full of desire*

That may imply a reference to the past action which is at the origin of that present state:

νικάω, *I vanquish*

νενίκηκα, *I am victorious*  
(I am in the situation of s.o. who has vanquished)

θύω, *I sacrifice*

τέθυκα, *I have made a sacrifice*  
(I am in the situation of s.o. who has made a sacrifice)

κτάομαι, *I acquire*

κέκτημαι, *I possess*  
(I am in the situation of s.o. who has acquired)

**B- Indicative perfect past<sup>1</sup>** (called *pluperfect*) expresses a past stable state.

ἐπεφοβήμην, *I was frightened*

ἐπ-ετεθύμήκειν, *I was full of desire*

That may imply a reference to the anterior action which was at the origin of this past state:

ἐνενικήκειν, *I had vanquished, I was victorious*      ἔκεκτήμην, *I had acquired, I possessed*

**132.** A few irregular perfect forms (systematic study in the 26th step).

γίγνομαι, *I become*

γέγονα, *I have become* (and I stay)

εὕρισκω, *I find*

ἤρρηκα, *I have found* (and I hold)

σώζω, *I save*

σέσωκα, *I have saved* (I am the saviour): cf. p. 128, Π.

βαίνω, *I walk*

βέβηκα, *I am established*

συμ-βαίνει, *it happens that*

συμ-βέβηκε, *it has happened that* (the result remains)

(ἀπο-)θνήσκω, *I die*

τέθνηκα, *I am dead*

**133.** The perfect often has an *intransitive* value (cf. p. 235). Notice:

φύω, *I produce*

πέφυκα, *I am* (by nature)

ἐπεφύκειν, *I was* (naturally)

ἵστημι, *I place* (p. 390)

ἔστηκα, *I stand up*

εἰστήκειν, *I was standing up*

**134.** The state expressed by the perfect **participle** (as in the case of the imperfective participle: § 103, p. 108) is situated most often in **simultaneity** in relation to the main verb, but it also may (more rarely) be in **anteriority** in relation to it.

Τήνδε τὴν καλὴν οἰκίαν κεκτημένος, πάνυ εὐδαίμων εἰμι,  
*I am completely happy to be the owner of this beautiful house.*

Τήνδε τὴν καλὴν οἰκίαν πολὺν χρόνον κεκτημένος, νῦν οὐδεμίαν κέκτημαι,  
*I who had been the long time owner of this beautiful house, now I have none.*

**135.** In the perfect (as in the imperfective and in the aorist) the infinitive expresses *by itself* only the **aspect** (in the occurrence, the idea of a *stable and achieved state*). However some syntactic *contexts* add a value of **time** (simultaneity or anteriority). Compare with § 104, p. 108.

1. Our terminology is established in such way so as not to confuse it with English grammar terminology.

## SEVENTEENTH STEP

### I- Infinitive perfect expressing the aspect only.

That is the case in particular when it depends on an **impersonal** or on a verb of **will**. Negation μή (§ 65-B, p. 58).

Κρεῖττον ἐστὶ τὸ βεβουλευσθαι τοῦ βουλευέσθαι,  
*It is better to know well what we want than to be thinking about it.*

### II- Infinitive perfect situated also in time.

That is the case when it depends on a verb of **saying** or of **thinking**. Negation οὐ (cf. § 65-A, p. 58). According to the *context*, the state expressed by an infinitive perfect (like the one expressed by an infinitive imperfective: § 104, II-A p. 109) is then situated most often in **simultaneity** in relation to the main verb. It can also be in **anteriority** in relation to it.

**Simultaneity.** The sentence:

Λέγω ὅτι ὁ τύραννος τέθνηκε, *I say that the tyrant is dead.*  
may be transformed into: Λέγω τὸν τύραννον τεθνηκέναι.

**Anteriority.** The sentence:

Λέγω ὅτι ὁ τύραννος ἐτεθνήκει ὅτ' ἐγένετο ἡ μάχη,  
*I say that the tyrant was dead when the battle took place.*

may be transformed into: Λέγω τὸν τύραννον τεθνηκέναι ὅτ' ἐγένετο ἡ μάχη.

In those transformations the infinitive perfect transposes the indicative perfect present as well as the indicative perfect past (pluperfect).

**N.B.** The perfect, which has a strong semantic value, is not usual for all verbs: thus one may pinpoint very few examples of perfect of νοσέω or of λυπέω in classical authors.

⚡ Exercise II, p. 157, then Basic Text I, p. 158.

## EXERCISES

§§ 127-129, pp. 153-154.

**I. Training. A.** Conjugate in the indicative perfect and pluperfect:

- a) active voice: 1. πιστεύω, *I have confidence* 2. τελευτάω, *I finish, I die*  
b) middle-passive: 1. παύομαι, *I cease* 2. συμβουλεύω, *I advise* (prev. συν-)

**B.** Form, in the indicated voice, the infinitive perfect of the following verbs (pay attention to the accent!):

#### ACTIVE

#### MIDDLE-PASSIVE

a) verbs starting with an aspirate:

1. θηρεύω, *I hunt (I am a hunter)*  
2. χορεύω, *I dance*

3. χωρέω, *I move*  
4. φιλέω, *I love*

b) verbs starting with two consonants or with one double consonant:

5. πααίω, *I make fall*  
6. πλουτέω, *I am rich*

7. απο-στερέω, *I deprive*  
8. απο-κρούω, *I push back*

c) verbs with vocalic initial:

9. ανιάω, *I vex* (§ 97, N.B., p. 106)  
10. αμιλέω, *I associate with*  
11. ελευθερόω, *I free*  
12. ευπορέω, *I abound*

13. αιρέω, *I take*  
14. οινέω, *I dwell*  
15. ιδρύω, *I build*  
16. υστερέω, *I delay*

§§ 130-135, pp. 154-156.

II.  $G \Rightarrow E$ . 1. Δεδυκότος τοῦ ἡλίου, αἱ τῆς νυκτὸς σκιαὶ φαίνονται. 2. Βούλονται πολλοὶ σοφώτεροι φαίνεσθαι ἢ πεφύκασιν. 3. Χώρας πολλὰς ἐδεδουλώκεσαν οἱ Πέρσαι. 4. Οἱ τὴν τῶν λόγων τέχνην ἡσκηκότες δεινοὶ εἰσι τοὺς ἀκούοντας πείθειν. 5. Τετιμηνται ἐν ὅλῃ τῇ Ἑλλάδι αἱ Νύμφαι. 6. Πολλὰ κεκινδύνευκα ὅτε στρατιώτης ἦν. 7. Ἡδύ ἐστὶ νενικήκоти ἐστεφανῶσθαι. 8. Πολλὰ δεδαπάνηκα εἰς τὴν σὴν παιδείαν. 9. Τοὺς εὐδαιμόνως βεβιωκότας μᾶλλον ἐζήλωκα ἢ τοὺς μεγάλας νίκας νενικήκotas. 10. Σεσίγηκυῖα ἀκούω τὰ τῶν ὀρνίθων μέλη. 11. Μέγα φρονῶ ἐπὶ τῷ ἐν τῇ μάχῃ ἕνα σεσωκέναι τῶν φίλων. 12. Φαρμάκοις ἀγαθοῖς εὖ πεποίηκα πολλοὺς τῶν νενοσηκότων. 13. Νῦν προσήκει λελουμένους καὶ κεκοσμημένους καὶ ἐστεφανωμένους ἰέναι εἰς τὴν ἑορτήν. 14. Τεθνηκυῖας τῆς μητρὸς, σεσιώπηκα καὶ λύπη κέχρημαι μεγίστη. 15. Ὀνειδίζονται μοι οἱ μεμίσθηκότες ἐμὲ ἀχαρίστῳ πεφύκέναι καὶ τῶν εὖ πεπονηκότων ἡμεληκέναι. 16. Τὸν Διόνῡσον οἱ ποιηταὶ φᾶσιν ἐξ ἀθανάτου μὲν πατρός, μητρὸς δὲ θνητῆς πεφύκέναι.

1. δύω, *I sink* (here *I go down*). 3. δουλῶω, *I enslave*. ὁ Πέρσης, -ου, *the Persian*. 4. ἀσκέω, *I train, I practice*. 8. δαπανᾶω, *I spend*. σός, *yours, your*. 9. μᾶλλον, *more*. 13. ἡ ἑορτή, *the festivity*. 15-16. πέφυκα: cf. § 133, p. 155. 15. μοι, ἐμέ: cf. § 148, p. 164. ἀχαρίστος, *ungrateful*. 16. ὁ Διόνῡσος, *\*Dionysus*. ἀθάνατος, *immortal*. θνητός, *mortal*.

COMPLEMENTARY NOTION : VOWEL GRADATION

(The "complementary notions" are simply to be read with full attention)

While observing ὁ λόγος, *the word* and λέγω, *I say*, you can notice that these two words are formed on a variation λεγ/λογ. While observing γί-γν-ομαι, *I become*, ἐ-γεν-όμην, *I became*, γέ-γον-α, *I have become*, you can notice a variation γεν/γον/γν. These vowel variations in a root are called *vowel gradation* or *vocalic alternation*. It is an Indo-European heritage (cf. p. VI).

ROOT	with vowel ε	with vowel ο	without ε/ο
λεγ/λογ <i>to talk</i>	λέγω <i>I talk</i>	ὁ λόγος <i>the word</i>	
γεν/γον/γν <i>to engender</i>	ἐγενόμην <i>I became</i>	γέγονα <i>I have become</i>	γίγνομαι <i>I become</i>
Φειδ/Φοιδ/Φιδ (§ 26, p. 11) <i>to see, to know</i>	τὸ εἶδος <i>the aspect</i>	οἶδα <i>I know</i>	ἰδεῖν <i>to have seen</i>
φευγ/φύγ <i>to flee</i>	φεύγω <i>I flee</i>		φυγεῖν <i>to have fled</i>
κλεπ/κλοπ/κλᾶπ <i>to steal</i>	κλέπτω <i>I steal</i>	ἡ κλοπὴ <i>the theft</i>	κλαπῆναι <i>to have been robbed</i>

Usage is to name "e-Grade" the form with vowel ε from the root, "o-Grade" the form with vowel ο, "zero Grade" the form which results from the absence of ε/ο.

The vowel gradation may also take the following forms (oppositions ε/η, ᾱ/η, ο/ω):

ROOT	LONG FORM	SHORT FORM
ε/η    θη/θε, <i>to place</i>	τί-θη-μι, <i>I place</i>	τί-θε-μεν, <i>we place</i>
ᾱ/η    φη/φᾶ, <i>to say</i>	φη-μι, <i>I say</i>	φᾶ-μεν, <i>we say</i>
ο/ω    δω/δο, <i>to give</i>	δί-δω-μι, <i>I give</i>	δί-δο-μεν, <i>we give</i>

In this course we will not study the repartition principles of those various grades.

## SEVENTEENTH STEP

### BASIC TEXTS

#### I- A wedding in Ephesus

§§ 127-135.

From Xenophon of Ephesus, a Greek novelist of the 2nd-3rd century A.D. we possess only the *Ephesian Tale*. This is a religious novel, inspired by the feeling of being divinely surrounded. The handsome Habrocomes, as Hippolytus in Euripides, disdains Eros, with much impiety (ἔρωτα οὐδ' ἐνόμιζεν εἶναι θεόν). Yet one day he sees Anthia, who leads the procession of Artemis. He falls in love with her and she loves him back. Their parents decide to have them married...

Α Ὡς ἐφέστηκεν ὁ τῶν γάμων καιρός, Β καὶ παννυχίδες ἤγοντο, καὶ ἱερεῖα πολλὰ ἐθύετο τῷ θεῷ. Γ Καὶ ἐπειδὴ ταῦτα ἐξετετέλεστο, Δ ἠκούσης τῆς νυκτός, Ε ἤγον τὴν κόρην εἰς τὸν θάλαμον μετὰ λαμπάδων, τὸν ὑμέναιον ᾄδοντες, καὶ ἐπευφημοῦντες, Ζ καὶ εἰσαγαγόντες κατέκλινον. Η Ἦν δ' αὐτοῖς ὁ θάλαμος οὕτω πεποιημένος· Θ κλίνη χρυσῇ στρώμασιν ἔστρωτο πορφυροῖς, Ι καὶ ἐπὶ τῆς κλίνης βαβυλωνίᾳ ἐπεποίκιλτο σκηνή· Κ παίζοντες Ἑρωτες, οἱ μὲν Ἀφροδίτην θεραπεύοντες, οἱ δὲ ἵππεύοντες στρουθοῖς, οἱ δὲ στεφάνους πλέκοντες, οἱ δ' ἄνθη φέροντες· Λ ἐν δὲ τῷ εἰέρῳ μέρει τῆς σκηνῆς Ἄρης ἦν, Μ οὐχ ὥπλισμένος, ἀλλ' ὥς πρὸς ἐρωμένην τὴν Ἀφροδίτην κεκοσμημένος, ἑστεφανωμένος, χλανίδα ἔχων· Ν Ἑρως αὐτὸν ὠδήγει, λαμπάδα ἔχων ἡμένην. Ξ Ἐπ' αὐτῇ τῇ κλίνῃ κατέκλιναν τὴν Ἀνθίαν, ἀγαγόντες πρὸς τὸν Ἀβροκόμην, Ο ἐπέκλεισάν τε τὰς θύρας.

XENOPHON of EPHESOS

- A. 1. ὥς, *when, at the time when*. 2. ἐφέστηκα, *I am there*, perfect intransitive of ἐφ-ίστημι, *I place on top*. Cf. § 133, p. 155. 3. ὁ γάμος, *the marriage*, in the plural *the wedding*.
- B. (is the main clause) 1. καί... καί...: cf. Voc. p. 21, N. GR. 2. ἡ παννυχίς, ἴδος, *the night festivity* (may be used in the plural even for only one night festivity). The expression παννυχίδες ἤγοντο is from the type τὸν βίον ἄγω, *I live my life*; ἑορτὴν ἄγω, *I enjoy the festival*; ἑορτὴ ἄγεται, *one celebrates a festival*. 3. τὸ ἱερεῖον, *the victim* (of a sacrifice).
- Γ. ἐκ-τελέω, *I finish*; irregular perfect passive ἐκ-τετέλεσμαι.
- Δ. ἦκω, *I have arrived, I am there*.
- Ε. 1. ἡ κόρη, *the young girl*. 2. ὁ θάλαμος, *the chamber, bedroom*. 3. ἡ λαμπάς, -άδος, *the lamp*. 4. ὁ ὑμέναιος, *the bridal song* in honor of the god of marriage, Ὑμῆν. Hence ὁ ὕμνος, *the hymn*. The refrain was: Ὑμῆν ὦ ὑμέναιε. 1. εὐφημέω, ἐπ-ευφημέω, *I utter words of good fortune*.
- Ζ. 1. εἰς-άγω, *I introduce*. 2. κατα-κλίνω, *I lay down*. 3. Supply αὐτήν: the pronoun αὐτός is not expressed when it is not indispensable to the understanding of the sentence.
- Η. οὕτω, *thus, in this way*.
- Θ. 1. ἡ κλίνη, *the bed*. 2. χρυσοῦς, *in gold* (F. χρυσῇ, N. χρυσοῦν: contracted adjective, for χρυσεός, χρυσή, χρυσεόν). 3. τὸ στρώμα, -ατος, *the cover*. 4. στρώ-ννῃμι, *I cover, I spread* (perf. ἔ-στρω-κα). 5. πορφυροῦς, *of a purple color* (contracted adjective, for πορφύρεος).
- Ι. 1. βαβυλώνιος, *Babylonian*. 2. ποικίλλω, *I embroider*. Perf. πεποίκιλκα. 3. ἡ σκηνή, here *the canopy* (the word designates any light construction, a tent, a hut, in particular that in front of which an actor used to play in archaic times: hence the *scene*).
- Κ. 1. ἡ Ἀφροδίτη, \**Aphrodite*. 2. ἵππεύω, *I ride (on a horse)* (+ dative). 3. ἡ στρουθός, *the ostrich*. 4. πλέκω, *I braid*.
- Λ. 1. ἕτερος, *other* (cf. Voc. II, p. 239). 2. τὸ μέρος, *the part*. 3. ὁ Ἄρης, *Ares*, god of war (irregular declension: τὸν Ἄρη, τοῦ Ἀρεως, τῷ Ἀρει).
- Μ. 1. ὥπλισμένος, *armed*, part. perf. pass. of ὀπλίζω, *I arm*. 2. ὥς πρὸς + acc, *as (it was proper) to the attention of...* 3. ἡ χλανίς, -ίδος, *the coat* (in fine and precious wool).
- Ν. 1. ὠδηγέω, *I guide*. 2. ἡμένηος, *lit*, part. perf. pass. of ἄπτω, *I kindle, I light up*.
- Ξ. 1. ἐπ' αὐτῇ τῇ κλίνῃ = ἐπ' αὐτῆς τῆς κλίνης. 2. ἡ Ἀνθία, *Anthia*. 3. ὁ Ἀβροκόμης, -ου, *Habrocomes*.
- Ο. 1. κλείω, *I close*; ἐπι-κλείω, *I close on*. 2. ἡ θύρα, *the door*.





A Wedding. Marriages insured the cult of the family and procreation. They were mostly arranged by the parents of both families as means of alliances. Girls were wed at an early age. Wedding took place in winter times, preferably during a new moon and in the month called γαμηλιών. The young bride would prepare herself by sacrificing her toys and jewelry to the goddess \*Artemis. On the wedding day, there was a great sacrifice at her house in honor of \*Zeus and his wife Hera, \*Artemis, and \*Apollo. Afterwards, there was a great festivity with music, songs, and dances. The bride was sumptuously dressed. Later the groom would take the bride to his house, where she was joyfully welcomed and blessed.

SECOND PART

136. Future of παιδεύω:

	INDICATIVE	INFINITIVE	PARTICIPLE
ACTIVE	1 S. παιδεύ-σ-ω I will educate 3 S. παιδεύ-σ-ει 3 P. παιδεύ-σ-ουσι(ν)	παιδεύ-σ-ειν to be destined to educate	παιδεύ-σ-ων destined to educate § 250-B, p. 353
MIDDLE	1 S. παιδεύ-σ-ομαι I will educate (M) 3 S. παιδεύ-σ-εται 3 P. παιδεύ-σ-ονται	παιδεύ-σ-εσθαι to be destined to educate (M)	παιδευ-σ-ό-μενος destined to educate (M) Type ἀγαθός
PASSIVE	1 S. παιδευ-θή-σ-ομαι I will be educated 3 S. παιδευ-θή-σ-εται 3 P. παιδευ-θή-σ-ονται	παιδευ-θή-σ-εσθαι to be destined to be educated	παιδευ-θη-σ-ό-μενος destined to be educated Type ἀγαθός

Regarding the verbal stems ending with ᾱ,ε,ο,η, see rules § 97, pp. 105-106: τῆμῃσω, ποιήσω, δηλώσω, ἴασομαι, χρήσομαι, etc.

SEVENTEENTH STEP

137. When the stem ends with a stop (§ 25, p. 11), the same phonetic changes occur as in the aorist (§ 98, p. 106 and § 123, p. 147).

	ACTIVE	MIDDLE	PASSIVE
ἄγω, <i>I lead</i>	ἔξω	ἄξομαι	ἀχθήσομαι
ἡράττω, <i>I do</i>	ἡράξω	ἡράξομαι	ἡραχθήσομαι
πείθω, <i>I persuade</i>	πείσω	πείσομαι	πεισθήσομαι
ἄρπάζω, <i>I carry off</i>	ἄρπάσω	ἄρπάσομαι	ἄρπασθήσομαι
πέμπω, <i>I send</i>	πέμψω	πέμψομαι	πεμφθήσομαι
κρύπτω, <i>I hide</i>	κρύψω	κρύψομαι	κρυφθήσομαι

☞ Exercise I, p. 162.

138. The future does not express the opposition imperfective/perfect. It is therefore, like the aorist, of *zero-aspect*<sup>2</sup>.

There exist however a few forms of future built upon the perfect stem, expressing a state in the future: τεθνήξω, *I will be dead*; ἐστήξω, *I will stand up*; κεκτήσομαι, *I will possess*.

N. B. The verbs in -ίζω with more than two syllables have in classical Attic a future active in -ιῶ, a middle future in -ιοῦμαι (conjugated like ποιῶ, ποιοῦμαι): νομίζω, *I think*: fut. νομιῶ; ὀνειδίζω, *I reproach*: fut. ὀνειδιῶ; ὀργίζομαι, *I get angry*: fut. ὀργιοῦμαι.

139. Complete chart of the tenses and aspect values in Greek indicative.

	IMPERFECTIVE	PERFECT	ZERO-ASPECT
PAST	ἐνίκων <i>I was vanquishing</i>	ἐνενικήκειν <i>I was victorious</i>	ἐνίκησα <i>I vanquished</i>
PRESENT	νικῶ <i>I am vanquishing</i>	νενίκηκα <i>I am victorious</i>	
FUTURE			νικήσω <i>I will vanquish</i>

140. For some verbs, the future active is rare, or unused during the classical times, but the middle future is usual.

σιγήσομαι, <i>I will keep silent</i> (σιγᾶω)	ᾄσομαι, <i>I will sing</i> (ᾄδω)
σιωπήσομαι, <i>I will observe the silence</i> (σιωπάω)	βλέψομαι, <i>I will watch</i> (βλέπω)
σπουδάσομαι, <i>I will be active</i> (σπουδάζω)	βιώσομαι, <i>I will live</i> (βιῶω)
θαυμάσομαι, <i>I will be astonished</i> (θαυμάζω)	ἀκούσομαι, <i>I will hear</i> (ἀκούω)

141. In the twenty-second step, we will study the irregular future forms. Notice that the peculiarities of the aorist passive are always found in the future passive.

καλέω, <i>I call</i>	Aor. pass. ἐκλήθην	Fut. pass. κληθήσομαι
τρέφω, <i>I feed</i>	ἐτράφην	τραφήσομαι

142. The future participle is situated in the future *in relation to the main verb*. It may express what one intends to do, or what one has the charge of doing.

Τί ποιήσων εἰς τὰς Ἀθήνας ἦλθεν; *What did he come to Athens for?*

Ἐν τῷ ἀγρῷ οὐκ ἦσαν οἱ ἐργασόμενοι, *There was no one in the field to cultivate it.*

2. This corresponds to the teaching of the stoicist grammarians.

**143.** The infinitive future also expresses a fact situated in the future in relation to the main verb. It is used mainly with the verbs of **saying** or of **thinking**.

The sentence Λέγει ὅτι μακρὸς ἔσται ὁ πόλεμος, *He says that the war will be long*, may be transformed into: Λέγει μακρὸν ἔσεσθαι τὸν πόλεμον.

Notice here the use of ἔσται and ἔσεσθαι, future of εἶναι: cf. p. 379, boxes 8 and 10.

The sentence Ἔλεγεν ὅτι μακρὸς ἔσται ὁ πόλεμος, *He was saying that the war would be long* (cf § 112, p. 122).

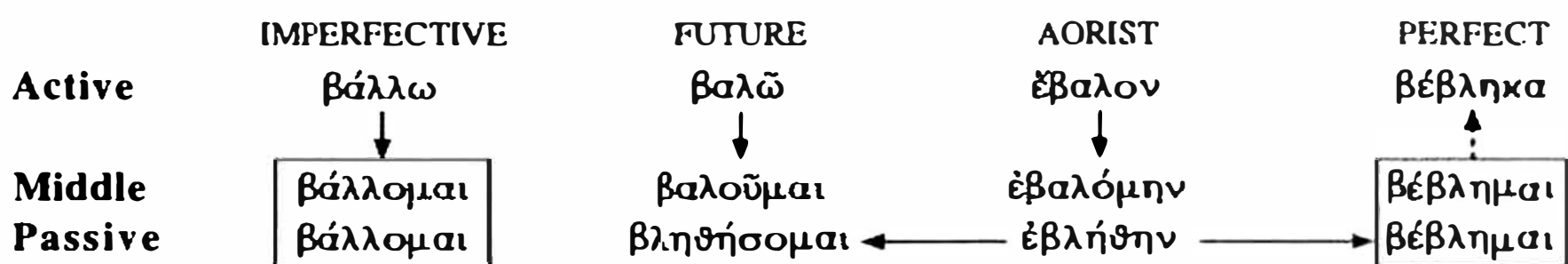
may be transformed into: Ἔλεγε μακρὸν ἔσεσθαι τὸν πόλεμον.

☞ Exercise II, p. 162, then Basic Text p. 163.

**144.** A regular verb is a verb of which one can infer all the forms from the indicative imperfective present only (form under which one ordinarily cites a Greek verb), according to the model παιδεύω (Οἱ τιμάω, ποιέω, δηλόω, etc.), applying the rules such as those in § 97, N.B., p. 106, in § 98, p. 106, in § 123, p. 147, in § 200, p. 237, when needed.

The regular verbs are the most numerous in the language. Yet the irregular verbs are very frequent. In the chart of the irregular verbs (pp. 373-377) you will observe the manner used to enumerate the “primitive tense” of a Greek verb. They are, in the indicative: the imperfective present, the future, the aorist, and the perfect present.

**145.** Between the so-called “primitive tenses” of most Greek irregular verbs, there are some links, which the following diagram shows:



The arrows in continuous lines indicate the constant link. The imperfective middle-passive and the forms proper to middle (future and aorist) are always constructed on the same stem as the corresponding forms of active. The future passive is always, and the perfect middle-passive almost always constructed on the same stem as the aorist passive. The arrow in discontinuous lines indicate a frequent link: the perfect active tends to align itself on the perfect middle-passive.

**146.** Among the regular verbs, it is good to note the numerous verbs derived from nouns or adjectives by means of suffixes -ίζω, -άζω, -εύω, -όω, -αίνω, -ύνω.

ἡ ψῆφος, <i>the vote</i>	ψηφίζω, <i>I vote</i>
ἡσυχος, <i>tranquil, quiet</i>	ἡσυχάζω, <i>I keep quiet</i>
ὁ δοῦλος, <i>the slave</i>	δουλεύω, <i>I am a slave</i>
ὁ δοῦλος, <i>the slave</i>	δουλόω, <i>I enslave</i>
θερμός, <i>hot</i>	θερμαίνω, <i>I heat up</i>
βαθύς, <i>deep</i>	βαθύνω, <i>I dig</i>

§§ 144-146 are simply given to help you with the global structures of Greek verb: you do not have to memorize them.

Review all the irregular verbs studied up to now. Locate and mark in the irregular verbs list (pp. 373 to 377) those you know. At the present time, you do not have to memorize the irregular future and perfect forms. You will as well mark the irregular verbs from the vocabularies of the following steps, for further reviewing. In order to better understand the irregular forms, check the explanations given pp. 369-370.

## SEVENTEENTH STEP

### EXERCISES

§§ 136-137, p. 159.

I. Training. A. Form the 1 S indicative future of the following verbs:

IN THE ACTIVE

IN THE MIDDLE

IN THE PASSIVE

a) applying § 136.

1. ἀδικέω, *I am guilty*
2. τελευτάω, *I finish*
3. φέω, *I produce*

4. ἀκούω, *I hear*
5. αἰτιάομαι, *I accuse*
6. βουλεύω, *I deliberate*

7. ἀξιόω, *I think worthy*
8. ἀποστερέω, *I deprive*
9. λύω, *I untie*

b) applying § 137.

1. συλλέγω, *I gather*
2. ταραττώ, *I trouble*
3. σπεύδω, *I hasten*
4. κολάζω, *I punish*
5. τρέπω, *I turn*
6. κόπτω, *I hit*

7. φεύγω, *I flee*
8. ταραττομαι, *I am troubled*
9. φείδομαι, *I spare*
10. κολάζομαι, *I punish (M)*
11. τρέπομαι, *I turn myself round*
12. ἅπτομαι, *I touch*

13. ἐλέγχω, *I refute*
14. ἐπι-τάττω, *I enjoin*
15. ψεύδω, *I deceive*
16. ἐξ-ετάζω, *I verify*
17. ἐξ-αλείφω, *I erase*
18. δια-καλύπτω, *I unveil*

B. Translate: 1. θύσω. 2. ποιήσουσιν. 3. γράψει. 4. νικήσουσιν. 5. συλλέξει. 6. ὀρχήσομαι. 7. θεραπεύσουσιν. 8. σείσω. 9. βλάψει. 10. κτήσονται. 11. πεισθήσεται. 12. θαυμασθήσονται. 13. κινδυνεύσουσιν. 14. λούσονται. 15. στεφανωθήσονται. 16. γράψουσιν. 17. ἐπισκοπήσουσιν. 18. διατρίψουσιν. 19. τέρει. 20. δέξεται. 21. ὠφελήσονται. 22. πειράσονται. 23. ἴσονται.

C. Translate: 1. They will hurt. 2. He will be deceived. 3. I will look for. 4. I will be admired. 5. I will chat. 6. He will incur a danger. 7. They will be crowned. 8. They will work. 9. They will command. 10. I will cease. 11. He will be helped. 12. He will try. 13. They will shake. 14. They will accuse. 15. They will be hidden. 16. He will admire. 17. They will spend their time. 18. I will obey. 19. They will recover. 20. He will blame.

§§ 138-143, pp. 159-160.

II. G ⇒ E. 1. Οὐδὲν οὐδενὶ ὀνειδιῶ, οὐδὲ φιλονικήσω, ἀλλὰ σιωπήσομαι. 2. Δι' ὅλου τοῦ θέρους ὀρχήσομαι καὶ λαλήσω μετὰ τῶν ἐταίρων, καὶ μέλη ἄσομαι, καὶ ἐν τοῖς γυμνασίοις γυμνάσομαι, καὶ ἐν τοῖς ποταμοῖς λούσομαι. 3. Τὰ δένδρα σείσουσιν οἱ παῖδες καὶ τοὺς πεσόντας καρποὺς συλλέξουσιν. 4. Ὅπλα ἔχουσι κακὰ οἷδε οἱ στρατιῶται, καὶ οὐ νομίζω αὐτοὺς τοιοῦτοις ὅπλοις νικήσειν. 5. Νόσον δεινὴν νοσῶν, τὸν θεραπεύσοντα ζητῶ, καὶ ἐν ἐλπίδι εἰμὶ τοῦ καλῶς ποτε θεραπευθήσεσθαι καὶ σωθήσεσθαι καὶ βιώσεσθαι. 6. Κίνδυνον μέγαν νῦν κεκινδύνευκα καὶ ἔρημός εἰμι τῶν βοηθησόντων. 7. Παιδευθησόμενος εἰς τὰς Ἀθήνας ἰέναι βούλομαι, καὶ τῶν θαυμαστῶν ἐκεῖ φιλοσόφων τοὺς λόγους ἀκουσόμενος· ἐκεῖ γὰρ νομίζω θαυμαστῶς παιδευθήσεσθαι. 8. Πάντα τὰ ὑπὸ τῶν ἡγεμόνων προσταχθέντα οἱ στρατιῶται ποιήσουσιν, καὶ μετὰ τοῦτο τὸν μισθὸν παρ' αὐτῶν ἀπαιτήσουσιν. 9. Ἀγροὺς μὲν πολλοὺς κέκτημαι, τοὺς δ' ἐργασομένους οὐκ ἔχω. 10. Οἱ τοξόται τοὺς προδότας τοῖς τὰ μέγιστα τὴν πατρίδα ἡδίκηκότας ἔλαβον ἀχθησομένους εἰς τὸ δεσμωτήριον καὶ δικασθησομένους τε καὶ ζημιωθησομένους.

1. φιλονικέω, *I pick a quarrel*. 2. ὁ ἐταῖρος, *the companion*. 6. βοηθέω, *I rescue*. 7. ἐκεῖ, *there* (adverb of place where). 8. ὁ μισθός, *(soldier's) pay*. 10. ὁ τοξότης, *the archer*: Scythian archers were in charge of the police in Athens. ὁ προδότης, -ου *the traitor*. ἀδικέω, *I wrong* (+ acc.). τὸ δεσμωτήριον, *the prison*.

## BASIC TEXT

## The Beatitudes

§§ 136-143.

You will find in this manual several excerpts from the *New Testament*. This collection, which the Christians from the first centuries have left us, contains pages which are among the most striking works in literature. Its historical and spiritual interest is universal, beyond all religious frontiers.

- A Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,  
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν  
οὐρανῶν.
- B Μακάριοι οἱ πενθοῦντες,  
ὅτι αὐτοὶ παρακληθήσονται.
- Γ Μακάριοι οἱ πραεῖς,  
ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.
- Δ Μακάριοι οἱ πεινῶντες καὶ διψῶντες  
τὴν δικαιοσύνην,  
ὅτι αὐτοὶ χορτασθήσονται.
- Ε Μακάριοι οἱ ἐλεήμονες,  
ὅτι αὐτοὶ ἐλεηθήσονται.
- Ζ Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,  
ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
- Η Μακάριοι οἱ εἰρηνοποιοί,  
ὅτι υἱοὶ θεοῦ κληθήσονται.
- Θ Μακάριοι οἱ δεδιωγμένοι  
ἐνεκεν δικαιοσύνης,  
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν  
οὐρανῶν.

*Gospel according to St. Matthew*



The Good Shepherd.  
Christian sculpture of 4th-5th century.  
Alexandria Museum (Egypt).  
Photo Roger-Viollet.

- A. 1. μακάριος, *happy*. 2. ὁ πτωχός, *the poor*. 3. τὸ πνεῦμα, -ατος, is here *the Spirit*. 4. ἡ βασιλεία, *the kingdom*.
- B. 1. πενθέω, *I moan, I am in sorrow*. 2. αὐτοί is used here with a demonstrative value: in classical language one would have said οὗτοι. 3. παρα-καλέω, *I call near me, I invite*. In biblical Greek, may signify *I console*: cf. § 141, p. 160.
- Γ. 1. πραῖς (οἱ πραεῖς), *sweet*. 2. κληρονομέω, *I inherit*.
- Δ. 1. πεινήω, *I am hungry*. 2. διψάω, *I am thirsty*. Those two verbs are conjugated like ἴδω (cf. p. 76). 3. ἡ δικαιοσύνη, *justice*. In classical Greek, one would use the genitive to indicate *what* one is hungry or thirsty for (§ 110-F, p. 121). 4. χορτάζω, *I satiate*.
- Ε. 1. ἐλεήμων, *compassionate*. 2. ἐλεέω, *I take pity*.
- Ζ. 1. ἡ καρδία, *the heart*. 2. ὄψομαι, *I will see*: irregular future of ὁράω.
- Η. 1. εἰρηνοποιός, *peace-maker* (the peace: ἡ εἰρήνη). 2. ὁ υἱός, *the son*. 3. κληθήσομαι: cf. § 141, p. 160.
- Θ. 1. δεδιωγμένος, *pursued, persecuted* (perfect passive participle of διώκω, *I pursue*). 2. ἐνεκεν with genitive, *on account of*. The form the most used in Attic Greek is ἐνεκα, placed ordinarily after the genitive: δικαιοσύνης ἐνεκα.



GRAMMAR

147. Complete study of the imperfective present. Non contracted forms:

- A. Type παιδεύω: study the boxes 1 in the charts pp. 346-351.  
Notice that the form παιδεύει may be the 2S middle-passive or the 3S singular active.
- B. Verb εἰμι: p. 379, case 1 (these forms, except εἶ, are *enclitic*: § 34, p. 26).
- C. Verb φημι: p. 382, case 1 (these forms, except φῆς, are *enclitic*: § 34, p. 26).

148. Non reflexive personal pronouns of the first and second persons.

FIRST PERSON		SECOND PERSON	
SINGULAR	PLURAL	SINGULAR	PLURAL
N. ἐγώ, I	ἡμεῖς, we	σύ, you (sg),	ὑμεῖς, you (pl)
A. ἐμέ, me	ἡμᾶς	σέ, se	ὑμᾶς
G. ἐμοῦ, μου	ἡμῶν	σοῦ, σου	ὑμῶν
D. ἐμοί, μοι	ἡμῖν	σοί, σοι	ὑμῖν

N.B. a) The forms με, μου, μοι and σε, σου, σοι are *enclitic*; they are used neither at the beginning of a sentence nor after a preposition, whereas the accented forms ἐμέ, ἐμοῦ, ἐμοί and σέ, σοῦ, σοί can be used at the beginning of a sentence, after prepositions (μετὰ σοῦ, with you (sg); περὶ ἐμοῦ, about me) and when the pronoun is emphasized.

b) The nominative forms of these pronouns are used only with a value of insistence: Σιωπῶ, I keep quiet. Ἐγὼ σιωπῶ, I do keep quiet.

c) The personal pronoun of the third person has been studied in § 71, p. 65. Note well that the meaning indicated in § 75-A, p. 67 is valid for the three persons of the verb: Ἐργάζει αὐτός. You (sg) work by yourself. Ἐργαζόμεθα αὐτοί, We work by ourselves.

☞ Exercise I, p. 166. Basic Text I, p. 171.

149. Review § 80, p. 68 the notion of reflexive.

Reflexive pronoun of the first person singular: ἐμαυτόν.

Reflexive pronoun of the second person singular: σεαυτόν.

Their declension is the same as in ἐαυτόν. They have no nominative case, since the reflexive forms work as complements representing the same being as the subject of the verb in the clause.

Ἐμαυτὸν ἀποκτείνω, I kill myself. Σεαυτὸν ἀποκτείνεις, You (sg) kill me.

Ἐπ' ἐμαυτῷ μέγα φρονῶ, I am proud of myself.

Ἐπὶ σεαυτῇ μέγα φρονεῖς, You (sg) are proud of yourself (sg).

The plural is formed by adding αὐτούς, etc. to the non-reflexive forms of plural: ἡμᾶς αὐτούς, ὑμῖν αὐτοῖς, etc.: Ὑμᾶς αὐτοὺς θαυμάζετε, You admire yourselves.

150. In application of the preceding paragraph, to express the possession:

A. If the owner is not subject of the clause, the genitive of the personal non-reflexive pronoun can be used (genitive non inserted: § 71, p. 65):

Μῖμεῖ τὸν πατέρα μου,  
You imitate my father.

Μιμοῦμαι τὸν πατέρα σου,  
I imitate your father.

**B.** If the owner is subject of the clause, the possession may expressed by means of the genitive of the reflexive pronoun (inserted genitive: § 80, p. 68). This is a phrase of insistence.

Τί παθὼν τὸν σεαυτοῦ πατέρα οὕτω μῖσεῖς,  
*What happened to you that you (sg) so hate your (sg) own father?*

Possession may be expressed also by means of adjectives ἐμός, *mine, my*; σός, *yours, your (sg)*; ἡμέτερος, *our*; ὑμέτερος, *your (pl)*.

ἡ ἐμὴ μήτηρ or ἡ μήτηρ ἡ ἐμή, *my mother*. σὸς φίλος, *a friend of yours (sg)*

**N.B.** A simple article is enough when the possessor is obvious (§ 29, N.B.,b, p. 19): Τοῖς εὐεργέταις χάριν ἔχομεν. *We are grateful to our benefactors.*

☞ *Exercises II and III, p. 166, then Vocabulary below and Exercises IV, V, VI, p. 167.*

**151.** Contracted forms: box 1 in the charts pp. 354-367.

☞ *For § 151 follow the study plan indicated in the Exercises VII to XV, pp. 168-170. Finally Basic Text II, p. 173.*

### VOCABULARY

δεῦρο	here, here now!	ὁ ἔπαινος	the praise
ἄξιος	worthy (A)	ἐπ-αινέ-ω	I approve (B)
	worth	φαῦλος	without value
ἡ διατριβή	the occupation	ἱκανός	able, capable (C)
ἡ παλαίστρα	the *palaestra		or sufficient
ὁ ἑταῖρος	the comrade	ὁ σοφιστής, -οῦ	the *sophist
	ἔπομαι	I follow (D)	

### GRAMMAR NOTES

A. With genitive: Ἄξιός ἐστι θανάτου, *He deserves death*. Also keep in mind: οὐδενὸς ἄξιος, *without any value*; πολλοῦ ἄξιος, *of great value*; πλείονος ἄξιος, *of greater value*, etc.

B. While listing the primitive verb forms, from now on the irregular ones will be in italics.

ἐπ-αινέω	ἐπ-αινέσομαι	ἐπ-ήνεσα (ἐπ-αινέσαι, etc.)	Perfect:
Pass. ἐπ-αινέομαι	ἐπ-αινεθήσομαι	ἐπ-ηνέσθην (ἐπ-αινεσθῆναι, etc.)	rare

Ἐπαινῶ σε ἐπὶ τούτῳ, *I approve of you for that* (cf. μέγα φρονέω: Voc. IV, p. 111).

A few verbs in -έω, contrarily to the general rule (§ 97, p. 105), do not lengthen ε outside of the imperfective: see καλέω (Voc. I, p. 110).

C. With infinitive: ἱκανὸς λέγειν, *capable of expressing oneself*.

D. ἔπομαι ἔψομαι ἐσπόμην (σπέσθαι, etc.) Imperfect εἰπόμην (§ 92, p. 87).

The object is in the dative: Ἐψομαι ὑμῖν, *I will follow you*.

So far, we have indicated the irregular aorists in the following way:

ἔπαθον (παθεῖν, παθών).

From now on, in order to show that the Infinitive stem is also used in all the moods beside indicative, we will write the sequence in the following way:

ἔπαθον (παθεῖν, etc.).

## EXERCISES

§§ 147-148, p. 164.

**I. Training. A.** Conjugate in the present indicative imperfective (active and middle-passive) the following verbs:

- |                          |                             |                             |
|--------------------------|-----------------------------|-----------------------------|
| 1. σείω, <i>I shake</i>  | 4. κλίνω, <i>I incline</i>  | 7. θαυμάζω, <i>I admire</i> |
| 2. πέμπω, <i>I send</i>  | 5. κελεύω, <i>I order</i>   | 8. ἀκούω, <i>I listen</i>   |
| 3. βλάπτω, <i>I hurt</i> | 6. καθαίρω, <i>I purify</i> | 9. φύω, <i>I produce</i>    |

**B. Translate** (A= active, M= middle, P= passive. Attention to the 2S M-P!):

1. ὑπομένεις. 2. λανθάνετέ με. 3. λούει σὺ μετ' ἐμέ. 4. λούει σὺ μετ' ἐμοῦ.  
 5. ἐξέρχει. 6. ὀνειδίζεις ἐμέ. 7. ὀνειδίζομαι ὑπὸ σοῦ. 8. ἐπανέρχει παρ' ἡμᾶς.  
 9. ἡμῖν προσέρχεσθε. 10. οὐκ ἐπιλανθανόμεθά σου. 11. προσερχόμεθα ὑμῖν.  
 12. θαυμάζει ὑφ' ἡμῶν. 13. μένω παρ' ὑμῖν. 14. ἐστε. 15. ἐργαζόμεθα μεθ' ὑμῶν.  
 16. σείεσθε (M-P). 17. μάχει. 18. γυμνάζει σὺ καλῶς. 19. γυμνάζει ὑπ' ἐμοῦ.  
 20 γυμνάζεις ἐμέ. 21. κινδυνεύομεν. 22. ὑπομένω. 23. δικάζει ὑφ' ἡμῶν.  
 24. οἶει. 25. θύει (A-M-P). 26. ὀργίζομαι ὑμῖν. 27. ψηφίζει σὺ καθ' ἡμῶν.  
 28. πορεύει. 29. πέμπεσθε (M-P). 30. ἡμᾶς φυλάττετε.

**C. Translate:** 1. I withstand. 2. I am unseen. 3. I come out after you (sg). 4. I am hurt by you. 5. You (sg) are blamed by me. 6. You (sg) are getting closer. 7. You (sg) admire us. 8. You (sg) stay with me. 9. I write (A-M). 10. We are blamed by you (sg). 11. I am. 12 You (sg) send (A-M). 13. You (sg) are sent to us. 14. You (sg) are. 15. You (sg) prepare (A-M). 16. You (sg) work. 17. You (sg) go. 18. You (sg) are getting angry at us. 19. You (sg) speak against us. 20. You (sg) "forget me. 21. You (sg) entertain (= receive) us. 22. You (sg) want. 23. We are. 24. You shake. 25. I fight against you. 26. You (sg) are taken by me. 27. We risk. 28. We undergo. 29. You start. 30. You are receiving orders from (= by) us. 31. We sacrifice (A-M).

§§ 149-150, pp. 164-165.

**II. G ⇒ E.** Observe the use of the reflexive and non-reflexive pronouns. 1. Τὰ ὅπλα σου (or τὰ σὰ ὅπλα) παρασκευάζω. 2. Τὰ ἐμαυτοῦ ὅπλα (or τὰ ἐμὰ ὅπλα) παρασκευάζομαι. 3. Μέγα φρονῶ ἐπὶ τῇ ἐμαυτοῦ σοφίᾳ (or ἐπὶ τῇ ἐμῇ σοφίᾳ). 4. Μέγα φρονῶ ἐπὶ τῇ σοφίᾳ σου (or ἐπὶ τῇ σῇ σοφίᾳ), ὦ πάτερ. 5. Οὐ λανθάνω ἐμαυτὸν γέλοιος ὦν. 6. Οὐ με λανθάνεις ἀπατᾶν ἡμᾶς πειρώμενος. 7. Τοὺς φίλους βλάπτων, σεαυτὸν βλάπτεις καὶ λύπᾳς σεαυτῷ τίκτεις. 8. Σὺ μὲν ἐμοῦ ἡράσθης, ἐγὼ δ' ἐμαυτῆς ἐρῶ. 9. Σὺ μὲν πολλάκις ὑπ' ἐμοῦ εὖ πάσχεις, ἐγὼ δ' οὐ πολλάκις ὑπὸ σοῦ εὖ ἔπαθον. 10. Κατὰ τῶν σεαυτῆς τέκνων (or τῶν σῶν τέκνων) κακὰ λέγεις. 11. Καὶ ἐν ἐμαυτῷ ἐγώ, καὶ σὺ ἐν σεαυτῷ, καὶ πᾶς τις ἐν ἑαυτῷ πηγὴν ἔχει τῆς καλλίστης σοφίᾳς. 12. Οὐκ ἔστιν ἡμῖν μὴ νικῶσι σωτηρίᾳ.

11. Echoing Plato's "reminiscence"! 12. For the use of μή, cf. § 66, p. 59.

**III.** In which of the following sentences can we use the genitive of the personal non-reflexive pronoun to express possession?

1. I have seen my cousin again. 2. Who has seen my cousin? 3. Your (sg) character displeases me. 4. Prepare your (pl) luggage. 5. We wash our clothes. 6. Our clothes are clean. 7. Your land is arid. 8. You love your country. 9. I have not digested my meal.

Vocabulary p. 165.

IV.  $G \Rightarrow E$ . 1. Εἶωθα (= ἔθνος ἐπὶ μοι) ἐν τῇδε τῇ παλαίστρᾳ γυμνάζεσθαι. 2. Ὑμᾶς νομίζομεν δειλοὺς εἶναι, ἐπειδὴ αὐτοὶ μὲν μαχέσασθαι οὐ βούλεσθε, ἄλλους δ' εἰς τὴν μάχην πέμπετε. 3. Τίνες ἐστέ, καὶ περὶ τίνος ἐρίζετε; – Σοφισταί ἐσμεν, καὶ ἐρίζομεν περὶ τῆς ὠφελείας τῆς τέχνης τῆς ἡμετέρας· νομίζομεν γὰρ αὐτὴν οὐ φαύλην τινὰ τέχνην εἶναι. 4. Οὐδὲν ἄλλο ἐσμέν ἢ κούφη σκιά. 5. Ὑμεῖς μὲν ἰσχυρότεροι καὶ πλείους ἡμῶν ἐστε, ἡμεῖς δ' ἀνδρειότεροί ἐσμεν καὶ φρονιμώτεροι ὑμῶν. 6. Πορευόμεθα δι' ὁρῶν ἐρήμων καὶ οὐ κινδυνεύομεν πολεμίοις ἐντυγχάνειν. 7. Οὐχ ἱκανοί ἐσμεν ἡμεῖς τὴν φιλοσοφίαν ὑμᾶς διδάσκειν. 8. Θαυμάζομεν τήνδε τὴν μεγάλην παλαίστρᾱν. 9. Ὑπ' ἀγαθοῦ διδασκάλου παιδεύει καὶ ὑπ' ἀρίστου παιδοτρίβου γυμνάζει. 10. Πῶς με διαφθείρειν οἶει τοὺς νεανίας τοὺς ἐμοὶ ἐπομένους, ὦ Μέλητε; 11. Τὴν τῶν γυμνοσοφιστῶν φιλοσοφίαν οὐ φαύλην γε νομίζομεν εἶναι, ἀλλὰ μεγάλων ἐπαίνων ἀξίαν, καὶ ὁμοιοτάτην φάσκομεν αὐτὴν εἶναι τῇ ἡμετέρᾳ. 12. Οἱ μὲν σοφισταὶ χρήματα μὲν λαμβάνοντες διδάσκουσιν, μὴ λαμβάνοντες δ' οὐ βούλονται διδάσκειν, ὁ δὲ Σωκράτης οὐδὲν λαμβάνων πολλὰ καὶ θαυμαστὰ ἡμᾶς διδάσκει.

9. ὁ παιδοτρίβης, -ου, *the gymnastic teacher*. Agents (ὑπό + genitive) prevent us to take the verbs παιδεύει and γυμνάζει for active forms 3S. 9. ὁ διδάσκαλος, *the teacher* 10. πῶς; *how?* ὁ Μέλητος, *Meletos* (one of Socrates' accusers). 11. ὁ γυμνοσοφιστής, -οῦ, *the "gymnosophist"* (wise man from India). 12. τὸ χρῆμα, -ατος; cf. Voc., p. 250. λαμβάνω, *I receive, I perceive*. About the use of μή, cf. § 66, p. 59.

V.  $E \Rightarrow G$ . 1. You (sg) are not telling (= saying) us the truth; We do not tell you (sg) the truth. 2. We obey no chief, °and we do not want to follow °you. 3. Our <on one hand> dogs °follow us [and] we <on the other hand> follow our chiefs. 4. We are not able to follow °your wise speeches. 5. You (pl) do not hurt us; we do not hurt you. 6. I do not admire this sophist. 7. You (sg) are not admired by any of my comrades, because you (sg) are a worthless sophist. 8. You (pl) are not capable to vanquish °and you do not want to fight. 9. You are not able to withstand calmly even the least (= lightest) sorrows. 10. I <on one hand> bathe in the rivers, you (sg) <on the other hand> bathe in the sea. 11. I educate my children; you (sg) educate your (pl) children; I educate your (pl) children; you (sg) educate my children. 12. Whom are you obeying?

VI.  $G \Rightarrow E$ . 1. Ἐκ τῆς παλαίστρᾱς ἐξέρχομαι καὶ εἰς τὴν ἀγορὰν ἰέναι βούλομαι. 2. Ἐκάστης ἡμέρας εἰς τὴν αὐτὴν παλαίστρᾱν ἐρχόμεθα καὶ τοῖς αὐτοῖς ἐταῖροις ἐντυγχάνομεν. 3. Ἐν τῇ οἰκίᾳ τῇ ἐμῇ ἡσυχος μένω καὶ οὐδένα βλάπτω. 4. Ἡμεῖς μὲν οἱ Ἀθηναῖοι ἔχομεν τὸν νοῦν, ἡμεῖς δ' οἱ Σπαρτιᾶται ἔχετε τὴν τοῦ σώματος ἰσχύν. 5. Οὐδεὶς ὑμῶν ἱκανός ἐστιν ἰᾶσθαι με, οὐδ' εὐρεῖν τὴν αἰτίαν τῆς ἐμῆς νόσου. 6. Σὺ μὲν φαῦλος λέγειν εἶ, ἐγὼ δ' ἱκανώτατος. 7. Ὡς Ἕλληνες, ἀξιοί ἐστε τῶν προγόνων. 8. Μεγίστων ἐπαίνων ἀξίους εἶναι νομίζω τοὺς ἐν Μαραθῶνι μαχεσαμένους. 9. Οὐδένα οἶμαι τῶν δαιμόνων εἶναι κακόν. 10. Ἐγὼ μὲν ὁ αὐτός εἰμι, ἡμεῖς δὲ μεταβάλλεσθε. 11. Θαυμάζομεν τοὺς καλοὺς βότρῦς τοὺς ἐν τῇ ὑμετέρᾳ ἀμπέλῳ, καὶ ἐνίους αὐτῶν βουλόμεθα φαγεῖν. 12. Φαῦλός τις ἄνθρωπος δοκῶ σοι εἶναι, καὶ οὐκ ἄξιός γενέσθαι σοῦ ἐταῖρος. 13. Ἐταίρους τοιούτους καὶ τοσοῦτους ἔχων, εἴτα λανθάνεις σεαυτὸν εὐδαίμων τις ὢν;

1. ἡ ἀγορά, *the public place*. 6. φαῦλος + infinitive, *clumsy in*. 7. ὁ πρόγονος, *the ancestor*. 8. ὁ Μαραθῶν, -ῶνος, \**Marathon*. 9. οἶμαι = οἴομαι. 10. μεταβάλλω, μεταβάλλομαι, *I change*.

## EIGHTEENTH STEP

Type in α : study the boxes 1 pp 354 (active) and 356 (middle-passive).

N.B. Regarding the types in ᾱ, ε, ο, η (pp. 354-367), the forms common to middle and to passive have not been repeated in the charts of the passive voice.

**VII. Training.** A. Conjugate in the indicated voice the present indicative imperfective of the following verbs:

(in the active)

1. ἀγαπάω, *I love*
2. δαπανάω, *I spend*
3. τολμάω, *I dare*

( middle-passive)

4. θεάομαι, *I gaze at*
5. θηράω, *I chase, hunt*
6. ὀρμάω, *I throw myself*

B. Translate: 1. ἀπατᾷ (A-P). 2. αἰτιᾷ (M). 3. βοῶ. 4. σιωπᾶτε. 5. γελῶμεν. 6. κτῶμαι (M). 7. νίκα. 8. νικάσθε (P). 9. σιωπῶ. 10. ἐρᾷς. 11. αἰτιώμεθα (M). 12. ὀρῶμεν. 13. ὀρᾶτε. 14. κτώμεθα (M). 15. ὀρώμεθα (P). 16. ἀπατᾶσθε (P).

C. Translate: 1. You deceive us. 2. You accuse me. 3. You (sg) scream. 4. We keep quiet. 5. You laugh. 6. You (sg) acquire. 7. You (sg) win us. 8. You (sg) keep quiet. 9. You are in love with me. 10. You (sg) accuse. 11. You (pl) are seen. 12. You (sg) see yourself. 13. You (sg) deceive. 14. You acquire. 15. We are vanquished by you (sg). 16. We deceive you.

**VIII. G ⇒ E.** 1. Τοὺς νεανίᾳς ἐν τῇ παλαίστρᾳ ὀρῶμεν τοὺς μὲν γυμναζομένους, τοὺς δ' ἤδη παυσαμένους καὶ λαλοῦντας. 2. ὦ ἰατρε, πάσῃς δήπου τὰς νόσους ἴᾳ τῇ σῇ τέχνῃ. — Οὐ πάσῃς ἴωμαι, μὰ τὸν Δία, ἀλλὰ πειρῶμαι τὰς πλείστῃς ἴσθαι. 3. Τῷ μετὰ σπουδῆς γυμνάζεσθαι ἰσχὴν κτώμεθα. 4. Πολλάκις ἀπατῶμεθα ὑπὸ τῶν λεγόντων εἶναι σοφῶν (οἱ σοφοί). 5. Γελῶμεν τὰς τοῦ Ἀριστοφάνους κωμωδίας ἀκούοντες. 6. Νῦν ἤδη ἐστὶ καὶ ὑπνῶ νικῶμαι. 7. Τῶν γερόντων λαλούντων σιωπῶμεν ἡμεῖς οἱ νεανίαι. 8. Ἡμεῖς οἱ πρυτανεύοντες ἐν τῷ πρυτανείῳ διατρίβομεν. 9. Τῶν γερόντων καταγελάς καὶ οὐκ αἰσχύνει αὐτούς. 10. Εἰ καθ' ἡμῶν κακόν τι μηχανάσθε, οὐκ εἰκότως μὰ Δία τοῦτο δρᾶτε· οὐ γὰρ ἐναντίως ὑμῖν διακείμεθα. 11. Θόρυβον τοσοῦτον ἐκάστης νυκτὸς ἀκούομεν ὥστ' οὔποθ' ἡσύχως κοιμώμεθα; — Ἐγὼ δ' αἰεὶ ἡσύχως κοιμῶμαι, καὶ οὐδέποτε γε θόρυβος οὐδεὶς ἐκώλυσέ με ὑπνῶ γλυκέως ἀπολαῦσαι.

2. δήπου, *with no doubt*. It is never placed in the beginning of a sentence. 5. ὁ Ἀριστοφάνης, -ους, *\*Aristophanes*. ἡ κωμωδία, *the comedy*. 8. πρυτανεύω, *I am \*prytanis*. τὸ πρυτανεῖον, *the \*prytaneion*. 9. κατα-γελάω + gen., *I laugh at*. αἰσχύνομαι, *I respect*. 10. μηχανάομαι, *I machinate*. εἰκότως, *with good reasons*. δράω, *I do*. ἐναντίος, *opposed*. διά-κειμαι, *I am disposed, I am in a certain state of mind*. 11. ὁ θόρυβος, *the uproar*. οὔποτε, οὐδέποτε, *never*. κοιμάομαι, *I sleep*. κωλύω, *I prevent from*. ἀπολαύω + gen., *I enjoy, I take advantage of*.

**IX. E ⇒ G.** 1. Why are you keeping quiet? – Because I am listening to the songs of the birds. 2. Why are you screaming? – We are screaming because this is nice to us. 3. Why do you love me? – I love you (sg) because you (sg) are nice. 4. We try to follow °you; you try to follow °us. 5. I try to help you (sg); you (sg) try to help me. 6 You (pl) see the bees, which already work (= already working) on the flowers. 7. I regale my companions (= comrades) with the most beautiful fish from (= of) the sea. 8. We laugh because you tell (= say) us ridiculous things.

1-2-3. why: διὰ τί; 7. I regale: ἐστιάω.



Type in ε : study the boxes 1 pp. 358 (active) and 360 (middle-passive).

**X. Training. A. Conjugate in the indicated voice the present indicative imperfective of the following verbs:**

**a) in the active and middle-passive:**

- |                                      |                             |                               |
|--------------------------------------|-----------------------------|-------------------------------|
| 1. κοσμέω, <i>I ornate, decorate</i> | 3. ἀμελέω, <i>I neglect</i> | 5. μῖσέω, <i>I hate</i>       |
| 2. ἐπ-αινέω, <i>I approve</i>        | 4. ζητέω, <i>I look for</i> | 6. ὠφελέω, <i>I am useful</i> |

**b) in the active only:**

- |                           |                              |                         |
|---------------------------|------------------------------|-------------------------|
| 1. φρονέω, <i>I think</i> | 2. εὐτυχέω, <i>I succeed</i> | 3. δοκέω, <i>I seem</i> |
|---------------------------|------------------------------|-------------------------|

**c) in the middle-passive only:**

- |                             |                               |                            |
|-----------------------------|-------------------------------|----------------------------|
| 1. ὀρχέομαι, <i>I dance</i> | 2. μιμέομαι, <i>I imitate</i> | 3. φοβέομαι, <i>I fear</i> |
|-----------------------------|-------------------------------|----------------------------|

**B. Translate:** 1. μέγα φρονῶ. 2. νοσεῖς. 3. ἀμελεῖς ἐμοῦ. 4. ἐπιμελούμεθά σου. 5. διηγεί. 6. κοσμεῖς. 7. εὐτυχῶ. 8. δοκεῖς. 9. ζητοῦμεν ὑμᾶς. 10. ζητεῖσθε ὑφ' ἡμῶν. 11. εὐτυχεῖς. 12. μέγα φρονοῦμεν. 13. φιλεῖσθε ὑπ' ἐμοῦ. 14. ὀρχεῖ. 15. μῖσοῦμεν. 16. αἰτῶ. 17. κοσμεῖ (A-M-P). 18. μιμούμεθα (M).

**C. Translate:** 1. We narrate. 2. I take care of °you (sg). 3. You (sg) take care of me. 4. I fail. 5. You (pl) are proud (= high-minded). 6. You (sg) are sick. 7. We decorate. 8. We neglect °you. 9. We join. 10. We are neglected. 11. You (pl) decorate. 12. You (sg) are decorated. 13. We seem. 14. I love. 15. You (pl) are looking for me. 16. We are looked for. 17. You (sg) neglect. 18. You (pl) are neglected.

**XI. G ⇒ E.** 1. Ἐγὼ μὲν φιλόσοφός εἰμι, καὶ τὴν ἀλήθειαν ζητῶ, σὺ δὲ σοφιστὴς εἶ, καὶ τοὺς λαμπροὺς λόγους φιλεῖς. 2. Ἡμεῖς οἱ φιλόσοφοι τὴν ἀλήθειαν ζητοῦμεν, ἡ δ' ἀλήθεια ἡμᾶς φεύγει. 3. Οὐ κατοκνοῦμεν μακρὰν ὁδὸν πορεύεσθαι πρὸς τοὺς ὠφέλιμόν τι διδάξαι ἡμᾶς ἱκανούς. 4. Ὅρθῳς λέγεις, ὦ Σώκρατες, καὶ ἐπαινῶ πάντα τὰ ὑπὸ σοῦ ῥηθέντα. 5. Λίαν φιλεῖτε πλοῦτον, ὥστ' εὐδαίμονες οὐκ ἐστε. 6. Οὐδένα οὐδὲν αἰτοῦμεν· οὐδὲν ἡμᾶς αἰτεῖτε. 7. Τοὺς χρηστοὺς ἐπαινεῖτε, αὐτοὺς δ' οὐ μῖμεῖσθε. 8. Ἐν ταῖς τοῦ Ἀπόλλωνος ἑορταῖς ὀρχοῦμαι μετὰ τῶν ἄλλων παρθένων. 9. Καλῶς ὀρχεῖσθε, ὦ νεᾶνῖαι, καὶ μετὰ χαρίτων. 10. Καὶ νῦν δὴ μοι διηγεί, καὶ θαυμαστά. 11. Μῖσοῦμεν τοὺς λίαν ἑαυτοὺς φιλοῦντας καὶ οὐκ ἐπαινοῦμεν αὐτούς. 12. Ἄλλοι ἄλλα φιλοῦμεν.

2. φεύγω, *I flee*. 3. κατ-οκνέω, *I hesitate*. ἡ ὁδός, *the road*. πρὸς = εἰς (especially before a person's name). 8. ὁ Ἀπόλλων, \**Apollo*. ἡ ἑορτή, *the festival*. 12. Cf. § 105, p. 109.

**XII. E ⇒ G.** 1. We hate those who deceive us (= the cheating us). 2. In winter, we like hot baths. 3. You (sg) are approved by all my comrades. 4. We are proud (= high-minded) of our ancestors' victories. 5. You imitate the virtues of your (pl) ancestors. 6. You (sg) do not work? – I do not work, because I am sick. 7. We do not dance, because we are sick. 8. You (sg) are hated by the gods because you (sg) neglect \*them and do not make sacrifices to them. 9. You (sg) imitate the songs of the birds well. 10. I imitate the best among my comrades. 11. We imitate our father because we admire him. 12. You (sg) are neglected by your (= the) friends.

4-5. the ancestor: ὁ πρόγονος. 5. the virtue: ἡ ἀρετή.

## EIGHTEENTH STEP

Type In ο : study the boxes 1 pp. 362 (active) and 364 (middle-passive).

Type In η : study the boxes 1 § 260 (active) and § 261 (middle), p. 366.

### XIII. Training. A. Conjugate the following verbs in the present indicative:

a) in the active and middle-passive:

- |                             |                             |                             |
|-----------------------------|-----------------------------|-----------------------------|
| 1. δεσμώω, <i>I enchain</i> | 3. δουλόω, <i>I enslave</i> | 5. πληρόω, <i>I fill</i>    |
| 2. μαστιγώω, <i>I whip</i>  | 4. τυφλόω, <i>I blind</i>   | 6. κακόω, <i>I mistreat</i> |

b) in the active only:

- |                               |                               |
|-------------------------------|-------------------------------|
| 1. πεινήω, <i>I am hungry</i> | 2. διψήω, <i>I am thirsty</i> |
|-------------------------------|-------------------------------|

B. Translate: 1. You (sg) crown. 2. He crowns. 3. You (sg) are crowned. 4. You envy. 5. You are punished. 6. I am punished.

XIV. G ⇒ E. 1. Στεφάνοις ἐλαίᾳς στεφανοῖς τοὺς ἀρίστους τῶν ἀθλητῶν. 2. Ἐν τοῖς κινδύνοις τὴν ἀνδρείᾳν δηλοῦμεν. 3. Τοὺς μὲν σοφοὺς θαυμάζομεν, τοὺς δὲ πλουσίους ζηλοῦμεν. 4. Ὑμεῖς μὲν οἱ πλούσιοι οὔτε διψῆτε οὔτε πεινῆτε, ἡμεῖς δ' οἱ πένητες πεινῶμεν τε καὶ διψῶμεν. 5. Σὺ μὲν τοὺς πλουσίους ζηλοῖς, ἐγὼ δὲ τοὺς εὐδαίμονας. 6. Οὐ χρῶμαι φίλοις τοῖς ἀεὶ λαλοῦσιν, οὐδὲ φιλῶ τοὺς μέγα ἐφ' ἑαυτοῖς φρονοῦντας. 7. Ἐν εὐδαίμονι χώρα ζῶμεν ἡμεῖς οἱ Ἀθηναῖοι. 8. Εὐδαίμονές ἐστε, ὦ Ἀθηναῖοι, ὅτι ζῆτε ἐν πατρίδι ἐλευθέρᾳ. 9. Τοὺς προδότας θανάτῳ ζημιοῦτε. 10. Οὐ βίον ζῆς σου ἄξιον, ὦ φίλε. 11. Τὴν μὲν χώρᾳ ἡμῶν δηοῦτε, τὰς δὲ ψυχὰς οὐ δουλοῦτε. 12. Τοὺς δούλους τοὺς σοὺς κακοῖς, ὦ φίλε, καὶ τοῦτο οὐκ ἄξιόν ἐστί σου. 13. Φαρμάκοις κακοῖς μου τὸ σῶμά μου κακοῖς, ὦ ἰατρέ.

2. ἡ ἀνδρεία, *the courage*. 3-4-5. πλούσιος, *rich*. 4. οὔτε... οὔτε..., *neither... nor...* διψήω, *I am thirsty*. πεινήω, *I am hungry*. πένης, -ητος, *poor*. 6. ἀεὶ, *always*. 9. ὁ προδότης, -ου, *the traitor*. 11. δηόω, *I devastate*. δουλόω, *I enslave*. 12-13. κακόω, *I abuse, I mistreat*.

XV. E ⇒ G. 1. You crown those who have won (= the having won) in the contest. 2. In the banquets, you crown your friends and your comrades with flowers. 3. We blame and we punish those who do not obey (= the not obeying) °the laws. 4. You (sg) are punished by your mother; You (sg) are whipped by your (sg) father. 5. We do not pretend to control (= command) °you. 6. You (sg) fill the jars with wine. 7. You (sg) are blinded by your (sg) love for gold. 8. We are all enslaved by necessity. 9. °Which tools are you (sg) using?

1. the contest: ὁ ἀγών, -ῶνος. 2. the banquet: ἡ εὐωχία. 4. I whip: μαστιγώω. 5. I pretend: ἀξιόω. 6. I fill: πληρόω. the jar: ὁ πίθος (*of wine* is to be translated here by a genitive: the verbs meaning *to fill* or *to empty* usually are modified by a genitive complement). 7. I blind: τυφλόω. 8. I enslave: δουλόω. 9. the tool: τὸ ὄργανον.

In the chart of irregular verbs (pp. 373 to 377) have you checked those you know? Now check ἐπ-αινέω and ἔπομαι. In order to include them in your permanent reviewing of this chart, you will from now on check all the new irregular verbs seen in the vocabulary lists.

## BASIC TEXT

## I- The Cicada.

§§ 147-148

Ionic dialect. The Ionic forms are explained on the right side of the text.

Α	Μακαρίζομέν σε, τέττιξ,	
Β	ὅτι δενδρέων ἐπ' ἄκρων	δένδρων
Γ	ὀλίγην δρόσον πεπωκώς	
Δ	βασιλεὺς ὅπως αἰδεῖς.	ἄδεις
Ε	Σὰ γάρ ἐστι κεῖνα πάντα	ἐκεῖνα
Ζ	ὅποσα βλέπεις ἐν ἀγροῖς	
Η	κόποσα φέρουσιν ὕλαι.	κόποσα = καὶ ὅποσα
Θ	Σὺ δὲ φίλτατος γεωργοῖς,	
Ι	σὺ δὲ τίμιος βροτοῖσιν,	βροτοῖς
Κ	θέρεος γλυκὺς προφήτης.	θέρυς
Λ	Φιλέουσι μὲν σε Μοῦσαι,	φιλοῦσι
Μ	φιλέει δὲ Φοῖβος αὐτός,	φιλεῖ
Ν	Λιγυρὴν δ' ἔδωκεν οἴμην.	λιγυράν
Ξ	Τὸ δὲ γῆρας οὐ σε τείρει.	
Ο	Σοφέ, γηγενές, φίλυμνε,	
Π	ἀπαθές, ἀναιμόσαρκε,	
Ρ	σχεδὸν εἴ θεοῖς ὅμοιος.	

\*Anacreontic poem

Α. μακαρίζω, *I proclaim happiness, I celebrate.*Β. ἄκρος, *pointed or extreme*; ἄκρον τὸ δένδρον, *the summit of the tree* (τὸ ἄκρον δένδρον would mean *the pointed tree*).Γ. 1. ὀλίγος, *little, scanty*. 2. ἡ δρόσος, *the dew*. 3. πέπωκα, *I drank*, (perfect of πίνω).Δ. 1. ὁ βασιλεὺς, *the king* (§ 196, p. 232). 2. ὅπως = ὥσπερ (βασιλεὺς ὅπως = ὅπως βασιλεὺς).Ε-Ζ-Η. πάντα ὅποσα... καὶ ὅποσα..., *all the things which... and which...*Η. ἡ ὄλη, *the forest*.Ι. βροτός, *mortal*. In poetry βροτός = ἄνθρωπος.Κ. 1. γλυκός, *sweet*. 2. ὁ προφήτης, -ου, *the prophet*.Λ. ἡ Μοῦσα, *the Muse*.Μ. Φοῖβος, *Phoebus*; another name used for \*Apollo, either alone or combined (Φοῖβος Ἀπόλλων).Ν. 1. λιγυρός, *melodious* (mostly poetical). 2. ἡ οἴμη, *the song* (from epic vocabulary). 3. ἔδωκεν, *has given* (aorist of δίδωμι, *I give*); understand: (Φοῖβος) ἔδωκέν (σοι).Ξ. 1. τὸ γῆρας, *the old age* (τοῦ γήρωος, τῷ γήρῳ). 2. τείρω, *I torment, I overwhelm*. 3. Regarding οὐ σε (proclitic + enclitic), cf. § 69-E, p. 60).Ο. 1. γη-γεν-ής, *born from the soil*. 2. φίλ-υμνος, *friends of songs* (the song: ὁ ὕμνος).Π. 1. ἀ-παθ-ής, *exempt from πάθος*, i.e. from anything that alters or destroys. The wise man's ideal is ἀπάθεια, consisting precisely in being ἀπαθής. 2. ἀν-αιμ-ό-σαρκ-ος, *with no blood in its flesh* (ἀν-: negative prefix; τὸ αἷμα, -ατος, *the blood*; ἡ σὰρξ, σαρκός, *the flesh*).Ρ. 1. σχεδόν, *almost*. 2. θεοῖς without article: § 29, N.B. c), p. 19.



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## Π- Let us go to the palaestra

## §§ 149-151, Vocabulary

While going from the \*Academy to the \*Lyceum by the path which follows the ramparts of Athens on the outside, Socrates spots the young Hippothales accompanied by a few companions. Socrates narrates the encounter. The text gives you an idea about prologues in Plato's dialogues: they transport us through the daily life in Athens at that time (5th-4th c. B.C.).

Α Καί με προσιόντα ὁ Ἴπποθάλης ἰδών· Β – ὦ Σώκρατες, ἔφη, ποῖ δὴ πορεύει καὶ πόθεν;

Γ – Ἐξ Ἀκαδημίας, ἦν δ' ἐγώ, πορεύομαι εὐθὺς Λυκείου.

Δ – Δεῦρο δὴ, ἦ δ' ὅς, εὐθὺς ἡμῶν. Ε Οὐ παραβάλλεις; Ζ Ἄξιον μέντοι.

Η – Ποῖ, ἔφη, ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὄμᾱς;

Θ – Δεῦρο, ἔφη, (δείξᾱς μοι ἐν τῷ καταντικρὺ τοῦ τείχους περίβολόν τέ τινα καὶ θύραν ἀνεωγμένην). Ι Διατρίβομεν δέ, ἦ δ' ὅς, αὐτόθι ἡμεῖς τε αὐτοὶ καὶ ἄλλοι πάνυ πολλοὶ καὶ καλοί.

Κ – Ἔστι δὲ δὴ τί τοῦτο; Λ Καὶ τίς ἡ διατριβή;

Μ – Παλαίστρα, ἔφη, νεωστὶ ὠκοδομημένη· Ν ἡ δὲ διατριβὴ τὰ πολλὰ ἐν λόγοις.

Ξ – Καλῶς γε, ἦν δ' ἐγώ, ποιοῦντες· Ο διδάσκει δὲ τίς αὐτόθι;

Π – Σὺς ἐταῖρός γε, ἦ δ' ὅς, καὶ ἐπαινέτης, Μίκκος.

Ρ – Μὰ Δία, ἦν δ' ἐγώ, οὐ φαῦλός γε ἀνὴρ, ἀλλ' ἱκανὸς σοφιστής.

Σ – Βούλει οὖν ἔπεσθαι; ἔφη.

\*PLATO (*Lysis*)

Β. 1. ποῖ, *where to?* 2. πόθεν, *where from?*

Γ. 1. ἡ Ἀκαδημία, *the Academy*. 2. εὐθὺς + genitive, *straight to*. 3. τὸ Λύκειον, *the Lyceum*. 4. ἦν δ' ἐγώ, *I said* (expression frequently used in Plato's writings); see § 277, p. 392.

Δ. 1. δεῦρο: the tone is imperative: (*come*) *here*. 2. ἦ δ' ὅς, *he said* (expression frequently used in Plato's writings).

Ε. παραβάλλω, *I get closer*.

Ζ. ἄξιον μέντοι, *this is yet worthy*.

Η. 1. ποῖ λέγεις, *where do you say (to go)?* 2. παρὰ τίνας (λέγεις) τοὺς ὄμᾱς, (*you mean*) *toward whom (while speaking of) you (pl)?* A personal pronoun may be preceded by an article.

Θ. 1. δείξᾱς: part. aor. of δείκνυμι, *I show*: § 244-B, p. 344, and § 103-B, N.B., p. 108. 2. καταντικρὺ or ἐν τῷ καταντικρὺ + genitive, *in front of*. 3. ὁ περίβολος, *the precinct*. 4. ἡ θύρα, *the door*. 5. ἀν-οίγω, *I open*; perfect passive participle (irregular): ἀνέωγμαι. The path which Socrates follows therefore passes between the rampart and the περίβολος.

Ι. 1. αὐτόθι, *there*. 2. πάνυ, *very*. 3. καλός, *gentle, valuable, good* (this meaning of καλός is also in the redundant expression καλὸς καγαθός. The same meaning is found in modern Greek).

Λ. τίς ἡ διατριβή; = τίς ἐστὶν ἡ διατριβή;

Μ. 1. νεωστί, *recently*. 2. οἰκοδομέω, *I build*.

Ν. 1. τὰ πολλά, *most often*. 2. ἐν, (*consists*) *in...*

Ξ. 1. καλῶς ποιοῦντες, *doing well, i.e. and you are right*. 2. ἦν δ' ἐγώ: cf. Γ.

Π. 1. ὁ ἐπαινέτης, -ου, *the praiser, the eulogist*. 2. Μίκκος, *Miccos*, character otherwise unknown. Palaestrae and gymnasiums were places of encounter and of conviviality; philosophers and sophists liked to go there to teach their science.

Opposite, we see the beginning of *Lysis* by Plato in the Parisinus Graccus 1808, from 13th century (folio 242, recto, bottom page). Manuscript on "oriental paper". You can clearly read the title on the third line: Λύσις ἢ περὶ φιλίας. You will locate the beginning of our excerpt in the course of the fourth line after the title, and its end at the fourteenth line. Photo. Bibliothèque Nationale (Paris).





Discobolos (the discus-thrower).

The discus was made of iron or bronze. It was of variable weight, according to the athlete's size, weight, and age.

The athlete had to throw the discus as far as possible without moving from the spot, called βάλβις, where he was standing. An arrow was used to indicate where the discus had reached.

The most famous δισκοβόλος, sculpted by one of the greatest Athenian sculptors, Myron, in the 5th c. B.C., does no longer exist. However, it later was reproduced several times.

## COMPLEMENTARY NOTIONS : TWO IMPORTANT PHONETIC LAWS

(the "complementary notions" are simply to be read with attention)

**1) Transformation into "aspiration", marked by the rough breathing (§ 8, p. 4), of a σ at the beginning of a word before a vowel.**

Thus ἑπτὰ, *seven* was \*σεπτὰ in prehistoric Greek: this is the same Indo-European word as Latin septem. Also ἕξ, *six* was formerly \*ᾠξ (same word, of Indo-European origin, as Latin sex). Τὸ ἔδος, *the siege* was formerly \*σέδος: this is the same word as Sanskrit sadas, formed upon the Indo-European root \*sed: we also have e.g. Latin sedeo, *I am seated* (cf. sedentary), English sit.

**2) Loss of an aspiration when the following syllable starts also with an aspirate.** This is the "Grassmann's law".

Thus the stem θυ- de θύω, *I sacrifice* (which starts with the aspirate θ) becomes τυ in the aorist passive ἐτύθην (§ 126, p. 148): the aspirate θ, losing its aspiration, has become τ. Regarding these notions about voiceless and aspirates, review eventually § 8, N.B., p. 4 and § 25, p. 11.

By virtue of this principle, the reduplication, in a verb starting with an aspirate, is done by means of the corresponding voiceless stop: the perfect of θύω is τέθυκα (for \*θέθυκα: § 128, p. 154).

These two phonetic laws are applied in ἔχω, *I have*. the ancient form was \*σέχω, with a root \*σεχ in the degree e, the degree zero σχ being in the aorist ἔ-σχ-ον (these notions of degree e and of degree zero have already been presented to you in the *complementary notions* p. 157).

By virtue of 1), the σ of \*σέχω must be transformed into an aspirate note by the rough breathing. However, by virtue of 2), this aspiration disappears because of the aspiration contained in the χ (=kh). Hence ἔχω with soft breathing.

NOTE. Since the present imperfective ἔχω was primarily \*σέχω, the imperfect was primarily \*ἔ-σεχ-ον. In this form the σ between two vowels has disappeared (as in the case of neuters in -ος: cf. § 94, p. 98), and the two ε are contracted in ει. Thus is historically explained the form εἶχον of the imperfect of ἔχω (§ 92, p. 87).

GRAMMAR

152. Declension of the relative pronoun ὅς, who, which, etc.

SINGULAR				PLURAL			
	MASC.	NEUT.	FEM		MASC.	NEUT.	FEM
N.	ὅς	ὅ	ἥ	N.	οἱ	ἃ	αἱ
A.	ὅν	ὅ	ἥν	A.	οὓς	ἃ	ἃς
	G.	οὗ	ἥς		G.	ῶν	ῶν
	D.	ῷ	ἣ		D.	οῖς	αῖς

153. The relative clause may, like an adjective, modify a noun which is its antecedent:

*a fact which one doubts = a doubtful fact    a thing that pleases = a pleasant thing*

The relative pronoun agrees in gender and number with its antecedent, but it takes the case required by its function within the relative clause:

Οὐκ εἰσιν ἐλαῖαι ἐν τῇ χώρᾳ δι' ἧς πορευόμεθα,

*There are no olive trees in the country which we are walking through.*

The relative ἧς has for antecedent χώρᾳ which is feminine singular: it is therefore itself feminine (gender agreement) and singular (number agreement). It is in the genitive because of the preposition διὰ, *through*.

Τὸ δένδρον οὗ τοὺς καρποὺς θαυμάζετέ ἐστι ροιὰ,

*The tree of which you admire the fruit is a pomegranate tree.*

The relative οὗ has for antecedent δένδρον which is neuter singular: it is therefore itself neuter (gender agreement) and singular (number agreement). It is in the genitive because it modifies the noun καρπούς.

Οἱ κύνες οὓς τρέφεις κάλλιστοί εἰσιν,

*The dogs which you raise are very handsome.*

The relative οὓς has for antecedent κύνες which is masculine plural; it is therefore itself masculine (gender agreement) and plural (number agreement). It is in the accusative because it is object of τρέφεις.

**N.B.** It is often impossible to give a literally correct English translation of a Greek relative clause.

Τίνες εἰσιν ἐκεῖνοι οἱ καρποὶ οὓς φαγόντες νοσοῦμεν;

*Which are these fruits which have made us sick?* = ... which having eaten we are sick.

This is an example of a “complex relative”.

NINETEENTH STEP

154. The relative ὅσοι (or ὁπόσοι), (*all the...*) *who...* (type ἀγαθός) is added to an antecedent carrying, in an explicit or not fully expressed manner, a form of πᾶς.

Πάντων ἐπιλανθάνομαι ὅσα μανθάνω, *I forget all that I learn.*

The relative ὅσα has for antecedent πάντων, which is plural neuter: it is therefore neuter (gender agreement) and plural (number agreement). It is in the accusative because it is object of μανθάνω.

Τῶν Μήδων ὅσους ἐόρακα ὁ ἐμὸς πάππος κάλλιστος,

*Of all the Medes whom I have seen, my grandfather is the most handsome.*

155. The relative ὅστις is composed of ὅς and of the indefinite word τις. Both elements are declined, but we have also three forms composed differently (in the chart between parentheses)

SINGULAR			PLURAL		
MASC.	NEUT.	FEM	MASC.	NEUT.	FEM
N. ὅστις	ὅ τι	ἥτις	N. οἵτινες	ἅτινα (or ἅττα)	αἵτινες
A. ὄντινα	ὅ τι	ἥντινα	A. οὔστινας	ἅτινα (or ἅττα)	ἄστινας
G. οὗτινος (or ὅτου)		ἥστινος	G. ὧντινων		ᾧντινων
D. ᾧτινι (or ὅτω)		ἥτινι	D. οἷστισι		αἷστισι

N.B. About the accent of ἥτις (=ἥ+τις), cf. § 76, N.B., p. 67.

The relative pronoun ὅστις is used in the same manner as ὅς, but it indicates that the relative clause has the value of a definition regarding the antecedent.

Ἔμιν πέμψω ἄνδρας οἵτινες ἀγαθοὶ σύμμαχοι ἔσονται,  
*I will send you men who will be good allies.*

📖 *Vocabulary and Exercises I, II, III, pp. 181-182.*

156. Greek expression of *that one who, whom, to whom, whose*, etc. Let us examine the following English sentences:

1. Woe to **that one** by *whom* scandal happens! 2. I remember **those** *who* have loved me. 3. I suffer from **that** *which* you have done to me. 4. Tell me **that** *which* makes you sad. 5. I do not like **those** *whose* opinions are too rigid.

In these sentences, the demonstrative printed in **bold** has for function to provide the relative clause (in *italics*) with a *formal antecedent* apt to take charge of various syntactic functions: function of attribution for **that one** (ex. 1.); function of object for **those** (ex. 5.).

In Greek, the demonstrative οὗτος (less often ὅδε or ἐκεῖνος) functions as formal antecedent. Instead of preceding immediately the relative pronoun, as in English, it *announces* or *recalls* the relative clause; it is usually separated from it by one or several words.

Τούτοις πᾶσα γῆ πατρίς οἵτινες σοφοί εἰσιν,  
Οἵτινες σοφοί εἰσιν, τούτοις πᾶσα γῆ πατρίς.  
*For those who are wise, any land is a fatherland.*

Τῶν ἐταίρων τούτους ὠφελῆσαι πειρῶμαι οἷς κακόν τι συνέβη,  
Οἷς κακόν τι συνέβη τῶν ἐταίρων, τούτους ὠφελῆσαι πειρῶμαι,  
*I am trying to help those among my friends to whom something bad happened.*

**157.** With that meaning of *the one who, whom, to whom* etc., the relative clause may also be used without being announced nor recalled by a demonstrative. So it is a **relative clause without antecedent** (or with an understood form of οὗτος as antecedent).

1- Ἄ κελεύεις, ποιήσω or ποιήσω ἃ κελεύεις, *I'll do (this) that you order me to do.*

(= ἃ κελεύεις, ταῦτα ποιήσω)

2- Οὐδεὶς μῖσεῖ ὑφ' οὗ καλὸς ἀγαθὸς νομίζεται,  
*No one hates the (one) by whom he is considered as a good person.*

3- Σοφοὶ εἰσιν οἷσινσι πᾶσα γῆ πατρίς,  
*(Those) for whom all land is a fatherland are wise.*

In these structures ὅσοι (or ὅποιοι) means *(all those) who, (all those) whom*, etc.

4- Ὅσα ἐν τῷ βίῳ ἔπραξα, νομίζω φρονίμως πράξει,  
*I believe I have intelligently done everything that I have done in my life.*

5- ὦ φίλη γυναικῶν ἀρίστη θ' ὅποσας ὁρᾷ ἥλιος...,  
*O dear among all women, and the best (of all those) whom the sun sees... (EURIPIDES)*

The antecedent may also be understood yet not uttered when it is indefinite: εἰσιν οἱ, *there are (people) who* (= εἰσὶ τινες οἱ).

6- Ἔστιν ὅτῃ πλείῳ ἐπιτρέπεις ἢ τῇ γυναικί;  
*Is there (any one) to whom you confide more things than to your wife? (XENOPHON)*

In the examples 1, 2, 4 the relative is object of the verb. In the ex. 3 and 6 it is subject. In the ex. 5 it has the value of partitive genitive. Yet only logics of the text indicates these functions.

**158.** Neg. μὴ is used when the relative clause means a generality or an intention.

Ὁμολογεῖ ὅστις μὴ ἀποκρίνεται, *(The one) who does not answer agrees.*

Νόμους ψηφίζεσθαι προσήκει ἐξ ὧν μηδὲν κακὸν ἡμῖν γενήσεται,  
*One must vote for laws which will not generate bad consequences for us.*

☞ *Exercise IV, pp. 182-183. Basic Texts, pp. 184-187.*

**159.** A relative may take the genitive or dative by **attraction**, instead of accusative:

**A.** If it has an antecedent in the genitive or in the dative forms.

Τίς ὠφέλειά ἐστι τοῖς θεοῖς τῶν δώρων ὧν (= ἃ) λαμβάνουσι παρ' ἡμῶν;  
*For the gods, what is the use of the offerings which they receive from us?*

Τῶν Μήδων ὅσων (= ὅσους) ἐόρακα ὁ ἐμὸς πάππος κάλλιστος,  
*Of all the Medes whom I saw my grand-father is the most handsome (XENOPHON)*

**B.** When a relative clause of the types presented §§ 156-157 has within the sentence a function which is usually expressed by the genitive or the dative.

Τίς ὠφέλειά ἐστι τοῖς θεοῖς ὧν λαμβάνουσι παρ' ἡμῶν;  
*What is for the gods the use (of the things) which they receive from us?*

The relative ὧν λαμβάνουσι modifies the noun ὠφέλεια.

Ἐπαινῶ σε ἐφ' οἷς λέγεις, *I agree with you about what you say.*

☞ *Exercise V, p. 183.*

NINETEENTH STEP

160. The relative clauses belong to a larger system of which the following chart gives an overview. Be careful to assimilate this material slowly and smoothly!

	INTERROGATIVE	INDEFINITE	RELATIVE		DEMONSTRATIVE
			SIMPLE	COMPOUND	
<u>PRONOUNS</u>	τίς; who?	τις someone	ὅς	ὅστις who	οὗτος, ἐκεῖνος that one
			ὅσοι (all the...) who	ὅπόσοι	οὗτοι, ἐκεῖνοι those
<u>ADJECTIVES</u>	πόσος; of which height?	ποσός of a certain height	ὅσος	ὅπόσος of the height which	τοσοῦτος of that height
	πόσοι; how many?	ποσοί a few	ὅσοι	ὅπόσοι of the quantity which	τοσοῦτοι of that quantity
	ποῖος; of which quality?	ποιός of a certain quality	οἷος	ὁποῖος of the quality which	τοιοῦτος such, of that quality
	πηλίκος; of which age? of which importance?	{πηλικός} <sup>1</sup> of a certain age of a certain importance	ἡλίκος	ὁπηλίκος of the age which of the importance which	τηλικοῦτος of that age of that importance
<u>ADVERBS</u> OF PLACE	ποῦ; where?	που somewhere	οὔ	ὅπου (there) where	ἐνθάδε here
	ποῖ; to where?	ποι (to) somewhere	οἷ	ὅποι (to) where	ἐνταῦθα, ἐκεῖ there, over there
	πόθεν; from where?	ποθεν from somewhere	ὅθεν	ὅπόθεν from the place where	ἐνθενδε, ἐκεῖθεν from there
	πῇ; which way? how	πη through some place, somehow	ῇ	ὅπη through where, from the manner that, as	τῇδε, ταύτῃ, ἐκείνῃ through here, in that manner
OF TIME	πότε; when?	ποτε one day	ὅτε	ὁπότε at the moment when, when	τότε then
OF MANNER	πῶς; how?	πως in a certain manner	ὥς	ὁπως in the way that as	ῶδε, οὕτω(ς), ὥς in that manner, thus
OF QUANTITY	πόσον; how many?	ποσόν in a certain quantity	ὅσον	ὅπόσον as many as	τοσοῦτον as many
with comparative	πόσῳ; in which measure?	[ποσῶ] <sup>1</sup> in a certain measure	ὅσῳ	ὁπόσῳ in the measure where	τοσοῦτῳ in that measure

1. Very seldom used, yet useful in the transformations which we will see later.



N. B. a) Some simple relative words may be used with an exclamatory meaning:

Οἷος ἄνθρωπος, *what a man!* Ὡς ἡσυχος ὁ τόπος, *How calm the place is!*

Ὅσα πράγματά μοι παρέχεις, *How much worry you cause me!*

b) The particle περ, *precisely* is often added to the relative word: ὥσπερ<sup>2</sup>, *just as*; ὅσπερ, *the one precisely who*.

**161.** For most of the relative words of this chart, the literal translation is even more difficult than in the case mentioned earlier in § 153, N.B.

1- Τοιοῦτός ἐστι τὸ χρῶμα ὅδε ὁ ποταμὸς δι' οἷας γῆς ρεῖ.

*This river has a color like the soil through which it flows* (lit. is *such* as for the color)

2- Τοσαῦταί εἰσί μοι ἡδοναὶ ὅσαις χρῶμαι διατριβαῖς.

*I have as many pleasant moments as occupations.*

3- Τοιοῦτος γίγνομαι τὸν νοῦν ὑφ' οἷων διδασκάλων παιδεύομαι.

*My mind becomes similar to that of my masters.*

4- Τηλικουτός ἐστιν ὁ ἐμὸς υἱὸς ἡλίκον νομίζω εἶναι τὸν σόν.

*My son has, I believe, the same age as yours.*

The adverbs of quantity in -ω are used to specify the comparatives:

5- Τοσοῦτῳ ἡδιόν ἡμῖν ἔσται τὸ συμπόσιον ὅσῳ ἀμείνους ἐδόμεθα ἰχθύς.

*We will enjoy the banquet all the better inasmuch as the fish will be better.*

**162.** The logical construction of the sentences found in § 161 is made clear thanks to the following transformations:

*Semantic analysis of example 1 :*

A- Διὰ ποιᾶς γῆς ὅδε ὁ ποταμὸς ρεῖ.  
*This river flows through a soil  
of a certain quality.*

B- Τοιοῦτός ἐστι τὸ χρῶμα ὅδε ὁ ποταμὸς.  
*This river is of that (same) quality  
as for the color.*

In this example as in the following, to facilitate the operation, we have placed the indefinite (itself preceded by the preposition) at the beginning of A, and the demonstrative at the beginning of B.

Sentence A. Let us replace the indefinite word *ποιᾶς* by the corresponding relative term *οἷας* (keeping gender, number, and case: here *feminine, singular, genitive*). We obtain:

C- δι' οἷας γῆς ὅδε ὁ ποταμὸς ρεῖ

Let us form the sequence B-C (by removing ὅδε ὁ ποταμὸς now useless in C). We obtain:

1- Τοιοῦτός ἐστι τὸ χρῶμα ὅδε ὁ ποταμὸς δι' οἷας γῆς ρεῖ.

We can apply the same system to other examples:

*Semantic analysis of the example 2 :*

A- Ποσαῖς χρῶμαι διατριβαῖς.  
*I have a certain number of occupations.*

B- Τοσαῦταί εἰσί μοι ἡδοναί.  
*I have the same number of pleasures.*

Sentence A. Let us replace the indefinite word *ποσαῖς* by the corresponding relative term *ὅσαις* (keeping gender, number, and case: here *feminine, plural, dative*). We obtain:

C- ὅσαις χρῶμαι διατριβαῖς

Let us form the sequence B-C. We obtain:

2- Τοσαῦταί εἰσί μοι ἡδοναὶ ὅσαις χρῶμαι διατριβαῖς.

2. Regarding the accent, cf § 76, N.B., p. 67, as for ὥστε, ἥδε, ἥτις, etc.

## NINETEENTH STEP

### *Semantic analysis of example 4:*

- A- Πηλικὸν νομίζω εἶναι τὸν σὸν υἱόν. || B- Τηλικούτος ἐστὶν ὁ ἐμὸς υἱός.  
*I believe that your son is x years old. || My son is (also) of this x age.*

*Sentence A.* Let us replace the indefinite word *πηλικόν* by the corresponding relative term *ἡλικόν* (keeping gender, number, and case: here *masculine, singular, accusative*). We obtain:

C- ἡλικόν νομίζω εἶναι τὸν σὸν υἱόν

*Let us form the sequence B-C* (by suppressing in C the word *υἱόν* now useless). We obtain:

4- Τηλικούτος ἐστὶν ὁ ἐμὸς υἱὸς ἡλικόν νομίζω εἶναι τὸν σόν.

### *Semantic analysis of example 5:*

- A- Ποσῶ ἀμείνους ἐδόμεθα ἰχθύς. || B- Τοσούτῳ ἥδιόν ἡμῖν ἔσται τὸ συμπόσιον.  
*We will eat fish || The banquet will be more enjoyable to us*  
*better in a certain measure. || in that measure (also).*

*Sentence A.* Let us replace the indefinite word *ποσῶ* by the corresponding relative term *ὅσῳ*. We obtain:

C- ὅσῳ ἀμείνους ἐδόμεθα ἰχθύς

*Let us form the sequence B-C.* We obtain:

5- Τοσούτῳ ἥδιόν ἡμῖν ἔσται τὸ συμπόσιον ὅσῳ ἀμείνους ἐδόμεθα ἰχθύς.

**N.B.** With the relative adjectives and adverbs, as with the relative pronouns:

a) The demonstrative term may *either* precede and announce the relative (as in the five examples above), *or* follow and recall it. Cf. § 156:

- 1- Δι' οἷας γῆς ῥεῖ ὅδε ὁ ποταμός, τοιοῦτός ἐστι τὸ χρῶμα.
- 2- Ὅσαις χρῶμαι διατριβαῖς, τοσαῦταί εἰσί μοι ἡδοναί.
- 3- Ὑφ' οἷων διδασκάλων παιδεύομαι, τοιοῦτος γίγνομαι τὸν νοῦν.
- 4- Ἠλικόν νομίζω εἶναι τὸν σὸν υἱόν, τηλικούτος ἐστὶν ὁ ἐμὸς.
- 5- Ὅσῳ ἀμείνους ἐδόμεθα ἰχθύς, τοσούτῳ ἥδιόν ἡμῖν ἔσται τὸ συμπόσιον.

b) The demonstrative may be omitted, if the context is clear enough (cf. § 157):

Ὁ ἐμὸς υἱός ἐστὶν ἡλικόν νομίζω εἶναι τὸν σόν.

☞ Exercises VI and VII, pp. 183-184.

Fish salesman and his client  
 From a black-figure vase, Berlin.  
 Cf. Ch. Picard,  
*La vie privée dans la Grèce antique.*

Ὅσῳ ἀμείνους ἐδόμεθα ἰχθύς  
 τοσούτῳ ἥδιόν ἡμῖν ἔσται  
 τὸ συμπόσιον.



## VOCABULARY

ἡ ἡδονή	the pleasure (1)	μακάριος	happy, fortunate
ἡδομαι	I rejoice (A)	ἡ γνώμη	the judgment (3)
ἀσθενής	feeble, weak (2)	ἡ οὐσία	the fortune

## ETYMOLOGICAL AND SEMANTIC NOTES

1. **Hedonism** is a philosophical doctrine which considers the immediate pleasure as the sovereign good. It is represented by Aristippus of Cyrene (born 435 B.C.).

2. Hence ἡ ἀσθένεια, *the weakness, the asthenia* (cf. τὸ σθένος, *the force*); **callisthenics** are the light physical exercises which improve general health and fitness (cf. τὸ κάλλος, *beauty*).

3. Γνώμη designates either the *judgment*, or the *opinion*, the *advice*, the *resolve*, or also the *maxim* from a wise person; the maxims from Menander are called γνῶμαι. The Indo-European root gno expressed the notion of knowledge: cf. Latin cognoscere, *to know*, English know, etc.

## GRAMMAR NOTE

A. Fut. ἡσθήσομαι, aor. ἡσθην. See § 173, p. 202.

May be constructed:

a) with a verb in a participle form:

Πᾶς ἄνθρωπος ἡδεται τὸ φῶς ὁρῶν, *Every man likes to see the light*.

b) with a noun in the dative, preceded or not by the preposition ἐπί:

(Ἐπὶ) ταῖς σαῖς εὐτυχίαις ἡδόμεθα, *We rejoice about your success*.

Aor. ἡσθην, *I rejoiced* (ἡσθῆναι, etc.): passive form, with the value of middle (§ 124, p. 148).

## EXERCISES

§§ 152 to 155, pp. 175-176. Vocabulary supra.

I. G ⇒ E. 1. Τίνες εἰσὶν οἱ ἄνδρες οἷς χρῆσθε φίλοις; 2. Οὐ φαῦλός γ' ἐστὶν ὁ ἀνὴρ ὃν λέγεις, ἀλλ' ἱκανὸς σοφιστής. 3. Ἰκανώτατος μὲν λόγους ποιεῖσθαι ἐστὶν ὁ ἀνὴρ ὃν λέγετε, σοφὸς δ' οὐ. 4. Κόμην καλλίστην ἔχεις, ἐφ' ἣ μέγα φρονεῖς. 5. Ἐχθρὸς νῦν εἰμι, ὁ Προμηθεὺς φησιν, ἅπασι τοῖς θεοῖς ὅποσοι ἐν τῇ τοῦ Διὸς αὐλῇ εἰσιν. 6. Οἱ λησταὶ ἔλαβον ὅσα ἦν τιμιώτατα. 7. Οἱ σοφισταὶ ὧν ἐπαινεῖς τοὺς λαμπροὺς λόγους εἰσὶ φαῦλοι ἄνθρωποι κατὰ γε τὴν ἐμὴν γνώμην. 8. Ἡμεῖς οἱ σοφοὶ φεύγομεν τὰς βραχείας ἡδονὰς αἱ λύπας μακρὰς τίκτουσιν. 9. Φαύλην οὐσίαν ἔχει ὁ γραμματιστὴς ὑφ' οὗ παιδεύομαι. 10. Ἀνδρὸς φαύλου φαῦλαι καὶ αἱ ἡδοναί. 11. Φαῦλαί γέ μοι δοκοῦσιν εἶναι αἱ ἡδοναὶ ὧν ἐπιθυμεῖτε· ἀστειότεραι γάρ εἰσιν ἡδοναί, ἢς ὑμᾶς διδάξω. 12. Κατὰ τὴν ἡμετέραν γνώμην οὐδὲν ποθεινότερόν ἐστὶν ἡδονῆς. 13. Οὐ φιλῶ τοὺς ἐταίρους μεθ' ὧν διατρίβων καὶ γυμναζόμενος ἡδαι, ὃ τέκνον· νομίζω γὰρ τούτους τοὺς νεανίᾳς οἷς χρῆ φίλοις διαφθείρειν σοι τὸν νοῦν τε καὶ τὴν γνώμην. 14. Πολλοὶ οἶονται τοὺς ποιμένας εἶναι μακαρίους, οἷς ἔξεστι βίον ἡσυχον ἐν τοῖς ἀγροῖς ζῆν. 15. Ἡ ῥητορικὴ τέχνη τίς ἐστὶν ἣν μαθόντες οἱ ἀσθενεῖς ἱκανοὶ γίνονται τῶν ἰσχυροτέρων ἄρχειν.

4. ἡ κόμη, *hair*. 5. ὁ ἐχθρὸς, *the enemy* (personal). ὁ Προμηθεὺς, *\*Prometheus*. ἡ αὐλή, *the court-yard*. 6. ὁ ληστής, -οῦ, *the thief*. 8. φεύγω, *I flee*. This is the Epicurian principle of the arithmetics of pleasures. 9. ὁ γραμματιστής, -οῦ, *the grammar school teacher*. 11. ἐπι-θυμέω + genitive, *I desire*. ἀστεῖος, *refined, distinguished*. 12. ποθεινός, *desirable*. 14. ὁ ποιμήν, -ένος, *the shepherd*. 15. ἡ ῥητορικὴ, *the rhetoric*.

## NINETEENTH STEP

**II.** In the following sentences, please replace the dots by the appropriate forms of the relative pronoun ὅς: 1. Αἱ ὄρνιθες ... ἀκούετε τὰ καλὰ μέλη εἰσὶν ἐπὶ τοῦδε τοῦ δένδρου. 2. Θαυμάζομεν τὴν οὐσίαν ... ἔχεις. 3. Καρπούς οὐκ ἔχει τὰ δένδρα ... σείεις. 4. Τὰ δῶρα ... ἡμῖν φέρεις τῖμιώτατά ἐστιν. 5. Ὁ ἀγρὸς ἐν ... εἰσὶν αἶδε αἱ ἐλαῖαι ἐστὶ τῷ ἐμῷ πατρί. 6. Τὸ ὕδωρ ... πίνομεν ἡδιστόν ἐστιν. 7. Οἱ πτωχοὶ τοὺς πλακοῦντας κλέπτουσιν ... εὐρίσκουσιν ἐπὶ τῶν βωμῶν. 8. Τοὺς ἡγεμόνας θαυμάζομεν ὑφ' ... ἄρχεσθε. 9. Ὑπὸ τίνος ὠκοδομήθη ἡ οἰκία ... ἔχετε. 10. Ἠνέχθησαν ἐνθάδε αἱ ἐλαῖαι ... οἱ οἰκέται συνέλεξαν.

7. ὁ πτωχός, *the beggar*. ὁ πλακοῦς, -οῦντος, *the cake* (they were offered as sacrifice to some divinities). 9. οἰκοδομέω, *I build*.

The relative word *which* has various functions: in the exercise from English to Greek, we will translate it in various ways:

Τί ἐστὶ τὸ πρᾶγμα περὶ οὗ λέγειν βούλει;  
*What is the issue about which you want to talk?*  
 Πλουσιώτατός ἐστιν ὁ δεσπότης οὗ δοῦλός εἰμι,  
*The master whose slave I am is very rich.*  
 Ἡ νόσος ἣν νοσῶ δεινотάτη ἐστίν,  
*The disease which you suffer is very serious.*  
 Τὰ πράγματα ὧν ἐπιμελοῦμαι ἐστὶ πλεῖστα,  
*The affairs which I take care of are very numerous.*  
 Πολλὰς νίκας ἐνενίκηκει ὁ Ἀλέξανδρος, ἐφ' αἷς μέγα ἐφρόνει,  
*Alexander had won many victories, which he would brag about.*  
 (ἐφ' αἷς = ἐπὶ αἷς: §§ 17-18, p. 8)

**III.** Translate the words in italics. Use only ὅς. Attention to **whose** (see chart) and to object rendered in Greek by the genitive or the dative! 1. *I look at the bird which sings on the branch.* 2. *The house which we have is spacious.* 3. *The men whom you have the command of trust you.* 4. *The enemies whom you are following will not escape from you.* 5. *The domain through which you walk belongs to my uncle.* 6. *The mountain toward which we are walking is the Pelion.* 7. There are *in the house which* (ἐκ + genitive) *I go out of* luxurious pieces of furniture. 8. *The maiden whom you love is my neighbor's daughter.* 9. *The fruits which you are eating are not ripe.* 10. *The victories which you obtain will not be durable.* 11. *The great praises which you are so proud of* (= high-minded) *are not all sincere.* 12. We used to have *beautiful trees, among which several have been torn down.* 13. *The tasks which you neglect are important.* 14. The beech is a tree of *which the shade is very nice to me.*

§ 156-158, p. 176-177.

**IV.** G ⇒ E. 1. Ὅστις τὴν δικαιοσύνην ἐν βίῳ φιλεῖ, οὗτος καὶ ζῶν καὶ θανὼν τοῖς θεοῖς φίλος. 2. Ἐν πολλοῖς καιροῖς τούτοις ἐπόμεθα τε καὶ πειθόμεθα οὕς ισχυροτάτους εἶναι οἰόμεθα. 3. Λέγομεν ὑμῖν ὅσα οἰόμεθα ἀληθῆ εἶναι καὶ ὠφέλιμα. 4. Μεγάλη οὐσία ἐκείνῳ ἐστὶ βλαβερὰ ὅστις αὐτῇ μὴ φρονίμως χρῆται.

5. Τούτους “ἀσθενεῖς” καλοῦμεν οἵτινες φαύλᾳ οὐσίᾳ ἔχουσιν. 6. Ὅσα ἐστὶν ἡμῖν ἀναγκαῖα, ταῦτα πάντα ἡ γεωργία φέρει. 7. Στεφάνων τυγχάνουσι παρὰ τοῖς Ἑλλησιν ὅσοι ἐν τοῖς πολέμοις ἢ ἐν τοῖς ἀγῶσιν ἐνίκησαν. 8. Ὅσα οὐδεὶς σοι ἔκλεψε, ταῦτ’ ἔχεις; — Ναί. — Ἄρα τις κέρατά σοι ἔκλεψε; — Οὐ. — Κέρατ’ οὖν ἔχεις. 9. Ὅσα ἐστὶν ἐπὶ γῆς χρόνῳ διαφθείρεται. 10. Μίσῳ ὅσοι τοὺς ἄλλους φθονοῦσιν. 11. Οὐκ ἔστιν ὅστις πάντ’ εὐδαιμονεῖ. 12. Οἰκίᾳ φᾶσὶ παρὰ τοῖς Σκύθαις οὐκ εἶναι· οὗτος δὲ παρ’ αὐτοῖς ἐστὶ πλουσιώτατος ὃ πλεῖστα πρόβατά ἐστιν. 13. Οὗτός γ’ εὐδαίμων ἐστὶν ὅστις μηδένα ἐχθρὸν ἔχει. 14. Τούτους φυλαττόμεθα οἵτινες τοὺς ἀπόντας φίλους χαίρουσι διαβάλλοντες. 15. Ἐλεοῦμεν οἷς ἄμεινον φαίνεται τὸ ἀποθνήσκειν τοῦ ζῆν.

6. ἀναγκαῖος, *necessary*. 7. ὁ ἀγών, ὦνος, *the contest*. 8. ναί, *yes*; ἄρα, *is it?* τὸ κέρασ, -ατος, *the horn*; famous sophism. 10. φθονέω, *I envy* (with hate). 11. πάντα, *in all* (§ 115, p. 131). εὐδαιμονέω, *I am happy*. 12. ὁ Σκύθης, -ου, *the Scythian*. πλούσιος, *rich*. 13. ὁ ἐχθρός, *the enemy* (personal). 14. φυλάττομαι, *I avoid*. ἄπ-ειμι, *I am absent*. δια-βάλλω, *I slander*. χαίρω, *I rejoice*. 15. ἐλεέω, *I pity*, *I have mercy on* (+ accusative).

### § 159, p. 177.

V. G ⇒ E. 1. Οὐ πιστεύω οἷς λέγει ἐκεῖνος ὁ σοφιστής. 2. Τῶν ἱματίων ὁρῶν τὸ κάλλος ὧν ἔχεις, νομίζω σε εἶναι ἄνδρα πλουσιώτατον. 3. Ἀπολαύειν ἡσυχῶς δεῖ τῆς ἐλευθερίᾳς ἧς κέκτηνται ἡμῖν οἱ πατέρες. 4. Οἱ φιλάργυροι οὐ χρῶνται τῷ ἀργυρίῳ ὃ κέκτηνται, οὐδ’ ἀπολαύουσιν οὐδενὸς τῶν ἀγαθῶν ὧν ἔχουσιν. 5. Ἐκαστος ἡδέως σύνεστιν οἷς μάλιστα φιλεῖ. 6. Χρῶμαι τοῖς βιβλίοις οἷς ἔχω. 7. Πολλοί, ἐπιθυμήσαντες οὐσίαν μείζω κτᾶσθαι, πάντων ἀπέτυχον ὧν εἶχον. 8. Πᾶσῶν τῶν τεχνῶν ὧν λέγεις, νομίζω τὴν τῶν γεωργῶν ὠφελιμωτάτην εἶναι.

1. πιστεύω + dative, *I trust*. 2. τὸ ἱμάτιον, *the garment*. τὸ κάλλος, *the beauty*. πλούσιος, *rich*. 3. δεῖ, *it is necessary*. ἡ ἐλευθερίᾳ, *the liberty*. 3-4. ἀπο-λαύω + genitive, *I enjoy*. 4. ὁ φιλάργυρος, *the miser*. 5. σύν-ειμι + dative, *I am with*. μάλιστα, *the most*. 6. τὸ βιβλίον, *the book*. 7. ἐπι-θυμέω, *I desire*. ἀπο-τυγχάνω + genitive, *I lose*.

### §§ 160-162, p. 178-180.

Interrogative pronouns and adjectives, demonstrative and relative pronouns of chart p. 178.

VI. G ⇒ E. 1. Ποίοις ἀνθρώποις ὁμίλει; ὁμίλῳ ἀνθρώποις οἵτινες πάσαις ταῖς ἐν τῷ βίῳ ἡδοναῖς ἡδέως χρῶνται. 2. Τοιοῦτον δεῖ σε εἶναι περὶ τοὺς φίλους, ὃ βέλτιστε, οἷους βούλει περὶ σεαυτὸν εἶναι τοὺς σεαυτοῦ φίλους. 3. Ἡ ἐν Μαραθῶνι μάχη ἐγένετο τοιαύτη οἷᾳ οὐδεμία πρότερον. 4. Ὅσοι ἄνθρωποι, τοσαῦται γινώμαί εἰσιν. 5. Πόσοι νεᾶνῖαι καὶ ἄνδρες ἐν τῇδε τῇ χώρᾳ, καὶ πόσαι γυναῖκες; — Τοὺς νεᾶνῖας νομίζω εἶναι τοσοῦτους ὅσαι αἱ γυναῖκες· οἱ δ’ ἄνδρες οὐ τοσοῦτοί εἰσιν. 6. Οὐ πολλοὶ ἄνθρωποι τοιοῦτοί εἰσιν ἀληθῶς οἷοι δοκοῦσιν. 7. Ἀλεξάνδρῳ οὐκ ἦσαν τοσοῦτοι στρατιῶται ὅσους εἶχε Δᾶρειος, ἀλλὰ κρείττους ἦσαν. 8. Πόσους ὀδόντας ἔχεις; τοσοῦτους ὀδόντας ἔχω ὅσους καὶ σὺ. 9. Τοιοῦτος γίγνεται ἐκάστῳ ἀνθρώπῳ ὁ βίος οἷους ἔχει τρόπους. 10. Οὐ τοιούτους φίλους ἔχω οἷοις σὺ ἡδεὶς χρώμενος· χρηστότεροι γὰρ οἱ ἐμοί. 11. Τηλικοῦτον νομίζομεν ἡγεμόνα εἶναι τὸν Ἀλέξανδρον ἡλικὸς οὐδεὶς ἐγένετό ποτε. 12. Τοιαύτη χώρα οὐκ ἔστι δὴ οἷᾳ σὺ ἐπιθυμεῖς, ἐν ἣ πάντες οἱ πολῖται χρηστοί εἰσὶ τε καὶ εὐδαίμονες. 13. Ὅσῃν ἰσχὺν ἔχεις. 14. Βότρῴς ἔχω ἐν τῇ ἐμῇ ἀμπέλῳ οἷους οὐδεὶς εἶδέν ποτε, οὐδ’ ὄψεταί γε.

1. ὁμίλέω + dative, *I am acquainted with*, *I associate with*. 2. δεῖ, *it is necessary*. 3. ὁ Μαραθῶν, -ῶνος, \**Marathon*. πρότερον, *prior*. 7. ὁ Δᾶρειος, \**Darius*. 8. ὁ ὀδών, -όντος, *the tooth*. 9. οἱ τρόποι, *the character*. 12. ἐπι-θυμέω + gen., *I desire*. 13. ὅσῃν exclamatory: § 178, N.B. a), p. 179. 14. ὄψεταί: future (irregular) of ὁράω.



## NINETEENTH STEP

Also study the interrogative adverbs, demonstratives and relative of the chart p. 178.

**VII. G ⇒ E.** 1. Οὐδέποτε ἦλθον ὅποι μὴ ἡδὺ ἦν ἰέναι ἐμοί. 2. "Οπου ἀγαθὴ ἐστὶν ἡ πολιτεία, ἐνταῦθα εὐδαίμονες οἱ πολῖται. 3. Τοσοῦτον ὑγίεια τῶν ἄλλων ἀγαθῶν διαφέρει ὅσον ἥλιος τῶν ἄλλων ἄστρον. 4. "Ωσπερ γινώσκω, οὕτω λέγω. 5. "Οσῶ μᾶλλον τύραννος ὑπὸ τῶν πολῖτῶν μῖσεῖται, τοσοῦτῳ πλείους δορυφόρους ἀνάγκη αὐτῷ περὶ ἑαυτὸν ἔχειν. 6. Ὁ ἡμέτερος βίος ἐστὶν ὥσπερ θάλαττα, καὶ ὥσπερ ἐπὶ θαλάττης τότε μὲν εὐδία ἐστίν, τότε δὲ χειμῶν γίγνεται, οὕτω καὶ ἐν τῷ ἡμετέρῳ βίῳ τότε μὲν ἀγαθὰ συμβαίνει, τότε δὲ κακὰ. 7. "Οπου ἐστὶν ὁ θησαυρὸς σου, ἐκεῖ ἐστὶν ἡ καρδίᾳ σου. 8. Ἐκείνη διαφέρουσιν ἥλιός τε καὶ ἔρως ἢ ἥλιος μὲν δηλοῖ καὶ τὰ καλὰ καὶ τὰ αἰσχρὰ ἐν τοῖς ὀρωμένοις, ἔρως δὲ τὰ καλὰ μόνον ἐκείνων ἡμᾶς πείθει βλέπειν ὧν ἐρῶμεν. 9. Ὀπόσῳ πλείων ἐστὶν ἡ κόπρος ἐν τῷ ἀγρῷ, τοσοῦτῳ καλλίους γίγνονται οἱ καρποί. 10. Πάντων ἄρχει Ζεὺς ὅσα ἐστὶν ἐπὶ γῆς καὶ διοικεῖ αὐτὰ ὅπῃ θέλει. 11. "Ωσπερ σὺ πρὸς ἐμὲ πάλαι προσηνέχθης, οὕτω νῦν ἐγὼ προσφέρομαι πρὸς σέ· ὥσπερ γὰρ τότε οὐκ ἐβοήθησας ἐμοί ὅτε περὶ τὸν βίον ἐκινδύνευον, οὕτω νῦν οὐ βούλομαί σοι βοηθῆσαι.

2. ἡ πολιτεία, *the political regime*. 3. ἡ ὑγίεια, *the health*. δια-φέρω + gen., *I am different from. I am superior to...* τὸ ἄστρον, *the star*. 4. γινώσκω, *I think*. 5. μᾶλλον, *more*; ὅσῳ μᾶλλον... τοσοῦτῳ + comp., *the more... the more...* ὁ τύραννος, *the tyrant, the dictator*. ὁ δορυφόρος, *the spear-bearer, the body-guard*. 6. ἡ εὐδία, *the nice weather*. τότε μὲν... τότε δέ..., *sometimes... sometimes...* πρότερον, *before*. 7. ὁ θησαυρὸς, *the treasure*. ἡ καρδίᾳ, *the heart*. 8. μόνον, *only*. 9. ἡ κόπρος, *the manure*. 10. δι-οικέω, *I administer*. θέλω *I want*. 11. πάλαι, *long ago*. προσ-φέρομαι πρὸς + accusative, *I behave towards someone*. βοηθέω, *I bring help*.

Consult the chart of the Irregular verbs (pp. 296 to 299), regularly: In this way you can get acquainted with the Irregular forms of the future and of the perfect, without trying to memorize them at the moment.

## BASIC TEXTS

### I. Maxims

§§ 152-158, Vocabulary

1. Θεὸς πέφυκεν ὅστις οὐδὲν δρᾷ κακόν.

πέφυκα: cf. § 133, p. 155.

The relative ὅστις οὐδὲν δρᾷ κακόν is subject of πέφυκε (§ 157, p. 177).

θεός is predicate of the subject.

δράω, *I do*.

2. Μακάριος ὅστις οὐοίᾳν καὶ νουὺν ἔχει.

3. "Απανθ' ὅσα ζῇ καὶ τὸν ἥλιον βλέπει

τὸν κοινὸν ἡμῖν, δοῦλα ταῦτ' ἐστὶν ἡδονῆς.

δοῦλος is here adjective (type ἀγαθός).

Here we have the echo of a theme from ancient philosophy: this is often through the ἡδονή that the πάθη, or alienations, impose themselves on us.

## II. The fox and the mask

Α Ἀλώπηξ εἰς οἰκίαν ἐλθοῦσα ὑποκριτοῦ, Β καὶ ἕκαστα τῶν αὐτοῦ σκευῶν διερευνωμένη, Γ ἤρρε καὶ κεφαλὴν μορμολυκείου εὐφυῶς κατεσκευασμένην, Δ ἦν καὶ ἀναλαβοῦσα ταῖς χερσὶν ἔφη· Ε “ὦ οἶα κεφαλὴ, καὶ ἐγκέφαλον οὐκ ἔχει.”

Ζ Ὁ μῦθος πρὸς ἄνδρας μεγαλοπρεπεῖς μὲν τῷ σώματι, κατὰ δὲ ψυχὴν ἀλογίστους.

AESOP

- A. 1. ἡ ἀλώπηξ, -εκος, *the fox*. 2. ὁ ὑποκριτής, -οῦ, *the actor*; ὑποκριτής means etymologically *he who responds, who gives the reply* (from ὑπο-κρίνομαι, *I answer*).
- B. 1. τὸ σκεῦος, *the object, the utensil*. Here it is about theater accessories: buskins, costumes, masks (ancient actors wore the mask of the character they played on stage). 2. αὐτοῦ, *there* (adverb of place, synonym of ἐνθάδε, ἐνταῦθα, ἐκεῖ: p. 178); not to confuse with the genitive αὐτοῦ of the pronoun αὐτός: to express *his objects* (the actor's objects), Greek would use τῶν σκευῶν αὐτοῦ, following the rule of the § 71, p. 65 (cf. also § 95, p. 98). 3. δι-ερευνάω, *I examine* (here middle voice).
- Γ. 1. Α μορμολυκεῖον is a scarecrow representing Μορμώ, sort of bogey-woman who frightens the children. 2. εὐφυῶς, *skillfully* (εὐφυής, *skillful, gifted*). 3. κατα-σκευάζω, *I make*.
- Δ. 1. Complex relative (§ 153, N.B., p. 175). 2. ἀνα-λαμβάνω, *I raise, lift up*.
- Ε. 1. ὦ, *O!* Interjection to be differentiated from the ὦ preceding the vocative. 2. οἶος: cf. § 160, N.B., a), p. 179. 3. τὸ ἐγκέφαλον, *the cerebellum*.
- Ζ. 1. ὁ μῦθος, *the fable*. 2. πρὸς + accusative, (*addresses*) *to*. 3. μεγαλοπρεπής, *good-looking*. 4. κατὰ + accusative, *regarding*. We could also have τὴν δὲ ψυχὴν, with an accusative of point of view (§ 115, p. 131). 5. ἀλόγιστος, *inconsiderate, thoughtless*.



Aesop and the fox. Attic Ceramic (5th c. B.C.).

Photo: Anderson-Viollet.

### III. More about agriculture

A Ἐοικεν ἡ ἐπιμέλεια αὐτῆς εἶναι ἅμα τε ἡδυπάθειά τις, B καὶ οἴκου αὔξη-  
σις Γ καὶ σωμάτων ἄσκησις εἰς τὸ δύνασθαι ὅσα ἀνδρὶ ἐλευθέρῳ προσίκει.  
Δ Πρῶτον μὲν γὰρ ἀφ' ὧν ζῶσιν οἱ ἄνθρωποι, E ταῦτα ἡ γῆ φέρει ἐργαζο-  
μένοις, Z καὶ ἀφ' ὧν τοίνυν ἡδυπαθοῦσι προσεπιφέρει. H Ἐπειτα δὲ ὅσοις  
κοσμοῦσι βωμοὺς καὶ ἀγάλματα, Θ καὶ οἷς αὐτοὶ κοσμοῦνται, I καὶ ταῦτα μετὰ  
ἰδίστων ὀσμῶν καὶ θεᾶμάτων παρέχει.

XENOPHON (*The Economist*)

- A. 1. ἔοικα, *I seem* (form of the perfect). 2. αὐτῆς = τῆς γεωργίᾳς. 3. ἅμα, *at the same time*.  
4. ἡ ἡδυπάθεια, *the pleasure*.  
B. 1. ὁ οἶκος, *the house, the patrimony*. 2. ἡ αὔησις, *the increase* (§ 195, p. 232).  
Γ. 1. ἡ ἄσκησις, *the exercise* (§ 195, p. 232). 2. δύναμαι, *I can* (§ 42, N.B., a, p. 31). 3. The  
relative ὅσα... προσίκει, *all that is proper*, is object of δύνασθαι.  
Δ. ἀφ' ὧν (= ἀπὸ ὧν), *(the things) from which, thanks to which...* (Greek says ζῆν ἀπὸ τίνος or  
ἐκ τίνος, *to live from something*; ex.: ἀπὸ καρπῶν ζῆν, *to live from fruits*); ἀφ' ὧν is recalled in  
E by ταῦτα.  
Z. 1. τοίνυν, *moreover*. 2. ἡδυπαθέω, *I have pleasure*. 3. The relative ἀφ' ὧν ἡδυπαθοῦσι is  
object of προσεπιφέρει. 4. προσ-επι-φέρω, *I produce besides (something)*.  
H-Θ-I. The relative clauses introduced by ὅσοις and οἷς are recalled by ταῦτα.  
H. 1. ὅσοις, *(all the things) by means of which* (§ 47, p. 33). 2. τὸ ἄγαλμα, -ατος, *the statue*.  
Θ. 1. οἷς, *(the things) by means of which*. 2. κοσμέομαι (middle voice), *I adorn myself*; it is about  
all agricultural productions which allow the making of wreaths, garlands, fabrics, leather objects,  
etc.  
I. 1. καὶ ταῦτα, *those things also* (the things defined in H and Θ); καὶ is used with adverbial value  
(cf. p. 53); ταῦτα is the object of παρέχει of which the subject — not expressed — is ἡ γεωργία.  
2. ἡ ὀσμή, *the odor*. 3. τὸ θέᾶμα, -ατος, *the spectacle*.



The ploughman: a pair of oxen pulls a swing-plough (ancestor of the plough).  
Terra cotta from Thebes. First half of the 6th century B.-C.  
Musée du Louvre. Photo Giraudon.

## IV. To Dionysus

Α ὦ πᾶσι τοῖς φρονούσι προσφιλέστατε  
 Διόνῦσε καὶ σοφώταθ', Β ὥς ἡδύς τις εἶ.  
 Γ ὅς τὸν ταπεινὸν μέγα φρονεῖν ποιεῖς μόνος.  
 Δ τὸν τὰς ὀφρῦς αἶροντα συμπεῖθεις γελᾶν,  
 Ε τὸν τ' ἀσθενῇ τολμᾶν τι, Ζ τὸν δειλὸν θρασύν.

\*DIPHILUS



- A. 1. φρονέω, *I think, I am sensible*.  
 2. προσφιλέστατε, *loved, dear*. 3. Διόνῦσος, *\*Dionysus*.
- B. ὥς, *as, to which point* (exclamative: cf. § 160, N.B. a, p. 179).
- Γ. 1. The relative clause introduced by ὅς includes the three last verses of the text. The antecedent is the *you* contained implicitly in the verb εἶ. 2. ταπεινός, *low, humble*. 3. μόνος, *sole, only*. 4. ποιέω may be constructed with the infinitive: τοὺς οἰκέτας ἐργάζεσθαι ποιεῖτε, *you make the servants work*.
- Δ. 1. ἡ ὀφρῦς, -ύος, *the eyebrow*. 2. αἶρω, *I lift up, I raise*: τὰς ὀφρῦς αἶρω, *I raise my eyebrows*, which is the sign of a profound reflection or of a simulation of sternness. 3. πείθω τινὰ ποιεῖν τι, *I persuade someone to do something*; regarding the value of the preverb συν- in συμ-πείθεις, cf. p. 96, K.
- Ε. 1. τὸν τ' ἀσθενῇ (συμπεῖθεις) τολμᾶν τι. 2. τολμάω, *I dare*.
- Ζ. τὸν δειλὸν (ποιεῖς) θρασύν: the ποιεῖς to be supplied means *you 'make'* (idea of transformation) with object and predicate of the object (cf. p. 225). 3. θρασύς, *daring*.

Opposite: Dionysus.

From an antique ceramic. Here the god is holding his thyrsus. One of the aspects of the Dionysiac cults is the search for immortality. Through ecstatic practices, the faithful are supposed to get closer to the gods.

GRAMMAR

163. Complete study of the imperfect. Non contracted types:

A. Type παιδεύω: study the boxes 2 in the charts pp. 346-351.

N.B. (Reminder): ἔχω, *I have* becomes in the imperfect εἶχον (§ 92, p. 87, complementary notions p. 174 and § 263-H, p. 370). Even the imperfect of ἑπομαι, *I follow* is εἰπόμην, *I was following* (p. 165).

B. Verb εἰμι: § 269, p. 379, box 2 (ἦ ου ἦν).

C. Verb φημι: § 276, p. 382, box 2 (ἔφην).

D. Verb ἔρχομαι: § 278, p. 383, box 2 (ἦα).

☞ Exercise I, p. 189, then Vocabulary p. 189 and Exercises II and III, p. 190.

164. Contracted types: boxes 2 in the charts pp. 354-367.

N.B. ὁράω, *I see*, becomes in the imperfect ἑώρων, *I was seeing*, conjugated as ἐτίμων.

☞ Exercises IV to VI, pp. 190-191. Then Basic Text I, p. 193.

165. The conjunction εἰ, *if* (proclitic: § 69-E, p. 60) expresses a supposition. The negation is μή in the conditional subordinate clause introduced by εἰ.

A. Simple suppositions:

Εἴ τι ἐποίησε κακόν, αὐτὸν ζημιώσω, *If he did anything wrong, I will punish him.*

Εἰ μηδὲν ἐποίησε κακόν, οὐκ αὐτὸν ζημιώσω, *If he did nothing wrong, I won't punish him.*

B. When suppositions are presented as contrary to the present reality (**present unreal conditions**), the imperfect is used. In the main clause, we find the imperfect with ἄν (neg. οὐ).

Εἰ ἰατρὸς γενέσθαι ἐβούλου, τί ἄν ἐποίεις;  
*If you wanted to be a physician (but you don't want to), what would you do?*

Εἰ μὴ χρηστός τις ἦσθα, οὐκ ἄν ἐχρώμην σοι φίλω,  
*If you were not a good person (but you are), you would not be my friend.*

Observe the use of εἰ, of ἄν, and of the negations οὐ and μή.

☞ Exercises VII and VIII, p. 192. Basic Text II, p. 193.

166. Thematic aorist in the indicative has the same finals as the imperfect of παιδεύω. Now you know it in all persons. Cf. p. 371.

Verbs with thematic aorist studied since §§ 107, 108, 111, pp. 120-121:

ἑπομαι, <i>I follow</i>	ἐσπόμην	σπέσθαι	σπόμενος
λανθάνω, <i>I am unseen</i>	ἔλαθον	λαθεῖν	λαθών
ἐπι-λανθάνομαι, <i>I forget</i>	ἐπ-ελαθόμην	ἐπι-λαθέσθαι	ἐπι-λαθόμενος
πάσχω, <i>I undergo</i>	ἔπαθον	παθεῖν	παθών
τυγχάνω, <i>I obtain</i>	ἔτυχον	τυχεῖν	τυχών
ἐν-τυγχάνω, <i>I encounter</i>	ἐν-έτυχον	ἐν-τυχεῖν	ἐν-τυχών

☞ Exercises IX, X, XI, p. 192. Basic Text III, p. 194.



## VOCABULARY

ἡ ὥρᾱ	the season (1)	ὁ σῖτος	wheat, bread (3)
ὁ μύρμηξ, -ηκος	the ant (2)	διὰ τί; or τί;	why?
	δέ-ω	I lack, I need (A)	
impersonal:	δεῖ	it is necessary (B)	
middle:	δέ-ομαι	I need, I ask (A)	

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Can also designate, in a more general manner, any period of time. The Indo-European form was \*yōra (§ 26, pp. 11-12), thus English year and German Jahr, *year*. The **Hours** are the divinities who presided to the regular return of the seasons. Latin hora, *hour* (of the day), where the French word heure comes from, as well as English hour, etc. are both borrowed from Greek.

2. Word frequently used in Aesop.

3. Can also designate, in a general way, any sort of cereal, in a natural state or as flour or bread. The **parasite** (ὁ παράσιτος) takes its food at (παρά) others' homes.

## GRAMMAR NOTES

A. The stem δε- is followed by -η- outside of the imperfective (§ 263-G, p. 370):

	δέω	δεήσω	έδέησα (δεῆσαι, etc.)	δεδέηκα
middle:	δέομαι	δεήσομαι	έδεήσθην (δεησθῆναι, etc.)	δεδέημαι
			(§ 124, p. 148)	

For the contractions, cf. Voc. II, p. 90, GR.N. D: δέω, δεῖς, δεῖ, δέομεν, δεῖτε, δέουσι, etc.

Τὸ χωρίον οὐδὲν ἔδει τείχους. *The place needed no rampart.*

Ὁ ἐμὸς λόγος παραδείγματός τινος δεδέηκεν. *My speech needs an example.*

Ἡγεμόνος ἱκανοῦ δεόμεθα. *We need a competent leader.*

Τοῦτό σου έδεήσθην. *I have asked you for that.*

B. δεήσει, *it will be necessary*; έδέησε, *it has been necessary*; δεδέηκε, *it is necessary* (with idea of permanent situation).

Δεῖ μοι τούτου. *I need that.*

Τέχνης δεῖ τῷ μέλλοντι δρᾶν.

*The one who is about to act needs technical knowledge (PLATO).*

## EXERCISES

§ 163, p. 188.

I. Training. A. Conjugate in the active and in the middle-passive the imperfect of the following verbs (review § 85, p. 86):

1. λαμβάνω, <i>I take</i>	4. κομίζω, <i>I bring</i>	7. ἀκούω, <i>I hear</i>
2. ὀνειδίζω, <i>I blame</i>	5. εὕρισκω, <i>I find</i>	8. ἀναγκάζω, <i>I oblige</i>
3. ἐσθίω, <i>I eat</i>	6. ἄρχω, <i>I command</i>	9. φύω, <i>I produce</i>

B. Give the first person singular of the imperfect active of the following verbs (review §§ 86 to 89, p. 86):

1. δια-φθείρω, <i>I corrupt</i>	5. ἐν-τυγχάνω, <i>I meet</i>
2. ὑπο-μένω, <i>I withstand</i>	6. παρα-σκευάζω, <i>I prepare</i>
3. ἀπο-θνήσκω, <i>I die</i>	7. ἀπο-κτείνω, <i>I kill</i>
4. συλ-λέγω (συν-), <i>I gather</i>	8. δια-τρίβω, <i>I spend my time</i>

## TWENTIETH STEP

C. Translate (only first and second persons ):

1. εἶπεσθε (M). 2. ἐλούμεθα (M). 3. ἐξῆτε. 4. ἦτε. 5. ἦτε. 6. διέτριβον. 7. ἐξῆα. 8. εἶχες. 9. ἐτρέχετε. 10. ἐψηφιζόμεν (M). 11. συνελέγομεν. 12. ἠργάζεσθε (M). 13. ἔσειον. 14. ὑπεμένομεν. 15. εἶχετε. 16. ἐπαίδευες. 17. ἦεις. 18. διεφθείρεσθε (M-P). 19. ἐπαύου. 20. ἠναγκάζετε. 21. ἐπίπτομεν. 22. ἐκινδύνευες. 23. ἐβλαπτόμεθα (P). 24. ἤδεσθε (M). 25. ἔκλινον. 26. ὠνείδιζες. 27. ἐπεμπόμην (M-P). 28. ἐπορεύου. 29. ἐθαυμάζου (P). 30. ἔφησθα. 31. ἔφαμεν.

D. Translate: 1. I was forgetting. 2. You (sg) were corrupting. 3. We were obliged. 4. You educated. 5. We thought. 6. You (sg) voted. 7. You (sg) were taken. 8. I ceased. 9. You were bathing. 10. We gathered. 11. You (sg) were writing. 12. I was walking. 13. I was going out. 14. We were going out. 15. You (sg) were following. 16. You (sg) were shaking. 17. You withstood. 18. We were spending our time. 19. You were blaming. 20. We were running. 21. You (sg) were falling. 22. You (sg) were working. 23. You (sg) would come back. 24. We °had.

Vocabulary p. 189.

II.  $G \Rightarrow E$ . 1. Ὅτε νεώτερος ἦν, ἡδονὰς ἡύρισκον ἐν ἐκάστη τῶν ὥρῶν· ἔαρος μὲν ἐν τοῖς ἀγροῖς ἔτρεχον καὶ τὰ ἄνθη ὥρῶν ἐθαύμαζον, θέρους δὲ ἐν τοῖς ποταμοῖς καὶ ἐν ταῖς πηγαῖς ἐλούομην μετὰ τῶν ἐταίρων, χειμῶνος δὲ μετὰ τοῦ πατρὸς ἐλαίᾱς συνέλεγον ἐν τῷ ἡμετέρῳ χωρίῳ. 2. Ἐταῖροι ἡδεῖς ἦτε καὶ τοῖς νεείκεσιν οὐχ ἤδεσθε. 3. Λῖμῳ ἀπεθνήσκομεν καὶ ἡμῖν ὠφέλειαν οὐ παρείχετε. 4. Σκότος πολὺς ἦν καὶ φῶς οὐκ εἶχομεν. 5. Ἐπορευόμεθα διὰ πεδίου μεγάλου ἐν ᾧ οὐδὲν δένδρον ἦν. 6. Σίτον οὐ πολὺν εἶχετε. 7. Ἐθαυμάζετε τὰς νίκας καὶ τὰς εὐτυχίᾱς ἡμῶν. 8. Οὐδεμίαν ὥρᾱν ἡδίῳ εἶναι ἔλεγες τοῦ χειμῶνος. 9. Ἐθεραπεύου ὑπ' ἰατροῦ ἱκανοῦ. 10. Διὰ τί ἡσύχως ὑπεμένετε τοῦ ἀνδρὸς ἐκείνου τὰς ὀργὰς καὶ τὰ ὀνειδίη;

1. τὸ ἔαρ, ἔαρος, *the springtime*. 2. τὸ νεῖκος, *the quarrel*. 3. ὁ λῖμός, *hunger*.

III.  $E \Rightarrow G$ . 1. I was eating bread and I was drinking water. 2. You (sg) easily forgot °your father's words and you (sg) were not obeying him. 3. We would prepare our bread ourselves (§ 148, N.B., c, p. 184). 4. You were observing the laws and you were making sacrifices to all the gods. 5. I was admiring my father; you (sg) admired your father. 6. You (sg) used to judge justly and you (sg) were not hurting anyone. 7. We used to till (= work) our field courageously. 8. When I was young, I used to train often with my comrades in the palestra. 9. You would listen to the speeches (= words) of the sophists and you were discussing [st] °with them. 10. You (sg) were not in the habit of working and you (sg) were spending a lot of time chatting.

§ 164, p. 188.

IV. Training. A. Conjugate in the imperfect the following verbs.

a) active and middle-passive:

- |                               |                             |                             |
|-------------------------------|-----------------------------|-----------------------------|
| 1. ἀπ-αιτέω, <i>I demand</i>  | 3. νικάω, <i>I vanquish</i> | 5. ζημιόω, <i>I punish</i>  |
| 2. ἐπ-αινέω, <i>I approve</i> | 4. ἀπατάω, <i>I cheat</i>   | 6. στεφανόω, <i>I crown</i> |

b) middle:

- |                                     |                               |                             |
|-------------------------------------|-------------------------------|-----------------------------|
| 1. δι-ηγέομαι, <i>I tell</i>        | 3. κτάομαι, <i>I acquire</i>  | 5. ὀρχέομαι, <i>I dance</i> |
| 2. ἐπι-μελέομαι, <i>I take care</i> | 4. αἰτιάομαι, <i>I accuse</i> | 6. ἰάομαι, <i>I heal</i>    |

B. Translate (only first and second persons):

1. ἐτιμώμην. 2. ἐτιμῶμεν. 3. ἡτιώμεθα (M). 4. ἐνίκῳ (P). 5. ἐσιώπᾱς. 6. ἰῶ (M). 7. ἀπῆτουν. 8. ἐπηνοῦ (P). 9. ἐπειρᾶσθε (M). 10. ἐστεφανούμην (M-P). 11. ἐωρῶμεν. 12. ἐωρώμην (P). 13. ἤρων. 14. ἐνικώμην (P). 15. ἐνικῶμεν. 16. ἐζηλοῦσθε (P). 17. ἐδηλούμην (P). 18. διηγούμεθα (M). 19. ἐκοσμοῦμεν. 20. ἐζητεῖτε. 21. ἐζητεῖσθε (P). 22. ὠρχοῦ. 23. ἡμέλουν. 24. ἐπεμελεῖσθε (M). 25. ἐκτᾶσθε (M). 26. ἐωρᾶτε. 27. ἐνόσουν. 28. ἐγελῶμεν. 29. ἐφιλοῦμεν. 30. ἐφιλούμην (P). 31. ἐκοσμούμην (M-P). 32. ἐδηλούμην. 33. ἐστεφανοῦμεν.

C. Translate: 1. You were healing. 2. You (sg) were envied. 3. You (sg) were punished. 4. We were sick. 5. You (sg) °used to see. 6. You (sg) °were seen. 7. We loved. 8. We were vanquished. 9. I used to try. 10. You claimed. 11. You (sg) used to scream. 12. You (sg) gained. 13. We were envied. 14. You (sg) used to envy. 15. I used to take care of. 16. You (sg) use to tell. 17. We used to dance. 18. I was accusing. 19. We were screaming. 20. I was keeping quiet. 21. You (sg) were laughing. 22. I was succeeding. 23. You (sg) were approving.

V.  $G \Rightarrow E$ . 1. Τοὺς μὲν ἀσθενεῖς ὠφέλεις, τοὺς δὲ ῥαθύμους ἐζημίους. 2. Ἐβοῶμεν ὅτι ἐκινδυνεύομεν ὑπὸ τῶν πολεμίων ληφθῆναι, ὅμεῖς δ' ἡμῶν οὐκ ἠκούετε. 3. Ὅτ' ᾧκουν παρὰ τοῖς Λακεδαιμονίοις, θαυμαστῶς ὑπ' αὐτῶν ἐτιμώμην. 4. Ἐν ἀγρῷ τι νῆμεν καὶ τοὺς μύρμηκας ἐωρῶμεν εἰς τὰς μυρμηκίᾱς σῖτον φέροντας. 5. Οὐσίᾱν μεγάλην εἶχον, ὥσθ' ὑπὸ πολλῶν ἐζηλούμην. 6. Ἠλέεις ἐμέ, ὅτι σοι ἐδόκουν εἶναι ἀσθενής. 7. Διὰ τί ἡτιᾶσθε τοῦτον τὸν ἄνδρα; – ἡτιώμεθα αὐτὸν ὅτι ἐπειρώμεθα βλάπτειν αὐτόν. 8. Ὡρᾶ ἐστὶ τοῦ λέγειν (οἱ ὥρᾶ ἐστὶ λέγειν) ἡμῖν πᾶσαν τὴν ἀλήθειαν. 9. Διὰ τί μύθους ἡμῖν πολλάκις διηγείσθε ὅτε τέκνα ἦμεν; – ὅτι τοῦτο παρεῖχεν ἡδονὴν ὑμῖν ἀκούουσιν. 10. Ἠπατῶ ὑπ' ἐμοῦ ἡπατῶμην ὑπὸ σοῦ ἡπατῶμεν ὅμᾱς ἡπατῶμεθα ὑφ' ὅμων ἡπατᾶσθε ὑφ' ἡμῶν. 11. Ὁ σῖτος ὃν ἐποιοῦμεν ἐν τῷ ἡμετέρῳ ἀγρῷ οὐχ ἱκανὸς ἦν εἰς τὴν τροφήν ἡμῶν (οἱ εἰς τὴν ἡμετέρᾱν τροφήν).

1. ῥαθύμος, *lazy*. 3. οἰκέω, *I dwell*. 4. ἡ μυρμηκίᾱ, *the ants' nest*. 6. ἐλεέω + accusative, *I have mercy*. 8. ὥρᾶ here has a meaning close to καίφως. 9. ὁ μῦθος, *the fable, the story*.

VI.  $E \Rightarrow G$ . 1. When I was a sophist, I acquired glory and wealth while teaching. 2. You (sg) imitated the songs of the birds well, so that we would keep quiet and listen to you. 3. We were looking for a good physician because we were sick. 4. When you were good-looking (=beautiful) athletes, you would brag (be hind-minded) about your strength. 5. Why were you neglected by all your comrades when you (sg) were a child? 6. You were keeping quiet because you did not agree with me (=approve). 7. I hated you (sg) because you were often angry at me. 8. We could not see properly (well) the ramparts which we tried to examine, because it was already night (=because night already was). 9. When we were young girls (=maidens), we used to often decorate the altars of Aphrodite with flowers. 10. We used to pour (Voc. II, GR. N. D, p. 90) wine into the craters and we filled the jars with water.

1. The glory: ἡ δόξα. 9. \*Aphrodite: ἡ Ἀφροδίτη. 10. The \*crater: ὁ κρατήρ, -ῆρος. I fill: πληρόω. The jar: ὁ πίθος. Translate *with water* by a genitive (the verbs and the adjectives expressing the notions of fullness and of emptiness are usually constructed with the genitive).

§ 165, p. 188.

VII.  $G \Rightarrow E$ . 1. Φῶς εἰ μὴ εἶχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν. 2. Εἰ καθ' ἐκάστην ἡμέραν (or ἐκάστης ἡμέρας) ἐν παλαίστρᾳ τινὶ ἐγυμνάζεσθε, οὐκ ἂν οὕτως ἀσθενῇ ἦν ὑμῶν τὰ σώματα. 3. Εἰ μὴ Ἀθηναῖοι ἦμεν, οὐκ ἂν ἐχρώμεθα τῇδε τῇ καλῇ παιδείᾳ ἢ ἰσχυροὺς καὶ σοφοὺς ἡμᾶς ποιεῖ. 4. Εἰ τροφήν μὴ εἶχομεν, οὐκ ἂν ἐζῶμεν. 5. Εἰ ἡ Ἑλλάς ἐλαίᾳς καὶ σῖτον μὴ ἔφερε, τί ἂν ἠσθίομεν; 6. Εἰ τεῖχῃ μὴ εἶχετε, οὐκ ἂν ἱκανοὶ ᾗτε τοῖς Λακεδαιμονίοις ἀντέχειν. 7. Εἰ οἱ νόμοι ἦσαν τοιοῦτοι οἷους δεῖ αὐτοὺς εἶναι, πάντες ἂν εὐδαίμονες ἦμεν.

1. τυφλός, *blind*. 2. οὕτως, *at this point*. 6. ἀντ-έχω + dative, *I resist*.

VIII.  $E \Rightarrow G$ . 1. If you (sg) loved your friends, you (sg) would help them. 2. If the sea was warmer, we would bathe. 3. Plato one day said to one of his slaves, "If I was not angry, I would punish you". 4. If we were not young, we would not be able to run in a contest in the stadiums. 5. If you (sg) were a sage, you (sg) would not brag (be high-minded) about your success.

3. \*Plato: ὁ Πλάτων, -ωνος. 4. I compete: ἀγωνίζομαι. The stadium: τὸ στάδιον.

§ 166, p. 188.

IX. Training. A. Conjugate the following indicative aorists.

- |            |                              |                             |                          |
|------------|------------------------------|-----------------------------|--------------------------|
| a) active: | 1. ἤγαγον, <i>I led</i>      | 2. ἔπιον, <i>I drank</i>    | 3. εἶπον, <i>I said</i>  |
| b) middle: | 1. ἐγενόμην, <i>I became</i> | 2. ἐβαλόμην, <i>I threw</i> | 3. ἐσχόμην, <i>I had</i> |

B. Translate: 1. ἔλαβες. 2. ἐξήλθετε. 3. ἐλαβομεν. 4. ἔτεκες. 5. ἐπάθετε. 6. προσῆλθες. 7. ἐπανήθομεν. 8. ἐνετύχομεν. 9. ἔσχεσθε. 10. ἐπελαθόμην. 11. ἐγένεσθε. 12. ἤυρου. 13. ἐσπόμεθα. 14. ἔφαγες. 15. ἐσχόμην. 16. ἔδραμες. 17. ἐλάθομεν. 18. ἐλάβετε. 19. ἐβάλομεν. 20. ἐβαλόμην. 21. εἶπομεν.

X.  $G \Rightarrow E$ . 1. Πολλὰ ἔμαθον ἐγὼ ὅτε παρὰ τοῖς Ἀθηναίοις διέτριβον. 2. Οὐκ ἔτυχες τῆς νίκης, ὃ Ἡέρξης, ὅτι ἀνδρειότεροι ἐγενόμεθα τῶν στρατιωτῶν σου. 3. Οὐδενὶ ἐνετύχομεν πονηροτέρῳ σου. 4. Ἦγαγον ἐγὼ τὸν ξένον εἰς τὸν Παρθενῶνα. 5. Ἐφάγομεν πάντα τὸν σῖτον ὃν ἡμῖν παρέσχες. 6. Ἐδράμιτε βοῶντες εἰς τοὺς πολεμίους. 7. Ἐφάγετε μεθ' ἡδονῆς τοὺς καρποὺς οὓς ὑμῖν ἤνεγκον ἐγώ. 8. Δεινὰ ἐπάθετε ὑπὸ τῶν Λακεδαιμονίων ἐν τῷ Πελοποννησιακῷ πολέμῳ. 9. Ἀσθενὴς ὢν, πολλὰ κακὰ ἔπαθον ὑπὸ τῶν ἰσχυροτέρων ἐμοῦ. 10. Πολλοὺς μὲν ἰχθῦς εἶδομεν ἐν τῷ ποταμῷ, τοῖς δὲ δικτύοις οὐδένα ἐλάβομεν. 11. Οὐκ ἄξιός ἦσθα τῶν ἐπαίνων ὧν ἔτυχες.

2. ὁ Ἡέρξης, -ου, \*Xerxes. 4. ὁ Παρθενῶν, -ῶνος, *the Parthenon*. 8. Πελοποννησιακός, *Peloponnesian*. 10. τὸ δίκτυον, *the net*.

XI.  $E \Rightarrow G$ . 1. I have eaten some bread with olives and I have drunk water. 2. We have not obtained °the wreaths of <the> victory. 3. You (sg) have not forgotten °your friends. 4. You have learned philosophy in Athens (= among the Athenians). 5. While going out of the palaestra, I encountered °the sophist Miccos (= Miccos the sophist) and I °have followed him. 6. While shaking the blankets, I found fleas. 7. We saw none of our comrades in the palaestra. 8. Where have you learned your profession? 9. I went out of the palaestra and came back to the house. 10. You ran toward us when you saw us.

5. Miccos: ὁ Μίκκος. 6. The blanket: τὸ στρώμα, -ατος. The flea: ἡ ψύλλα.

BASIC TEXTS

I. The cicada and the ants  
§§ 163-164, Vocabulary

Α Χειμῶνος ὥρα τὸν σῖτον βραχέντα οἱ μύρμηκες ἔψυχον. Β Τέττιξ δὲ λῖμώττων ἦται αὐτοὺς τροφήν. Γ Οἱ δὲ μύρμηκες εἶπον αὐτῷ· Δ “Διὰ τί οὐ συνῆγες καὶ σὺ τροφήν;” Ε ὁ δὲ εἶπεν· Ζ “Οὐκ ἐσχόλαζον, ἀλλ’ ἦδον μουσικῶς.” Η Οἱ δὲ γελάσαντες εἶπον· Θ “Ἀλλ’ εἰ θέρους ὥραις ἡῦλεις, χειμῶνος ὄρχοῦ.”  
Ι Ὁ μῦθος δηλοῖ ὅτι οὐ δεῖ τινα ἀμελεῖν ἐν παντὶ πράγματι, Κ ἵνα μὴ λῦπηθῇ καὶ κινδυνεύσῃ.

AESOP

- A. 1. βρέχω, *I wet* (pass. aor. ἐβράχην). 2. ψύχω, *I dry*.  
B. 1. λῖμώττω, *I am hungry*. 2. Regarding ἦται, cf. Voc. I, GR.N. B, p. 110.  
Δ. συν-άγω, *I gather, I accumulate* (= συλ-λέγω).  
Ε. ὁ δέ, *and that one* (the cicada): Voc. II, p. 35, GR.N. D.  
Ζ. 1. σχολάζω, *I am idle, I have time*. 2. μουσικός, *harmonious*.  
Θ. 1. αὐλέω, *I play the flute*. 2. ὄρχοῦ, *dance* (imperative). 3. εἰ, *if* (with the meaning of *since*: here the imperfect does not have the value of unreality studied § 165, p. 188).  
Ι. ὁ μῦθος, *the fable*.  
Κ. ἵνα μὴ λῦπηθῇ καὶ κινδυνεύσῃ, *so that he is not in any pain and any danger* (forms of subjunctive to review after the study of the 23th step).

II. Aristippus and Diogenes  
§ 165

This short anecdote, destined to show that the frugality of the cynical philosopher is the guarantee of his independence regarding the powerful men, was famous in Antiquity

Α Διογένης Ἀριστίππῳ θεᾷσαμένῳ ποτὲ αὐτὸν ἐπὶ κρήνης λάχανα ἄγρια πλύνοντα καὶ εἰπόντι· Β “ὦ Διόγενης, εἰ αὐλὰς τυράννων ἐθεράπευες, Ι οὐκ ἂν ταῦτα ἥσθιες”, Δ “σὺ μὲν οὖν, ὦ Ἀρίστιππε, ἔφη, εἰ ταῦτα ἥσθιες, Ε οὐκ ἂν αὐλὰς τυράννων ἐθεράπευες.” Extract from *Gnomologium Vaticanum*<sup>1</sup>

The core of this text is Διογένης Ἀριστίππῳ ..... ἔφη.

- A. 1. ὁ Ἀρίστιππος, *Aristippus of Cyrene*. Disciple of Socrates, but unfaithful disciple, he considered pleasures (αἱ ἡδοναί) as the sovereign good: this is the doctrine of *hedonism*. Master in the art of flattering the tyrants, he frequently was at the court of Syracuse. \*Diogenes used to call him the *royal dog*. 2. θεάομαι, *I watch, I observe*. 3. ἡ κρήνη, *the source*. 4. τὸ λάχανον, *the vegetable*. 5. ἄγριος, *wild*, i.e. which grows or lives in the ἀγροί (*wild nature*) cf. vocabulary, p. 21, note 3). 6. πλύνω, *I wash*.  
B. 1. ἡ αὐλή, *the courtyard, the court*. 2. ὁ τύραννος, *the tyrant, the dictator*.  
Δ. μὲν οὖν, *or rather* (formula of rectification which is never placed in the beginning of a sentence).

1. Gathering of various quotations and anecdotes, published in 1963 by Leo Sternbach (Berlin, De Gruyter) based on the *Codex vaticanus graecus* 743.



## III. An athlete in training

§ 166

Α Ἐπεὶ πρὸς τῷ γυμνασίῳ ἦμεν, Β τοὺς μὲν τινὰς ἐωρῶμεν ἐν τῷ δρόμῳ ἔξω τρέχοντας Γ (καὶ κραυγὴ τῶν παρακελευομένων ἦν), Δ τοὺς δὲ καὶ ἄλλως γυμναζομένους. Ε Τούτοις μὲν οὖν οὐκ ἐδόκει προσέχειν. Ζ Ὅπου δὲ πλεῖστον ὄχλον ἴδοιμεν, Η ἐκεῖ ἐβαδίζομεν. Θ Ὅρῶμεν οὖν πάνυ πολλοὺς ἐστηκότας πρὸς τῇ ἐξέδρᾳ τοῦ Ἡρᾱκλέους, Ι καὶ ἐτέρους αἰὲ προσάγοντας, Κ τοὺς δὲ καὶ ἀπιόντας διὰ τὸ μὴ δύνασθαι ἰδεῖν. Λ Τὸ μὲν οὖν πρῶτον ἐπειρώμεθα ὁρᾶν ὑπερκύπτοντες, Μ καὶ μόλις ἐωρῶμεν τοῦ γυμναζομένου τὴν κεφαλὴν. Ν Ἐπειτα δὲ κατὰ μῖκρόν ἐνδοτέρῳ ἐγενόμεθα. Ξ Ἦν οὖν νεανίσκος πάνυ μέγας καὶ καλός. Ο Ἔτι δέ, ὥς εἰκός, μείζον αὐτοῦ καὶ κάλλιον ὑπὸ τῆς γυμνασίᾳς τὸ σῶμα ἐφαίνετο. Π Πάνυ δὲ λαμπρῶς ἐγυμνάζετο καὶ μετὰ φρονήματος. Ρ ὥστε ἀγωνιζομένῳ μᾶλλον ἐώκει. Σ Ἐπεὶ δὲ ἐπαύσατο γυμναζόμενος καὶ τὸ πλῆθος ἀνεχώρει, Τ κατενοοῦμεν αὐτὸν ἐπιμελέστερον. Υ Ἦν δὲ ὁμοῖος τοῖς ἀνδριᾶσι τοῖς ἀκριβῶς εἰργασμένοις Φ εἶχε δὲ καὶ τὸ χρῶμα ὁμοῖον χαλκῷ κεκραμένῳ.

\*DIO CHRYSOSTOM

- A. 1. ἐπεὶ = ἐπειδὴ. 2. πρὸς + dative, *very close to*.  
 B-Δ. οἱ μὲν... οἱ δέ..., *some... others...* (Voc. II, p. 35, GR.N. D).  
 A-B. Cf. § 82, N.B. f), p. 85 for the value of imperfect forms.  
 B. 1. ὁ δρόμος, *the course, the track*. 2. ἔξω, *outside*.  
 Γ. 1. ἡ κραυγὴ, *the clamor*. 2. παρα-κελεύομαι, *I encourage* (§ 58-C., p. 44).  
 Ε. 1. δοκεῖ + infinitive, *it seems good to*. 2. προσ-έχω + dative, *I pay attention to*.  
 Ζ. 1. ὅπου, *where, in the place where*; ὅπου ἴδοιμεν, *in all places where we would perceive* (optative; to be reviewed after the 27th step: § 206, p. 249). 2. ὁ ὄχλος, *the crowd*.  
 Η. 1. ἐκεῖ, *at that very place, about there* (at the place defined in Ζ). 2. βαδίζω, *I walk*.  
 Θ. 1. πάνυ, *very*. 2. ἐστηκός, -ότος, *standing*: perfect participle of ἵστημι, *I place*: § 133, p. 155. 3. ἡ ἐξέδρα, *the \*exedra*. 4. ὁ Ἡρᾱκλῆς, *\*Heracles* (genitive Ἡρᾱκλέους).  
 Ι. 1. ἕτερος, *other* (cf. Voc. II, p. 239). 2. αἰεῖ, *continually*. 3. προσ-άγω, *I come closer*.  
 Κ. 1. ἀπ-έρχομαι, *I go away*. 2. δύναμαι, *I can*.  
 Λ. 1. τὸ πρῶτον = πρῶτον. 2. ὑπερ-κύπτω, *I lean over* (over the shoulders of the curious people who are in front).  
 Μ. 1. μόλις, *barely, painstakingly*. 2. του (enclitic, no accent) = τινος indefinite.  
 Ν. 1. κατὰ μῖκρόν, *little by little*. 2. ἐνδοτέρῳ, *more within* (comparative of ἐνδόν, *inside*). 3. ἐγενόμεθα: § 107, N.B. a), p. 121.  
 Ξ. 1. ὁ νεανίσκος, *the young man*. 2. πάνυ, *very, completely*.  
 Ο. 1. ἔτι, *again* (may be used — as it is the case here — to reinforce a comparative; ex.: ἔτι κρείττων, *even better*). 2. μείζον αὐτοῦ καὶ κάλλιον, *greater and more beautiful than himself*, i.e. *greater and more beautiful than nature*. 3. ὑπὸ + genitive, *under the effect of*. 4. ἡ γυμνασίᾳ, *the exercise*. 5. εἰκός, -ότος, *natural, likely*; ὥς εἰκός, *naturally*.  
 Π. τὸ φρόνημα, -ατος, *intelligence*.  
 Ρ. 1. ἀγωνίζομαι, *I fight, I contend for a prize*: § 58-C, p. 44. 2. ἐώκει, *he looked like* (+ dative); ἐώκειν is the pluperfect from perfect ἔοικα, *I look like*: Voc. I, p. 300. 3. μᾶλλον, *more or rather* (here rather than to someone who is in training).  
 Σ. 1. τὸ πλῆθος, *the crowd*. 2. ἀνα-χώρῳ, *I retreat*.  
 Τ. 1. κατα-νοέω, *I ponder, I observe*. 2. ἐπιμελέστερον, *more attentively* (comparative neuter, taken in the adverbial meaning, of the adjective ἐπιμελής, *careful, worried, preoccupied*).  
 Υ. 1. ὁ ἀνδριᾶς, -άντος, *the statue*. 2. ἀκριβῶς, *with precision, with exactitude, in a detail-oriented way* (adverb formed on the adjective ἀκριβής, *precise, exact*). 3. εἰργασμένος, *worked, executed* (perfect participle of ἐργάζομαι).  
 Φ. 1. τὸ χρῶμα, -ατος, *the color*. 2. ὁ χαλκός, *copper, bronze*; χαλκὸς κεκραμένος, *"blended copper", bronze* (κε-κρα-μένος, perfect participle of κερά-ννυ-μι, *I blend*: §§ 273-274, p. 381).

## GRAMMAR

**167. Complete study of the indicative aorist.** A. Type παιδεύω: boxes 12 in the charts pp. 346-351 (review § 98, p. 106, and § 123, p. 147).

B. For the verbs in ε, ᾱ, ο, cf. § 97, p. 105: ἐδηλώθης, *you were shown*, etc.  
 ☞ *Vocabulary*, p. 196. *Exercises I, II, III*, pp. 196-197.

**168. Regular aorist of verbs in λω, μω, νω, ρω studied before:**

μένω, <i>I stay</i>	aor. ἔμεινα
νέμω, <i>I distribute</i>	ἔνειμα, M. ἐνειμάμην
καθαίρω, <i>I purify</i>	ἐκάθηρα
δι-α-φθείρω, <i>I destroy</i>	δι-έφθειρα

They have the same endings as in ἐ-παίδευ-σα, ἐ-παιδευ-σά-μην, yet without the -σ-. It is better to memorize them prior to studying the rules of their formation. Cf. § 99, p. 106.

**169. Irregular aorists: A.** Recapitulation of the active and middle forms in -α, -άμην previously covered (see references § 263, pp. 369-370):

γελάω, <i>I laugh</i>	aor. ἐγέλασα (§ 263-E)
ἐπ-αινέω, <i>I approve</i>	ἐπ-ήνεσα (§ 263-E)
καλέω, <i>I call</i>	ἐκάλεσα, ἐκαλεσάμην (§ 263-E)
τρέφω, <i>I feed</i>	ἔθρεψα, ἐθρεψάμην (§ 263-K)
πνέω, <i>I blow</i>	ἔπνευσα (§ 263-L)
μάχομαι, <i>I fight</i>	ἐμαχεσάμην
δοκέω, <i>I seem, I believe</i>	ἔδοξα
βοάω, <i>I scream</i>	ἐβόησα (η instead of ᾱ: § 97, N.B., p. 106)
χέω, <i>I pour</i>	ἔχεα, ἐχεάμην (absence of σ)

**B.** Irregular passive forms seen since § 126, p. 148:

ἐπ-αινέω, <i>I approve</i>	ἐπ-ηνέσθην (§ 263-E)	ἐπ-αινεσθῆναι, ἐπ-αινεθείς
σειώ, <i>I shake</i>	ἐσεισθην (§ 263-F)	σεισθῆναι, σεισθείς
κλίνω, <i>I incline</i>	ἐκλίσθην	κλίσθῆναι, κλίθείς
δέομαι, <i>I need</i>	ἐδεήσθην (§§ 263-G and 124, p. 148)	δεσθῆναι, δεηθείς

☞ *Exercises IV, V, VI*, p. 198. *Basic Texts*, pp. 200-201.

**170. Past unreal conditions.** A supposition made for a time that has passed, and presented as contrary to reality, is expressed in Greek by the indicative aorist.

Εἰ ἐβουλήθης ἰατρός γενέσθαι, τί ἂν ἐποίησας;

*If you had wanted to become a physician, what would you have done?*

Εἰ μὴ ἐπίομεν ἀπὸ ταύτης τῆς πηγῆς, οὐκ ἂν ἐνοσήσαμεν,

*If we had not drunk from this source, we would not have been sick.*

The use of ἂν and of the negations is the same as for the expression of the impossibility by the past imperfective (imperfect): § 165-B, p. 188.

☞ *Exercises VII and VIII*, p. 199.

VOCABULARY

ἀσθενέ-ω	I am weak (I)	ὁ ἀδελφός	the brother
	I am sick	ὁ ἄγγελος	the messenger
πεινή-ω	I am hungry (A)		the angel (2)
διψή-ω	I am thirsty (A)	ἀγγέλλω	I announce (3) (C)
ἀπο-κρίνομαι	I answer (B)	κλαίω or κλάω	I cry (D)

ETYMOLOGICAL AND SEMANTIC NOTES

1. Derived from ἀσθενής, *weak*.

2. In classical Greek, it is basically the *messenger*. In biblical Greek, it designates the celestial messenger and translates Hebrew *male'akh*. Borrowed with this meaning by Latin *angelus*, hence *angel* (French *ange*, Italian *angelo*, and so forth).

In the Hebrew tradition, each word from God creates an angel: each of them is one of the multiple aspects of His creative word, and represents one of his attributes. In the Alexandrine Jewish philosophy, angels are identified with Platonic *ideas* (ιδέαι). These are archetypes (ἀρχέτυποι) from which the sensible world proceeds: the divine λόγος is then the recapitulation of all the ἄγγελοι.

When modern science mentions *messages* which, like the genetic codes, *inform* the matter, it is *a priori* far from this kind of metaphysics. There are however some currents of scientific philosophy which join the antique speculations about angels!

3. Usual compounds: ἀπ-αγγέλλω, *I report, I announce*; ἐπ-αγγέλλω, *I proclaim, I order*.

GRAMMAR NOTES

A. Πεινή-ω and διψή-ω belong to the type in η, like ζήω. Cf. p. 76 and pp. 366-367.

B. Regular in the -λω, -μω, -νω, -ρω type (§ 99, p. 106). We will soon specify the rules:

ἀπο-κρίνομαι ἀπο-κρίνοῦμαι ἀπ-εκρινάμην (ἀπο-κρίνασθαι, etc.)

C. Regular in the λω, μω, νω, ρω type:

ἀγγέλλω ἀγγελῶ ἡγγεῖλα (ἀγγεῖλαι, etc.) ἡγγελκα  
Pass. ἀγγέλλομαι ἀγγεληθήσομαι ἡγγέλθην (ἀγγεληθῆναι, etc.) ἡγγελμαι

D. Formed on a root κλᾱF (§ 26, p. 11-12). In the imperfective, \*κλᾱFω (suffix \*-γω) gives κλαίω, which becomes κλάω in Attic. No contractions: κλάομεν, κλάετε, ἔκλαον, and so on.

κλάω κλαύσομαι ἔκλαυσα (κλαῦσαι, etc.)

EXERCISES

§ 167, p. 195. Above Vocabulary.

I. Training. A. Conjugate in the indicative aorist:

ACTIVE	MIDDLE	PASSIVE
1. κλέπτω, <i>I steal</i>	5. πειράομαι, <i>I try</i>	9. βλάπτω, <i>I wrong</i>
2. ἀναγκάζω, <i>I oblige</i>	6. αἰτέ-ω, <i>I ask</i>	10. θεραπεύω, <i>I take care of, I honor</i>
3. ἀσθενέω, <i>I am weak</i>	7. κτάομαι, <i>I acquire</i>	11. συλ-λέγω (συν-), <i>I reunite</i>
4. ζημιόω, <i>I punish</i>	8. ψηφίζομαι, <i>I vote</i>	12. θαυμάζω, <i>I admire</i>

**B. Translate:** 1. ἡρπάσαμεν. 2. ἡρπασάμεν. 3. ἤρξαμεν. 4. ἡρξάμεν. 5. ἐκρύψαμεν. 6. ἐκρυψάμεν. 7. ὠρχήσω. 8. ἐσπούδασα. 9. ἔπεμψας. 10. ἐπέμψω. 11. διετρίψαμεν. 12. ἐθαύμασα. 13. ἐζητήθης. 14. ἐσείσαμεν. 15. ἐδιψήσατε. 16. ἐπέμφθημεν. 17. ἤχθης. 18. ἐκέλευσα. 19. ἠτιάθην. 20. ἐδεξάμεθα. 21. ἴασω. 22. ἡργασάμεν. 23. ἡμελήσαμεν. 24. ἐγράψω. 25. ἐδίδαξας. 26. ἐχρήσω. 27. ἠπατήθης. 28. ἐφυλάχθημεν. 29. ἠναγκάσθητε. 30. ἐκτήσω. 31. ἥσθητε. 32. ἐτέρψαμεν. 33. ἐδιδάχθην. 34. ἐπεμελήθης. 35. παρεσκευάσω.

**C. Translate:** 1. We have written (A). 2. I have written (M). 3. We have prepared (A). 4. I have prepared (M). 5. We have sent (A). 6. I have sent (M). 7. I have been sent. 8. We have been led. 9. You have been accused. 10. You (sg) have bathed. 11. You (sg) have received. 12. We have healed. 13. We have crowned. 14. You have cheated. 15. You (sg) have been thirsty. 16. We have been hungry. 17. You have danced. 18. You (sg) have guarded. 19. We have prescribed.

**II. G → E.** 1. Ἐθεραπεύθην ὑπ' ἀγαθοῦ ἰατροῦ. ὅτ' ἡσθένησα. 2. "Ὅτ' ἐν Χαιρωνείᾳ ἐνίκηθημεν, ἠναγκάσθημεν ὑπήκοοι γενέσθαι τῷ Φιλίππῳ. 3. Ὑπὸ τίνος ἐπαιδεύθητε; — ἐπαιδεύθημεν ὑπὸ σοφιστοῦ ἰκανωτάτου. 4. Οὐκ ἐπείσθημεν τοῖς λόγοις τοῦ ἀγγέλου οὗ (= οὗ) ἡμῖν ἐπέμψατε. 5. Τοὺς ἀσθενοῦντας ἐθεραπεύσαμεν. 6. Πλὴν ἡδίστῳ ἐχρησάμεθα ὅτ' ἀπ' Αἰγύπτου εἰς τὴν Ἑλλάδ' ἐπανήλθομεν. 7. Τῷ ἀδελφῷ μου (οἱ τῷ ἐμῷ ἀδελφῷ) λόγους γελοίους διηγῆσω καὶ οὕτω τὰς λύπας αὐτοῦ ἴασω. 8. "Ὅτ' ἤρξω μῦθον διηγείσθαι, πάντες ἐσιωπήσαμεν. 9. Οὐκ ἐφάγομεν τὴν ἀρίστην τροφὴν ἣν ἡμῖν παρεσκευάσατε, ὅτι οὐκ ἐπεινώμεν. 10. Μάζᾳς παρεσκευασάμεν καὶ οἶνον μετεπεμψάμεν, ὅτι ἐπείνων καὶ ἐδίψων. 11. Διὰ τί ἀπὸ τῆς οἰκίᾳς ἐμὲ μετεπέμψω; 12. Δι' ὅλου τοῦ θέρους ἡμεῖς μὲν οἱ τέττιγες ἤσαμεν, ὑμεῖς δ' οἱ μύρμηκες σῖτον συνελέξατε εἰς τὸν χειμῶνα. 13. Ἡδὺ μὲν διψῶντι ὕδωρ πίνειν, ἡδὺ δὲ πεινῶντι σῖτον ἐσθίειν. 14. Ἡσθημεν χθὲς ὅτ' ἐνέτυχομεν τῷ σῷ ἀδελφῷ· φίλτατος γάρ ἐστιν ἡμῖν.

2. ἡ Χαιρωνεία, \**Chaeeronea*. ὑπήκοος + dative, *submitted to*. 6. ὁ πλοῦς, *the navigation* (contracted substantive, for πλόος; is declined like ὁ νοῦς; cf. Voc. II, p. 123). ἡ Αἴγυπτος, *Egypt*. 7. οὕτω, *thus*. 8. ὁ μῦθος, *the fable*. 10. ἡ μάζα, *the (flat) cake*. 10-11. μετα-πέμπομαι, *I summon, I send for*. 14. χθὲς, *yesterday*.

**III. E ⇒ G.** 1. I have done all that you have ordered me [to do]. 2. We have received with pleasure the gifts (= presents) that you have sent us. 3. We admired you (sg) when you have been crowned at Olympia. 4. I have narrated fables to your (sg) children and I °have taught them maxims. 5. You have been one day punished by your father because you had stolen fruits in a field. 6. We have made a sacrifice to Zeus. — and what have you °asked from him? 7. I have tried to become your (sg) friend (= to become friend to you). 8. You have not worked, but you have played and chatted during (= through) the whole day. 9. We have watered the flowers and we have gathered some fruits. 10. You (sg) have not °heard me when I °have asked you (sg) (for) some bread.

3. at Olympia: Ὀλυμπίᾳ(ν). 4. the fable: ὁ μῦθος. the maxim: ἡ γνώμη. 9. I water: ποτίζω.

§§ 168-169, p. 195. (and § 126, p. 148).

IV. Training. A. Conjugate in the indicative aorist:

ACTIVE	MIDDLE	PASSIVE
1. δια-φθείρω, <i>I corrupt</i>	4. μάχομαι, <i>I fight</i>	7. ἐπ-αινέω, <i>I approve</i>
2. δοκέω, <i>I seem, I believe</i>	5. τρέφω, <i>I feed</i>	8. λαμβάνω, <i>I take</i>
3. κλάω, <i>I cry, I weep</i>	6. καλέω, <i>I call</i>	9. φέρω, <i>I carry</i>

B. Translate: 1. ἐκαλέσαμεν. 2. ἐκαλεσάμην. 3. ἐθρέψαμεν. 4. ἐθρεψάμην. 5. ἔχεας. 6. ἠκούσθημεν. 7. ἐβλήθητε. 8. ἐθρέψω. 9. ἐδόξατε. 10. ἠύρεθητε. 11. ὤθησθε. 12. ἐγελάσατε. 13. ἐπήνεσας. 14. διεφθείρατε. 15. ἐμαχέσω. 16. ἐμείνατε. 17. ἐπνεύσαμεν. 18. ἐκλήθην. 19. ἔθρεψας. 20. ὤφθην.

C. Translate: 1. I have walked. 2. You have poured. 3. You got angry. 4. You have fed. 5. You (sg) have cried. 6. You (sg) have answered. 7. We have been hit (fem.pl). 8. You have wanted. 9. You have stayed. 10. You have fought. 11. You (sg) have been called. 12. We have been seen (m.pl). 13. You have been fed.

V. G ⇒ E. 1. Προσηνέχθητε ἡμῖν ὡς φίλοι ἀληθεῖς. 2. Τὴν κεφαλὴν ἐβλήθην ἀκοντίῳ ὅτ' ἐμαχεσάμεθα καὶ μόλις ἐσώθην. 3. Ὑπὸ τῶν τοξοτῶν ἐλήφθην καὶ εἰς φυλακὴν ἐβλήθην. 4. Ὑπ' οὐδενὸς οὔτ' ὥφθης οὔτ' ἠκούσθης ὅτ' ἐξῆλθες ἐκ τῆς ἐμῆς οἰκίᾳς. 5. Οὐδέποτε οὔτ' ἐκλήθημεν ὑπὸ σοῦ ἐπὶ δεῖπνον οὔτ' ἐκαλέσαμεν σε. 6. Οἱ μικροὶ τῶν ἰχθύων κατεπόθησαν ὑπὸ τῶν μεγάλων. 7. Τίνα δὴ ὤθησθαι με εἶναι ὅτ' ἐνέτυχές μοι χθὲς ἐν τῷ σκότῳ; – ὅτε σοι χθὲς ἐνέτυχον, ἔδοξάς μοι λαθεῖν με βούλεσθαι παρών, ὥστ' ὤθησθαι σε κλέπτην τινὰ εἶναι. 8. Πυλὸν χρόνον Ἀθήνησιν ἔμεινα παρὰ τῷ ὑμετέρῳ ἀδελφῷ (or παρὰ τῷ ἀδελφῷ ὑμῶν). 9. Σχεδὸν κατηδέσθην ὑπὸ τῶν μυρμήκων. 10. Ὑμῖν ὠργίσθημεν ὅτι οὐδὲν ἡμῖν ἀπεκρίνασθε. 11. Τὰς γαστέρας διεφθάρημεν τῇ κακῇ τροφῇ ἣ ἐτράφημεν ὅτε στρατιῶται ἦμεν. 12. Τὰ τέκνα τὰ ἐμὰ καλῶς ἔθρεψα καὶ εὖ ἐπεμελήθην αὐτῶν. 13. Ὑπὸ τῶν ἡγεμόνων ἐκελεύσθημεν πορευθῆναι, οὐκ ἐβουλήθημεν δὲ πείθεσθαι.

1. προσ-φέρωμαι (passive form) + dative, *I behave toward someone*. ὡς, *like*. 2. τὴν κεφαλὴν: § 115, p. 131. τὸ ἀκόντιον, *the javelin*. μόλις, *hardly, with pain*. 3. ὁ τοξότης, -ου, *the archer* (The Scythian archers were in charge of the street police in Athens). ἡ φυλακή, *the prison*. 4-5. οὔτε... οὔτε..., *neither... nor...* 5. οὐδέποτε, *never*. ἐπὶ δεῖπνον καλέω, *I invite to dinner*. 6. κατα-πίνω, *I swallow*. 7. χθὲς, *yesterday*. πάρ-ειμι, *I am here*. ὁ κλέπτης, *the thief*. 8. Ἀθήνησι, *in Athens*. 9. σχεδόν, *almost*. 11. ἡ γαστήρ, *the stomach* (like πατήρ).

VI. E ⇒ G. 1. What did you answer to my brother? – We answered him that (ὅτι) we did<sup>o</sup> not approve (§ 112, p. 122) his words. 2. We fed you and we poured an excellent beverage for you because you were hungry and thirsty. 3. The father by whom you (sg) were raised (= fed) deserves (= is worthy) to be honored by you. 4. We wanted <on one hand> to talk (= to say), [but] <on the other hand> we have received the order to keep quiet. 5. We were saved from (ἐκ + gen.) the tempest and carried toward the land by a favorable wind. 6. We have not been found by those who are looking for us. 7. Why did you (sg) laugh when I got angry at you? Did I look (= seem) ridiculous to you? 8. You admirably fought when you destroyed the Persian army (= the of the Persians army). 9. Why haven't you (sg) answered anything to me when I called you?

2. the beverage: τὸ ποτόν. 5. favorable: οὐριος. 7. is it that? (when the expected answer is *no*): μὴν. 8. the army: ἡ στρατιά. the Persian: ὁ Πέρσης, -ου.



§ 170, p. 195.

**VII. G ⇒ E.** 1. Εἰ μή σου βοώσης ἠκούσαμεν ὅτ' εἰς τὸν ποταμὸν ἔπεσες, οὐκ ἂν ἐσώθης. 2. Ἐγενόμην ἂν καὶ ἐγὼ, εἰ ἐβουλήθην, ἀθλητὴς καλός, καὶ πᾶσαι ἂν μ' ἐθαύμασαν αἱ γυναῖκες. 3. Ὀρχησάμεθ' ἂν, εἰ ἐκελεύσατε. 4. Εἰ μὴ ἐπήνεσά σε, ὠργίσθης ἂν. 5. Ἦσθημεν ἂν, εἰ ἠτύχησατε. 6. Ἦσθης ἂν καὶ ἐγέλασας, εἴ μ' εἶδες ὅτ' εἰς πίθον οἴνου ἔπεσον. 7. Εἰ ἔκλαυσα, κατεγέλασας ἂν ἐμοῦ. 8. Εἰ μὴ οἱ ἄνεμοι ἔπνευσαν, ἐρέττειν ἂν ἠναγκάσθητε. 9. Εἰ καλῶς ἐσκέψασθε τοὺς τοῦ ἀγγέλου λόγους, οὐκ ἂν ἠπατήθητε. 10. Εἴ τις ἠτιάσατό σε δειλὸν εἶναι, τί ἂν ἀπεκρίνω; 11. Οὐκ ἂν οὕτως ἐνόσησας. εἰ μὴ λουτροῖς λίαν ψυχροῖς ἐχρήσω. 12. Ἦσθητ' ἂν, εἰ ὑφ' ἡμῶν ἐπηνέθητε. 13. Ὀργίσθητ' ἂν δήπου, εἰ πᾶσαν ὑμῖν εἶπομεν τὴν ἀλήθειαν περὶ ὑμῶν. 14. Καλῶς δήπου ἂν ἐμαχεσάμεθα, εἰ ὑφ' ἡγεμόνων ἱκανῶν ἤρχθημεν. 15. Καλῶς ἂν ὑμᾶς ἔθρεψα, εἰ παρ' ἐμοὶ μένειν ἐβουλήθητε. 16. Μακαριώτατος ἂν ἐγενόμην, εἰ τῷ Σωκράτει ἐχρησάμην φίλῳ.

6. ὁ πίθος, *the wine-jar*. 7. κατα-γελάω + genitive, *I laugh at* (§ 90, p. 87). 8. ἐρέττω, *I row*. 9. σκέπτομαι, *I examine*. 11. ψυχρός, *cold*. 13-14. δήπου, *I think, with no doubt*.

**VIII. E ⇒ G.** 1. I would not have stolen any bread, if I was not hungry. 2. If I had looked for you (sg) well, I would have found you. 3. We would have died from thirst, if we had not found water. 4. You (sg) would not have been vanquished, if you had not neglected °my advice (=judgment). 5. Your (sg) brother would not have died, if he had sent for a physician. 6. If I had had any fire at the house, I would not have asked °you [for some]. 7. What would have happened, if Alexander had not died <being> so young? 8. If I had °not met you (sg), I would have gone to the palaestra with my comrades. 9. If you (pl) had been more courageous, you would not have cried. 10. I would not °have followed you (pl), if you had not forced me.

3. the thirst: ἡ δίψα. 5. I call, I send for: μετα-πέμπομαι. 7. so (= to this point): οὕτω.

COMPLEMENTARY NOTION : VOWEL GRADATION (CONTINUED)

Here again are some examples of the phenomenon of vowel gradation in Greek roots, you will see that it presents itself as forms still more varied than those we have indicated in the "complementary notions" p. 157 (which you are advised to read again). These elements must simply be examined carefully.

ROOT	EXAMPLES			
βελ/βολ/βᾶλ/βλη <i>to throw</i>	τὸ βέλος <i>the javelin</i>	ἡ βολή <i>the throwing</i>	ἔβᾶλον <i>I threw</i>	perf. βέβληκα <i>I have thrown</i>
δρομ/δρᾶμ <i>to run</i>	ὁ δρόμος <i>the race</i>		ἔδρᾶμον <i>I ran</i>	
ληθ/λᾶθ <i>to be hidden</i>	ἡ λήθη <i>forgetfulness</i>		ἔλᾶθον <i>I went unseen</i>	
πενθ/πᾶθ <i>to undergo</i>	τὸ πένθος <i>the mourning</i>		ἔπᾶθον <i>I undergo</i>	
κάλε/κλη <i>to call</i>	καλέω <i>I call</i>	ἐκάλεσα <i>I called</i>	perf. κέκληκα <i>I have called</i>	
θανᾶ/θᾶν/ θνη <i>to die</i>	ὁ θᾶνᾶτος <i>death</i>	ἔθᾶνον <i>I died</i>	θνητός <i>mortal</i>	

BASIC TEXTS

I. The Last Judgment

§§ 167-169, Vocabulary

Α Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Β “δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, Γ κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασίλειαν ἀπὸ καταβολῆς κόσμου. Δ Ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, Ε ἐδίψησα καὶ ἐποτίσατέ με, Ζ ξένος ἦν καὶ συνηγάγετέ με, Η γυμνός, καὶ περιεβάλετέ με, Θ ἡσθένησα καὶ ἐπεσκέψασθέ με, Ι ἐν φυλακῇ ἦν καὶ ἦλθετε πρὸς με ”.

Κ Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· Λ “Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν; Μ πότε δὴ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν; Ν πότε δέ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σε; ”

Ξ Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· Ο “ Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.”

Π Τότε ἐρεῖ καὶ τοῖς ἐξ ἐκωνύμων· Ρ “Πορεύεσθε ἀπ’ ἐμοῦ, κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. Σ Ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με, Τ ξένος ἦν καὶ οὐ συνηγάγετέ με, γυμνός ἦν καὶ οὐ περιεβάλετέ με, Υ ἀσθενὴς ἦν καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με.”

Φ Τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες· Χ “Κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἐν φυλακῇ καὶ οὐ διεκονήσαμεν σοι; ”

Ψ Τότε ἀποκριθήσεται αὐτοῖς λέγων· Ω “ Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.”

*Gospel according to St. Matthew*

- A. 1. ἐρεῖ, *will say*: § 175, p. 202. 2. ὁ βασιλεὺς, *the king*: § 196, p. 232. 3. ἐκ δεξιῶν + genitive, *on the right side of*.
- B. 1. δεῦτε, *come (pl.)!* 2. εὐλογημένος, *blessed*: perf. participle of εὐλογέω, *I bless*.
- Γ. 1. κληρονομήσατε, *receive in heritage* (imperative aorist of κληρονομέω, *I inherit*). 2. ἡτοιμασμένος, *prepared*: perfect participle of ἐτοιμάζω, *I prepare*. 3. ἡ βασιλεία, *the realm*. 4. ἀπὸ καταβολῆς κόσμου, *since the foundation of the world* (ἡ καταβολή, the action of καταβάλλειν, i.e. *to throw down* or *to depose* something, and in particular *to throw the bases of* something).
- Δ. 1. ἐπείνασα: late form for ἐπείνησα. 2. ἐδώκατε, *you have given*.
- Ε. ποτίζω, *I give to drink* (formed on τὸ ποτόν, *the drink*).
- Ζ. συν-άγω, here: *I welcome* (usual meaning: *I reunite*).
- Η. 1. γυμνός, here *dressed with rags which protect poorly against bad weather*. 2. περι-βάλλω, here: *I dress* (general meaning: *I surround, I wrap*).
- Θ. ἐπι-σκέπτομαι, *I visit*.
- Ι. 1. ἡ φυλακή, *the prison* (first meaning: *the guard*). 2. πρὸς με = εἰς ἐμέ: the use of the preposition πρὸς is frequent in front of the words designating persons.
- Κ. ἀπο-κριθήσονται, *will answer* (the classical form would be ἀποκρινούνται: § 174, p. 202).
- Λ. 1. κύριος, *master, lord*. 2. πότε; *when?* (see p. 178).
- Ξ. The aorist of ἀπο-κρίνομαι is ἀπ-εκρίθην or ἀπ-εκρίνάμην. Do not try to translate the participle aorist ἀπο-κριθείς with a value of anteriority. (§ 103-B, N.B., p. 108). Translate by *in response*.

- Ο. 1. ἀμήν, *truly* (Hebrew word). 2. ἐφ' ὅσον, *in so far as, inasmuch as*. 3. ἐποιήσατε: imply ταῦτα, *those things*. 4. ἐλάχιστος, *the smallest* (superlative of the seldom used adjective ἐλαχίς). The hidden idea of this excerpt is found, expressed metaphysically in terms of Greek philosophy, in the prologue of the Gospel according to St. John: affirmation of a profound identity between God (here ὁ βασιλεύς) and the most inner part of any human being in this world. This idea, which has antecedents among the pre-Socratics, is at the center of the Stoic doctrine.
- Π. ἐξ εὐωνύμων, *on the left*.
- Ρ. 1. πορεύεσθε, *(all of you) go!* (imperative). 2. κατηράμενος, *cursed* (part. perfect passive of κατ-αράομαι, *I curse*). 3. αἰώνιος is usually translated by *eternal*. This term comes from ὁ αἰών, -ῶνος, which designates the life duration of a being, the "life share" which is assigned to him in the frame of a cyclical time. If this being is the world, is αἰώνιος *what has the same duration as the world*. 4. ὁ διάβολος, *the devil* (the adj. διάβολος means *desuniting, inspiring hate*).
- Χ. δια-κονέω, *I serve* (+ dative).
- Ω. οὐδέ, *no... either*.

## II. Popular refrain

Ὡλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε.  
Ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε.

Cited in the Gospel according to St. Luke

αὐλέω, *I play the flute* (derived from ὁ αὐλός, *the flute*).  
θρηνέω, *I sing a θρῆνος* (funeral lamentation).



Lion eating grapes (Eucharistic symbol)  
Byzantine relief. Corinth Museum.

## GRAMMAR

**171. The future.** A.Type παιδεύω: boxes 8, 10, 11, pp. 346-351.

B. Types in ε, ᾱ, ο, cf. § 97, p. 105: τιμήσω, *I will honor*.

C. The future of φημι, *I say* (p. 382) is φήσω, *I will say*.

☞ *Exercise I, p. 205.*

**172.** In some verbs, the future in -σομαι may have the passive value. Ἀπατήσομαι ὑπὸ σοῦ, *I will be cheated by you* (sg). Same: ζημιώσομαι (or ζημιωθήσομαι), *I will be punished*; τιμήσομαι (or τιμηθήσομαι), *I will be honored*.

**173.** Some of the verbs which have aorists with a passive form but middle value (§ 124, p. 148) have the same particularity in the future: ὀργισθήσομαι, *I will get angry* (of ὀργίζομαι); ἡσθήσομαι, *I will rejoice* (of ἡδομαι: cf. Voc., p. 181).

☞ *Vocabulary, p. 204. Exercises II, III, IV, pp. 205-206. Basic Text I, p. 208.*

**174.** Regular future of verbs in λω, μω, νω, ρω (the rules will be studied § 178).

καθαίρω, <i>I purify</i>	fut. καθαρῶ	βάλλω, <i>I throw</i>	fut. βαλῶ
δια-φθείρω, <i>I destroy</i>	δια-φθερῶ	μένω, <i>I stay</i>	μενῶ
ἀπο-κρίνομαι, <i>I answer</i>	πο-κρίνοῦμαι	φαίνομαι, <i>I appear</i>	φανοῦμαι
ἀγγέλλω, <i>I announce</i>	ἀγγελῶ	κλίνω, <i>I incline</i>	κλινῶ

Those future forms are conjugated in all moods like the imperfectives ποιῶ, ποιοῦμαι.

**175. Irregular future forms active and middle.**

A. For εἰμι, *I am*, cf. p. 379, boxes 8, 10, 11 (ἔσομαι, *I will be*).

B. For ἔρχομαι, *I go*, cf. p. 383, box 1 (εἶμι, *I will go*).

C. Other irregular forms ([A], [B], [D-a], etc. refer to § 263, pp. 369-370):

### 1) Vowel gradation [B]

γίγνομαι, <i>I become</i> [D-a]	fut. γενήσομαι [G]	root	γεν/γον/γν
ἀπο-θνήσκω, <i>I die</i> [D-b]	ἀπο-θανοῦμαι		θᾱνῶ/θᾱν/θνη
τυγχάνω, <i>I obtain</i> [D-c]	τεύξομαι (for *τεύχ-σομαι)		τευχ/τύχ
λαμβάνω, <i>I take</i> [D-e]	λήψομαι (for *λήβ-σομαι)		ληβ/λεβ
λανθάνω, <i>I am unseen</i> [D-c]	λήσω (for *λήθ-σω)		ληθ/λᾱθ
ἐπι-λανθάνομαι, <i>I forget</i> [D-e]	ἐπι-λήσομαι (for *λήθ-σομαι)		..
πάσχω, <i>I withstand</i> (for *πάθ-σκω) [D-b]	πείσομαι (for *πένθ-σομαι)		πᾱθ/πενθ/πονθ

### 2) Suppletion [A]

λέγω, <i>I say, I speak</i>	fut. ἔρῶ	root	Εερ/Ερη
τρέχω, <i>I run</i>	δραμοῦμαι		δρομ/δρᾱμ
ὁράω, <i>I see</i>	ᾔσομαι		οπ
φέρω, <i>I carry, bring</i>	οἶσω		οῖσ

### 3) No-lengthening of ᾱ, ε [E]

γελάω, <i>I laugh</i>	fut. γελάσομαι		ἐπ-αινέω, <i>I approve</i>	fut. ἐπ-αινέσομαι
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### 4) Linking η [G]

οἶομαι, <i>I believe</i>	fut. οἰήσομαι		εὐρίσκω, <i>I find</i> [D-b]	fut. εὐρήσω
βούλομαι, <i>I want</i>	βουλήσομαι		μανθάνω, <i>I learn</i> [D-e]	μαθήσομαι

### 5) Grassmann's Law [K]

ἔχω, *I have* fut. ἔξω (rough breathing!) | τρέφω, *I feed* fut. θρέψω

### 6) Other phonetic facts [L]

κλάω, *I cry, I weep* fut. κλαύσομαι | πνέω, *I breathe* fut. πνεύσομαι

### 7) Various phenomena

βαίνω, <i>I walk</i>	fut. βήσομαι	μάχομαι, <i>I fight</i>	fut. μαχοῦμαι
ἐσθίω, <i>I eat</i>	ἔδομαι	δοκέω, <i>I seem</i>	δόξω
πίνω, <i>I drink</i>	πίομαι	πίπτω, <i>I fall</i>	πεσοῦμαι

**N.B.** a) The future forms based on stems ending with λ, μ, ν, ρ such as ἐρῶ, καλῶ, etc (cf. § 174) are conjugated like ποιῶ and ποιοῦμαι. Same for μαχοῦμαι and πεσοῦμαι.

b) Πείσομαι may be either the future of πάσχω, *I withstand*, or that of πείθομαι, *I obey*.

**176. Irregular future: passive.** Verbs having an irregular passive aorist (§ 126, p. 148 and § 169-B, p. 195) use the same stem as the passive future. Thus:

εὐρίσκω, <i>I find</i>	fut. pass. εὐρεθήσομαι	aor. pass. ηὐρέθην
λαμβάνω, <i>I take</i>	ληφθήσομαι	ἐλήφθην
δια-φθείρω, <i>I destroy</i>	δια-φθαρήσομαι	δι-εφθάρην

☞ Exercise V, p. 206. 'Do not be frightened by §§ 175-176 !!! Doing the exercises and frequently consulting pp. 373-377 will make these forms accessible and familiar to you.

**177. Let us specify the use of the future** (review §§ 138-143, pp. 160-161).

**A.** A future participle may be preceded by ὥς, *as, in the idea that*:

Βλέπει ἡμᾶς ὥς θαυμαστόν τι ποιήσοντας.

*He looks at us while thinking that we are going to do something astonishing.*

Μανθάνω ὥς σοφιστὴς ἐσόμενος, *I learn with the idea of becoming a sophist.*

**B.** With verbs of motion, the future participle often expresses the goal:

Ἦλθομεν ὁπόμενοι τὸν Παρθενῶνα, *We went to see the Parthenon.*

**C.** The conjunction εἰ, *if* may be used with the indicative future to express a *simple supposition* (§ 165-A, p. 188) situated in the future. Negation μή.

Εἰ μὴ καλῶς ζητήσεις, οὐχ εὐρήσεις, *If you (sg) don't search well, you won't find anything.*

Εἰ γελάσεσθε, κλαυσόμεθα, *If you laugh, we will cry.*

Εἰ ὀργισθήσεσθε, ἡσθησόμεθα, *If you get angry, we will enjoy it.*

☞ Exercises VI to LX, pp. 207-208. Basic Texts II and III, pp. 208-209.

### The system of verbs in -λω, -μω, -νω, -ρω.

**178.** In the active and the middle voices, those verbs regularly form:

**A.** Their future by adding to the stem the final -ῶ and -οῦμαι (like ποιῶ and ποιοῦμαι: cf. § 174).

**B.** Their aorist by adding the final -σα and -σάμην to the stem (like in ἐπαίδευσσα and ἐπαίδευσάμην). However a phonetic rule applies: the -σ- disappears, and there is a lengthening of the preceding vowel. For the lengthening of ε in ει, cf. § 4, N.B. a), p. 3.

νέμω, <i>I distribute</i>	fut. νεμῶ	aor. ἔνειμα (for *ἔνεμ-σα)
middle:	νεμοῦμαι	ἐνειμάμην (for *ἐνεμ-σάμην)
μένω, <i>I stay</i>	μενῶ	ἔμεινα (for *ἔμεν-σα)



TWENTY-SECOND STEP

179. In the imperfective a great number of verbs in -λω, -μω, -νω, -ρω have undergone a phonetic alteration of their stem, due to the influence of a former suffix \*-yω which existed only in the imperfective. Cf. § 98, p. 106, note 1, bottom of the page. Thus in prehistoric Greek:

ἀγγέλλω, <i>I announce</i>	had the form	*ἀγγελ-yω
φθείρω, <i>I destroy</i>	, ,	*φθερ-yω
καθαίρω, <i>I purify</i>	, ,	*καθᾶρ-yω
φαίνω, <i>I let see</i>	, ,	*φᾶν-yω
περαίνω, <i>I achieve</i>	, ,	*περᾶν-yω
κρίνω, <i>I judge</i>	, ,	*κρίν-yω

To form the future and aorist tenses in active and middle voices according to the rules of § 178, it is necessary to remove the transformations made by the -y- and re-establish the simple stem. The latter is obtained in the following way:

- If the stem ends with -λλ-, a simple -λ- must replace the -λλ-.
- If the last consonant is preceded by -ει- or by -αι-, the ι must be removed.
- If the last consonant is preceded by -ι- or by -ῦ-, that vowel is shortened (this detail may be overlooked: it does not affect the spelling).

IMPERFECTIVE	PURE STEM	FUTURE	AORIST
ἀγγέλλω, <i>I announce</i>	ἀγγελ	ἀγγελῶ	ἤγγειλα (for *ἤγγελ-σα)
φθείρω, <i>I destroy</i>	φθερ	φθερῶ	ἔφθειρα (for *ἔφθερ-σα)
καθαίρω, <i>I purify</i>	καθᾶρ	καθᾶρῶ	ἐκάθηνρα (for *ἐ-κάθᾶρ-σα)
φαίνω, <i>I bring to light</i>	φᾶν	φᾶνῶ	έφηνα (for *έ-φᾶν-σα)
περαίνω, <i>I finish</i>	περᾶν	περᾶνῶ	ἐπέρᾶνα (for *ἐπέρᾶν-σα)
κρίνω, <i>I judge</i>	κρίν	κρίνῶ	ἔκρινα (for *ἔκρίν-σα)

180. Please note the way the lengthening of those aorists is made:

The lengthening of ε results in ē (e long close), which becomes ει: § 4, N.B. a), p. 3.

The lengthening of ᾶ results in ā after vowel or ρ, and in η in all other cases (§ 97, N.B., p. 106).

181. The other forms of the verbs in -λω, -μω, -νω, -ρω (perfect active, future and aorist passive, perfect middle-passive) may be formed on the simple stem. This is the case of ἀγγέλλω, *I announce* (cf. Vocabulary, p. 196, GR.N. C.). The verb is then totally regular.

They also may be formed on a more or less regular stem. We then have configurations conforming to the chart § 145, p. 158. This is the case of νέμω, *I distribute*, and of κρίνω, *I judge* (see those verbs in the irregular verbs chart).

In §§ 178-181, some light is shed on a delicate morphological item. Yet they will not be an overload: you are not required to assimilate them before studying the following steps of this manual.

VOCABULARY

ἡ ἐλευθερίᾱ	freedom, liberty	ὁ σύμμαχος	the ally
λείπω	I leave (A)	ιερός	sacred (I)
κατα-λείπω	I abandon	τὸ ἱερόν	the sanctuary
οἱ ἀπο-λείπω		βάρβαρος	stranger
τελευτά-ω	I finish	οἱ	“barbarian” (2)
οἱ	I die	ἐά-ω	I let, I allow (B)

οὔτε ... οὔτε ... (οἱ μήτε... μήτε...) neither... nor... (C)

Expressions: περὶ πολλοῦ ποιεῖσθαι τι, *to make a great case of something.*

περὶ πλείονος ποιεῖσθαι τι, *to make a greater case of something.*

περὶ πλείστου ποιεῖσθαι τι, *to make a very great case of something.*

Περὶ πλείονος ἐλευθερίᾱν ποιεῖσθε πλούτου,

*You prefer freedom to wealth.*

ETYMOLOGICAL AND SEMANTIC NOTES

1. In σύμμαχος there is μάχη prefixed by συν- (idea of association). The alliance (ἡ συμμαχία) between Greek cities is not always made equally. Athens' σύμμαχοι are cities which constitute its empire (map p. 331) and undergo its hegemony.

1. Thus **hieratic, hierarchy** (word first used in religious vocabulary: *ecclesiastic hierarchy, angels hierarchies*).

2. = *who does not speak Greek*: ἡ βάρβαρος (supply γῆ), *the foreign country* (the non-hellenic world). After the Persian wars, has also meant *violent, cruel, barbarian*.

GRAMMAR NOTES

A. λείπω λείψω ἔλιπον (λιπεῖν, etc.) λέλοιπα the passive is regular

B. Augment (and lengthening of perfect) in εἰ-: the imperfect is εἶων. primitive forms:

έάω έάσω εἶᾱσα (έᾱσαι, etc.) εἶᾱκα (εἶᾱκέναι, etc.)

This verb takes the infinitive or the infinitive clause (verb of will):

Τοὺς παῖδας οὐκ έῶμεν έν τῷ ιερῷ παίζειιν.

*We do not let children play in the sanctuary.*

C. For the accent, cf. § 76, N.B., p. 67 (see also e.g. ὥσπερ, ὥστε).

EXERCISES

§ 171, p. 202. Review §§ 136-137, pp. 159-160.

I. Training A. Translate: 1. διψήσεις. 2. ποιήσομεν. 3. γράψομεν. 4. διατρίψω. 5. συλλέξεις. 6. ὀρχήσει. 7. θεραπεύσω. 8. σείσετε. 9. βλάψουσι. 10. κτησόμεθα. 11. πείσομαι. 12. θαυμασθήσομαι. 13. κινδυνεύσω. 14. λούσομαι. 15. στεφανωθήσομαι. 16. γράψεις. 17. ἐσόμεθα. 18. αἰτιάσομαι. 19. τέρψουσι. 20. δέξει. 21. ὠφελήσω. 22. πειράσεσθε. 23. ἰᾱσόμεθα. 24. φήσομεν.

B. Translate: 1. I will hurt. 2. You (sg) will be cheated. 3. I will follow. 4. You will be admired. 5. They will chat. 6. You (sg) will risk [st]. 7. He will be crowned. 8. He will work. 9. We will command. 10. You (pl) will cease. 11. You (sg) will be helped. 12. You (sg) will try. 13. I will stir. 14. He will accuse. 15. They will hide. 16. You (sg) will obey. 17. You (pl) will spend your time. 18. I will be thirsty. 19. You (sg) will heal.

§§ 172-173, p. 202. Vocabulary p. 204.

II. G ⇒ E. 1. Προσιόντων τῶν βαρβάρων ἀναγκασθήσεσθε τῶς οἰκίᾳς καὶ τὰ ιερὰ καταλιπεῖν. 2. Ἀρπασθήσεται βιαίῳις ἀνέμοις τὰ τῶν δένδρων ἄνθη. 3. Ἄνεμος βίαιος σείσει τὰ δένδρα καὶ ἀρπάσεται αὐτῶν τὰ ἄνθη. 4. Νόσῳ ἔχομαι χαλεπῇ καὶ ζητῶ τὸν ἰᾱσόμενον· ὑπὸ τίνος θεραπεύσομαι; πότε παύσομαι νοσῶν; 5. Ἀγγέλους ἡμῶν οἱ σύμμαχοι πέμψουσιν βοήθειαν ἡμᾶς αἰτησομένους (οἱ οἱ βοήθειαν ἡμᾶς αἰτήσονται). 6. Τοὺς συμμάχους αἰτήσομεν ὅπλα καὶ χρῦσόν. 7. Περὶ πλείστου ἀεὶ ποιήσομαι τὰς γνώμας ὑμῶν. 8. Τοὺς βαρβάρους ἀπολιπεῖν ἀναγκάσομεν τὰ ἑαυτῶν πολίσματα καὶ τὰς οὐσίᾳς αὐτῶν ἀρπασόμεθα. 9. Ἄνθεσι κοσμήσω τὸν τοῦ Διὸς ἱερὸν καὶ ἐπὶ τοῦ βωμοῦ κρῖόν θύσομαι. 10. Οὐκ έᾱσομεν τοὺς βαρβάρους τῆς Ἑλλάδος ἄρξαι. 11. Μεγάλην οὐσίᾳν κτήσομαι ἦν τοῖς παισὶ τελευτήσᾳς καταλείψω. 12. Αἰσchrόν ἐστι χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους.

4. χαλεπός, arduous. πότε, when? 5. ἡ βοήθεια, the rescue. 7. ἀεὶ, always. 8. τὸ πόλισμα, -ατος, the city. 9. ὁ κρῖός, the ram. 12. τὸ χρῆμα, -ατος, the thing (plural: wealth).

**III. E  $\Rightarrow$  G.** 1. My gold will be hidden with care and no one will steal it. 2. By which soldiers °will our ramparts be guarded (§ 172, p. 202)? 3. We will vanquish the Barbarians and we will keep our freedom. 4. The physicians will take care of the sick [ones] and will heal them. 5. The bad servants will be punished (§ 172, p. 202) and will be forced to work. 6. In summer time, the ants will gather wheat, and in winter time they will not be hungry. 7. I do not believe that you (pl) will be persuaded by the speech (= words) of that messenger. 8. You (pl) will watch the games and you will tell me everything. 9. I will follow °you (pl°) and I will obey you. 10. °We will try to find wheat and we will prepare food.

8. I watch: θεωρέω. the game (the sports contest): ὁ ἀγών, -ώνος.

**IV. G  $\Rightarrow$  E.** 1. Ἐλπίζομεν τὸν πόλεμον ῥαδίως τελευτήσῃν. 2. Ἐλπίζω συμμάχοις ὑμῖν χρήσεσθαι. 3. ἼΑρα μὴ τοὺς υἱοὺς ἑάσετε ἐταίροις φαύλοις χρῆσθαι; 4. Ὁ μὲν ἀοιδὸς ᾄσεται, ἡμεῖς δὲ σιωπησόμεθα καὶ ἀκουσόμεθα. 5. Οὐδὲν δένδρον περὶ πλείονος ποιούμεθα τῆς ἐλαϊᾶς. 6. Οὐ παύσει σὺ λαλοῦσα; οὐ σιγήσει; 7. Πολλοὶ τοὺς παῖδας εἰς τὰς Ἀθῆνας πέμπουσι παιδευθησομένους καὶ ἀκουσομένους τοὺς τῶν σοφιστῶν λόγους. 8. Τελευτῶντος τοῦ θέρους, τὰς ἀμπέλους τρυγῆσομεν. 9. Ὡνοντο οἱ Πέρσαι τοὺς Ἕλληνας ῥαδίως νικήσῃν, οἱ δ' Ἀθηναῖοι αὐτοὺς οὐκ εἰᾶσαν τὴν Ἑλλάδα ἀποστερῆσαι τῆς ἐλευθερίᾳς, ἣν (οἱ ἦς) περὶ πλείστου ἐποιούντο. 10. Παῖδας οὐκ ἔχω οἷ με γέροντα γενόμενον θρέψουσιν. 11. Τῶν δοξῶν αἷς χρώνται οἱ ἄνθρωποι δεῖ τὰς μὲν περὶ πλείστου ποιεῖσθαι, τὰς δὲ μή. 12. Ἐκεῖ νῦν ἀποχωρήσω ὅπου μ' οὐδεὶς κωλύσει ζῆν ὅπως βούλομαι. 13. Ὅπλα κτησόμεθα οἷς δὴ χρώμενοι νικήσομεν τοὺς πολεμίους. 14. Ὅδε ὁ ἀγρὸς καρποὺς οὐ φέρει δι' ἔνδειαν τῶν ἐργασομένων.

1-2. ἐλπίζω, *I hope*. 3. ὁ υἱός, *the son*. ἼΑρα μὴ, *is it (that)?* A no answer is expected. 4. ὁ ἀοιδός, *the bard*. 7. Αἱ Ἀθῆναι, *Athens*. 8. τρυγάω, *I gather the grapes*. 9. ὁ Πέρσης, -ου, *the Persian*. περί-ειμι + gen. *I win over*. ἀπο-στερέω + genitive, *I deprive of*. 11. ἡ δόξα, *the opinion*. τῶν δοξῶν: partitive genitive (§ 67, p. 59). 12. ἀπο-χωρέω, *I retreat*. κωλύω, *I prevent*. 14. ἡ ἔνδεια, *the lack*.

§§ 174-176, pp. 202-203.

**V. Training. A. Translate:** 1. μενεῖτε. 2. διαφθεροῦσι. 3. βαλοῦμεν. 4. καθαρεῖς. 5. ἀκουσθήσεται. 6. δραμεῖ. 7. φήσεις. 8. κλινούσι. 9. δόξουσιν. 10. γραφήσονται. 11. εὔρεθήσει. 12. γελασόμεθα. 13. ἵμεν. 14. εὐρήσεις. 15. κληθησόμεθα. 16. ἔδει. 17. πίνει. 18. ἔσομεν. 19. ῥηθήσεται. 20. ὀφθήσεσθε. 21. μαχεῖ. 22. βουλήσει. 23. εἶσι. 24. ἐρεῖτε. 25. κλαύσεται. 26. λήσετε. 27. σωθησόμεθα. 28. ὄψεται. 29. πνεύσονται. 30. δραμεῖσθε. 31. ἐσόμεθα. 32. θρέψεις. 33. τεύξει. 34. ἐνεχθήσει. 35. ἐροῦσιν. 36. πεσεῖται. 37. οἴσεσθε. 38. ἐπιλήσεσθε. 39. ἔσει.

**B. Translate:** 1. We will obtain. 2. They will be. 3. You (sg) will be heard. 4. You (pl) will see. 5. He will feed. 6. You (sg) will destroy. 7. You (sg) will carry. 8. He will be taken. 9. You (sg) will laugh. 10. They will drink. 11. He will die. 12. You (pl) will find. 13. You (pl) will throw. 14. We will become. 15. We will be seen. 16. They will cry. 17. You (sg) will be called. 18. You (pl) will have. 19. You (sg) will call. 20. He will want. 21. We will learn. 22. He will be brought. 23. You (sg) will fall. 24. You (pl) will be saved. 25. They will run. 26. I will say. 27. You (sg) will believe.

Revision of §§ 171-176 and § 177, p. 203.

**VI. G ⇒ E.** 1. Εἰς τὴν παλαίστραν αὔριον γυμνασόμενοι ἵμεν. 2. Ἐλπίζομεν ὑπὸ τῶν συμμάχων σωθήσεσθαι καὶ μὴ ὑπὸ τοῖς βαρβάροις γενήσεσθαι. 3. Νομίζω πάντας ἐπαινέσεσθαι τὴν γνώμην σου. 4. Τίνες εἰσὶν αἱ ἡδοναὶ ἃς ἐν τῷ φιλοσοφεῖν ἐλπίζεθ' εὐρήσειν; 5. Μετὰ τῶν συμμάχων μαχούμεθά γε καὶ τὴν ἐλευθερίαν τὴν ἡμετέραν σώσομεν. 6. Εἰς Ἀθηνᾶς εἶμι τὸ τοῦ Διὸς ἱερὸν ὀφόμενος. 7. Οὐκ οἴομεθα τοὺς ἡμετέρους συμμάχους ῥαδίως τῆς νίκης τεύξεσθαι. 8. Ὁ ἄνεμος πνεύσεται καὶ ἀπὸ τῶν δένδρων καρποὶ πολλοὶ πεσοῦνται. 9. Πάντες θανούμεθα· ἀποθανεῖ καὶ σύ. 10. Εἰ ἡμῖν πείσεσθε, οὐδὲν κακὸν πείσεσθε. 11. Εἰ δεῦρο ἥσυχοι μενεῖτε, οὐτ' ἀκουσθήσεσθε οὐτ' ὀφθήσεσθε ὑπὸ τῶν πολεμίων. 12. Οἱ Ἀθηναῖοι παρασκευάζονται ὡς εἰς τὴν Σικελίαν ἐμβαλοῦντες. 13. Εἰς τὸ διδασκαλεῖον ἔπεμψέ με ὁ πατήρ καὶ γράμματα καὶ μουσικὴν μαθησόμενον. 14. Εἰ μὴ ἡμῖν πείσει, κλαύσει. 15. Τῷ χιλῷ ὃς ὑπὸ τῶν δούλων ληφθήσεται καὶ δεῦρ' ἡμῖν ἐνεχθήσεται τοὺς ἵππους θρέψομεν. 16. Πόσους μῆνας παρ' ἡμῖν μενεῖς; 17. Ἐκεῖ φεύξομαι ὅπου οὐδεὶς μ' εὐρήσει.

1. αὔριον, *tomorrow*. 2-4. ἐλπίζω, *I hope*. 2. γίγνομαι ὑπὸ + dative, *I fall under the power of*. 6. αἱ Ἀθῆναι, *Athens*. 12. ἡ Σικελία, *Sicily*. ἐμ-βάλλω εἰς + acc. *I throw myself on, I attack*. 13. τὸ διδασκαλεῖον, *the school*. τὸ γράμμα, -ατος, *the letter* (of the alphabet). ἡ μουσική, *everything of the domain of the Muses, the intellectual education*. 14. κλαύσει, i.e. *you shall repent for it*. 15. ὁ χιλός, *the fodder*. 16. ὁ μῆν, μηνός, *the month* (§ 62, p. 51) 17. φεύγω, *I flee*.

**VII. E ⇒ G.** 1. If we find olives, we will bring them here. 2. In <the> dangers, we will always be your allies (= we will be always allies to you). 3. With which food will we feed the soldiers? – They will find fruit (pl) in the fields and they will eat [it]. 4. If I say something, you (pl) will not approve of my words and you will laugh. 5. You (pl) will believe that I do not tell (= say) the truth and you will not want to °listen to me. 6. We hope we will be saved by the gods. 7. We do not believe you (pl) will easily obtain °the victory. 8. Water will be brought to us by the servants. 9. Even your (sg) slaves will not want to drink this wine, because it will seem too bad to them. 10. Athenians, you will not be able to vanquish Philip and you will become his slaves (= you will become slaves to him).

6. I hope: ἐλπίζω (+ inf. future). 9. cf. οὐδέ (§ 81, p. 75). 10. \*Philip: ὁ Φίλιππος.

**VIII. G ⇒ E.** 1. Χρῦσόν ἐν τῷδε τῷ ποταμῷ ζητῶ καὶ εὐρήσειν νομίζω. 2. Τοὺς μὲν τῆς ἀμπέλου βότρυς ἔδομαι καὶ ἀπὸ τῆς πηγῆς ὕδωρ πίομαι. 3. Ὀλυμπίασι καὶ δραμούμεθα καὶ δίσκους βαλοῦμεν, καὶ ἐλπίζομεν ἄθλα οἴσεσθαι. — Εἰ ἄθλα Ὀλυμπίασι λήψεσθε, μεγάλης δόξης τεύξεσθε καὶ ὑπὸ πάντων ἐπαινεθήσεσθέ τε καὶ τιμήσεσθε καὶ Ὀλυμπιονῆκαι κληθήσεσθε· Ὀλυμπιονίκᾱς γὰρ καλοῦμεν τοὺς Ὀλυμπίασι νικήσαντας. 4. Τὴν τριήρη ἡμῶν ὅθ' ἐώρων καταδυσομένην, οὐκ ἤλπιζον τὴν πατρίδα ὄψεσθαι ἔτι. 5. Εἰ ὑμῖν πάντ' ἐρῶ ὅσα παρὰ τοῖς Αἰγυπτίοις εἶδον, οὐδεὶς ὑμῶν οἰήσεταιί με λέγειν ἀληθῆ, ἀλλὰ ληρεῖν ὑμῖν δόξω· ἄπιστα γὰρ ὑμῖν ταῦτα φανεῖται. 6. Τοὺς κύνας θρέψομεν τοῖς κρέασιν ἃ χθὲς οὐκ ἐφάγομεν.

3. Ὀλυμπίασι(ν), *in Olympia*. ἐλπίζω, *I hope*. τὸ ἄθλον, *the prize* (ἄθλον σέρω or λαμβάνω, *I win a prize*). ἡ δόξα, *the glory*. ὁ Ὀλυμπιονίκης, *the victor at the Olympic Games*. 4. καταδύομαι, *I plunge into, I sink*. ἐλπίζω, *I hope*. ἔτι, *again*. 5. Ἀἰγύπτιος, *Egyptian*. ληρέω, *I speak foolishly*. ἄπιστος, *incredible*. 6. τὸ κρέας, -ατος, *the meat*. χθὲς, *yesterday*.

## TWENTY-SECOND STEP

IX. G  $\Rightarrow$  E. 1. Εἰ βουλήσει, εἰς τὸ θέατρον ἵμεν κωμωδίαν θεωρήσοντες καὶ γελασόμενοι. 2. Εἰ τὸν τῶν ἀνθρώπων βίον σκέψει, εὐρήσεις δήπου τὰς ἐπιθυμίας ἡγεμόνας οὐσὰς αὐτῶν. 3. Τῶν ἡμᾶς ὠφελησάντων οὐκ ἐπιλησόμεθα, ἀλλὰ χάριν ἔχομεν αὐτοῖς πολλήν. 4. Θαυμαστὸς σὺ ἄνθρωπος εἶ, ὃς περὶ οὐδενὸς τὰς ἡδονὰς ποιεῖ· ἐμοὶ δ' οὐ φίλος ἔσει τοιοῦτος ὢν. 5. Ἦλθον εἰς ὑμᾶς ὡς οὐδὲν κακὸν παρ' ὑμῖν πεισόμενος, καὶ φιλίας τευξόμενος παρ' ὑμῶν πολὺν χρόνον ἐσομένης, καὶ πεισόμενος τοῖς ὑμετέροις νόμοις. 6. Ὁ Σωκράτης τοῖς δικασταῖς ἔφη· “Νῦν ὥρᾳ ἀπιέναι ἐμοὶ μὲν ἀποθανουμένῳ, ὑμῖν δὲ βιωσομένοις”. 7. Ἐκεῖνον ζητῶ ὅστις μοι περὶ τοὺς θεοὺς ἀποκρινεῖται σοφῶς καὶ διδάξει ἃ μαθήσεσθαι ἐλπίζω. 8. Ὁ Ξέρξης εἰς τὴν Ἑλλάδα ἐστρατεύσατο ὡς οὐ πολὺν χρόνον μαχούμενος καὶ ῥαδίως τὴν γῆν ληψόμενος. 9. Ἀγαθὸν κυβερνήτην χειμῶν ἐσόμενος οὐ λανθάνει. 10. Γέροντες ἔσεσθ' ὅτε, ὦ τέκνα. 11. Οὐ φανεῖται τῆς νυκτὸς ἡ σελήνη καὶ σκότος πολὺς ἔσται.

1. τὸ θέατρον, *the theater*. ἡ κωμωδία, *the comedy*. θεωρέω, *I watch* (as a spectator). 2. σκέπτομαι, *I examine*. δήπου, *without doubt*. ἡ ἐπιθυμία, *the desire*. 5. ἡ φιλία, *friendship*. 6. ὁ δικαστής, -οῦ, *the judge*. ἀπέρχομαι, *I leave*. 8. ὁ Ξέρξης, -ου, \**Xerxes*. στρατεύομαι, *I take the field*. 9. ὁ κυβερνήτης, -ου, *the pilot*. 11. τῆς νυκτός: cf. p. 53. ἡ σελήνη, *the moon*.

## BASIC TEXTS

### I- The oath of \*Plataea

§§ 171-173, Vocabulary

Α Οὐ ποιήσομαι περὶ πλείονος τὸ ζῆν τῆς ἐλευθερίας, Β οὐδ' ἐγκαταλείψω τοὺς ἡγεμόνας οὔτε ζῶντας οὔτ' ἀποθανόντας, Γ ἀλλὰ τοὺς ἐν τῇ μάχῃ τελευτήσαντας τῶν συμμάχων ἅπαντας θάψω. Δ Καὶ — κρατήσας τῷ πολέμῳ τοὺς βαρβάρους — Ε τῶν μὲν μαχεσαμένων ὑπὲρ τῆς Ἑλλάδος πόλεων οὐδεμίαν ἀνάστατον ποιήσω, Ζ τὰς δὲ τὰ τοῦ βαρβάρου προελομένᾳς ἀπάσας δεκατεύσω. Η Καὶ τῶν ἱερῶν τῶν ἐμπρησθέντων καὶ καταβληθέντων ὑπὸ τῶν βαρβάρων οὐδὲν ἀνοικοδομήσω παντάπᾳσιν, Θ ἀλλ' ὑπόμνημα τοῖς ἐπιγιγνομένοις ἔἴσω καταλείπεσθαι τῆς τῶν βαρβάρων ἀσεβείας.

Quoted by the Athenian orator \*LYCURGUS

Β. ἐγ-κατα-λείψω: ἐν- (§ 88, p. 86) here has an insisting value.

Γ. 1. τῶν συμμάχων: § 67, p. 59. 2. θάπτω, *I bury*.

Δ. κρατέω + accusative or genitive, *I dominate, I win over*.

Ε. 1. τῶν πόλεων: § 195, p. 232. 2. ὑπὲρ + genitive, *for, in the interest of*. 3. ἀνάστατος, *destroyed* (feminine in -ος); ἀνάστατον ποιέω, *I make destroyed, i.e. I destroy*.

Ζ. 1. τὰ τοῦ βαρβάρου, *the (interests) of the Barbarian, the (party) of the Barbarian*. 2. προ-αἰρέομαι, *I choose*; thematic aor. προ-εἰλόμην (προ-ελέσθαι, προ-ελόμενος, etc.). 3. δεκατεύω, *I oblige to pay a tithe*.

Η. 1. ἐμ-πρή-σθαι, *I set on fire* (cf. § 244-B, p. 344); aorist passive ἐν-ε-πρή-σ-θην (ἐμ-πρή-σ-θῆναι, ἐμ-πρή-σ-θεῖς, etc.). 2. κατα-βάλλω, *I throw down* (§ 90, p. 87). 3. ἀν-οικοδομέω, *I rebuild*. 4. παντάπᾳσιν(ν), *completely, entirely*.

Θ. 1. τὸ ὑπόμνημα, -ατος, *the remembrance*. 2. οἱ ἐπι-γιγνόμενοι, *the descendants*. 3. ὑπόμνημα ἔἴσω καταλείπεσθαι, *I will leave (them) (to) remain the witness*. 4. ἡ ἀσέβεια, *impiety*.

### II- A children's song (§§ 175-177)

~ -Χαλκῆν μυῖαν θηράσω  
~ -Θηράσεις, ἀλλ' οὐ λήψει.

1. χαλκοῦς, *of bronze* (bronze: ὁ χαλκός). Is declined in the masculine like ὁ νοῦς and in the feminine like ἡ γῆ. 2. ἡ μυῖα, *the fly*. 3. θηράω, *I hunt*.



### III- \*Lucian's vocation.

*The Dream*, by Lucian (Λουκιανός), shows us in which circumstances the author's literary vocation was decided. We are in the 1st century A.D., at Samosata, in Commagene, region of Syria which extends from the region of Tarsos to the Euphrates. Lucian, who has just finished his schooling, enters as an apprentice at his uncle's sculpting shop. However, he breaks a marble tablet, gets a severe correction, and in tears takes refuge at his parents' home. The following night, he has a dream. Two women appear to him. One is tall and strong: this is Sculpture (Γλυπτική). She praises Phidias' glory as well as Praxiteles' to the child. The other has a nice figure and an elegant outfit: this is Education (Παιδεία). Here is an excerpt of her speech to him:

Α Πρῶτον μὲν σοι πολλὰ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα, Β καὶ πράξεις θαυμαστάς καὶ λόγους αὐτῶν ἀπαγγελῶ, Γ πάντων, ὡς εἰπεῖν, ἔμπειρον ἀποφαίνουσα· Δ καὶ τὴν ψυχὴν σοι, — ὅπερ κῦριώτατόν ἐστι — κατακοσμήσω πολλοῖς καὶ ἀγαθοῖς κοσμήμασι, σωφροσύνη, δικαιοσύνη, εὐσεβεία, πρᾶότητι, ἐπιεικεία, συνέσει, καρτερία, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνότατα ὁρμῇ· Ε ταῦτα γάρ ἐστιν ὁ τῆς ψυχῆς ἀκήρατος ὡς ἀληθῶς κόσμος. Ζ Λήσει δέ σε οὔτε παλαιὸν οὐδὲν οὔτε νῦν γενέσθαι δέον, Η ἀλλὰ καὶ τὰ μέλλοντα προόψει μετ' ἐμοῦ, Θ καὶ ὅλως ἅπαντα ὅποσα ἐστί, τὰ τε θεῖα τὰ τ' ἀνθρώπινα, οὐκ εἰς μακρὰν σε διδάξομαι.

Ι Καὶ ὁ νῦν πένης, ὁ τοῦ δεῖνος, ὁ βουλευσάμενος περὶ ἀγεννοῦς οὕτω τέχνης. Κ μετ' ὀλίγον ἅπᾳσι ζηλωτὸς καὶ ἐπίφθονος ἔσῃ, Λ τῆμώμενος καὶ ἐπαινούμενος.

\*LUCIAN (*The Dream*). Continuation: see p. 224

- A. 1. ἐπι-δείξω, future of ἐπι-δείκνυμι, *I show*; see § 273, p. 381. 2. παλαιός, *ancient*.
- B. 1. ἡ πράξις, *the action* (§ 195, p. 232). 2. ἀπ-αγγέλλω, *to transmit* (some news), *to report*.
- Γ. 1. ἀπο-φαίνω, *I render* (in the meaning of *I make become*). Here we must supply a σε. 2. ἔμπειρος + genitive, *experienced, educated* in something. 3. ὡς εἰπεῖν, *so to speak*.
- Δ. 1. ὅπερ, *thing which...* for the value of περ, cf. § 160, N.B., p. 179. 2. κῦριος, *sovereign, of prime importance*. 3. In κατα-κοσμέω, the preverb κατα- expresses the idea of *completely, totally*. 4. τὸ κόσμημα, -ατος, *the ornament*. 5. ἡ σωφροσύνη, *the quality of σώφρων* (cf. p. 54). 6. ἡ εὐσέβεια, *the piety* (pious: εὐσεβής). 7. ἡ πρᾶότης, -τητος, *the sweetness* (sweet: πρᾶος). 8. ἡ ἐπιεικεία: impossible to encompass by means of only one word in English; it is conformity to the norm of truth, *likeness*; conformity to the social norm, *equanimity, sociability*; conformity to the moral norm, *equity*. A passage of Aristotle's *Rhetoric* shows how ἐπιεικεία must make a nuance to the application of the laws, and gives priority to ideas over written text; it also shows the appreciation of the intentions before the blind application of the policy. The corresponding adjective is ἐπιεικής. 9. ἡ σύνεσις, *intelligence* (§ 195, p. 232; intelligent: συνετός). 10. ἡ καρτερία, *firmness* (*firm*: καρτερός). 11. τὰ καλά, *the beautiful things, the beautiful* in general, on the aesthetic, moral, and intellectual plan. 12. σεμνός, *serious, prestigious*. 13. ἡ ὁρμή, *the momentum*.
- Ε. 1. ἀκήρατος, *pure* (mostly poetic word). 2. ὡς ἀληθῶς: ὡς only reinforces ἀληθῶς and must not be translated; ὁ ἀληθῶς..., *what truly is ...* (cf. the phrasing οἱ νῦν ἄνθρωποι: § 95, p. 98).
- Ζ. 1. παλαιός, *ancient*. 2. γενέσθαι δέον, *having to happen*.
- Η. 1. μέλλω, *I am destined to, I am on the point of...* or *I hesitate, I differ*; τὸ μέλλον, *the future thing, the future*. 2. προ-οράω, *I see ahead of time, I plan*.
- Θ. 1. θεῖος, *divine*. 2. ἀνθρώπινος, *human*. 3. οὐκ εἰς μακρὰν, *in little time*.
- Ι. 1. Translate ὁ by *you* (sg) *the...* 2. πένης, -ητος, *poor*. 3. ὁ δεῖνα, τὸν δεῖνα, τοῦ δεῖνος, τῷ δεῖνι, *So-and-So*; ὁ τοῦ δεῖνος, *the son of So-and-So, of an unknown man*. 4. βουλεύομαι, *I deliberate* (it concerns Lucian's hesitations about the eventual choice of the sculpting profession). 5. ἀγεννής, *vulgar*. 6. οὕτω, *to this point*.
- Κ. 1. μετ' ὀλίγον, *soon*. 2. ζηλωτός, *enviable* (§ 194, p. 226): here the matter is an admiring, creative, and emulating jealousy. 3. ἐπίφθονος, *envied*: here Lucian talks about the rivals' vexation.

## GRAMMAR

**182. Study of subjunctive.** A. Type παιδεύω: study the boxes 4 and 14 in the charts pp. 346-351. Observe the accent used in the subjunctive aorist passive.

B. Verb εἶμι: p. 379, box 4.

C. Verb φημι: p. 382, box 4.

D. Verb ἔρχομαι: p. 383, box 4.

E. Subjunctive aorist of types in  $\bar{a}$ , ε, ο, η: cf. § 97, p. 105.

Ex.: τιμη-θῶσι(ν), subj. aor. pass. 3P of τιμάω.

ἴα-σώμεθα, subj. aor. middle 1P of ἰάομαι: § 97, N.B, p. 106.

ποιή-σης, subj. aor. act. 2S of ποιέω; δηλώ-σω, subj. aor. act. 1S of δηλόω.

F. Subjunctive of thematic aorists: p. 371, boxes 3 and 9.

☞ Exercise I, pp. 214-215.

**183.** There is no subjunctive future. This mood does not express time. It only has the aspectual values of the imperfective, aorist and perfect (study of the latter in the 26th step). Review § 130, p. 154. This mood has two functions:

Subjunctive of **WILL** and subjunctive of **INDUCTION**.

**The negation for the subjunctive is always μή.**

**184.** The subjunctive of **WILL** is used in the subordinate clauses of purpose introduced by ἵνα, ὅπως (ὥς for some writers).

Κύνας τρέφομεν ἵνα (or ὅπως or ὥς) μὴ διαφθείρῳσιν ἡμῶν οἱ λύκοι τὰ πρόβατα,  
*We feed dogs so that the wolves do not devastate our flocks.*

Greek also uses it with the verbs signifying *to fear*, as φοβέομαι (cf. § 124, p. 148) or the perfect δέδοικα or δέδια (cf. § 266, p. 378). Ex. Δέδοικα (or φοβοῦμαι) μὴ ἐπιλαθώμεθα τῆς ὁδοῦ, *I fear that we might forget the way.*

We will see §§ 212-213, p. 260, the subjunctive of will as imperative.

☞ Exercise II, p. 215.

**185.** The subjunctive of **INDUCTION** is used in:

1) **CONDITIONAL** clauses introduced by εἰάν, ἥν or ἄν (with the meaning of *if possibly* or *each time*),

2) **RELATIVE** clauses introduced by ὅς ἄν, ὅστις ἄν, ὅσος ἄν, ὅπου ἄν or any other relative word followed by ἄν,

3) **TEMPORAL**<sup>1</sup> clauses introduced by ὅταν, ὁπότεν, ἐπειδάν<sup>2</sup>, *when (in the future), each time*, or any other conjunction of time followed by ἄν, like ἕως ἄν.

...when they express:

1. We have already seen (p. 178) that the conjunctions of time (ὅτε, etc.) function like the relative words.

2. ὅταν = ὅτε ἄν, ὁπότεν = ὁπότε ἄν, ἐπειδάν = ἐπειδή ἄν. Etc.

**A. EITHER AN ACTION OF WHICH THE REPETITION OR THE VARIATIONS  
INDUCE THOSE OF THE FACT MENTIONED IN THE MAIN CLAUSE:**

“Όταν δακρύωμεν, γελᾶτε. *When we cry, you laugh.*

(= *each time we cry, you laugh*). The repetition of the fact that we cry, expressed by the subordinate clause ὅταν δακρύωμεν, *induces* the repetition of the fact that you laugh, expressed by the main verb γελᾶτε.

Ποιοῦμεν ᾧ ἂν κελεύητε, *We do whatever you order.*

(= *each time you order something, we do it*). The repetition and the variations of the action expressed in the subordinate clause by κελεύητε *induce* the repetition and the variations of the action expressed in the main clause by ποιοῦμεν.

There is obviously in both sentences a relationship between function and variability, as it is in a mathematical formula: our obedience is function of your orders.

These phrasings properly express a **general truth**:

Ἐὰν (or ἤν, or ἄν) ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν,  
*If death comes near, no one wants to die.*

Πολίτην ἀγαθὸν δεῖ ποιῆσαι ὅσα ἂν προστάττωσιν οἱ νόμοι,  
*A good citizen must follow all the prescribed laws.*

Δεινὸν οἱ πολλοί, ὅταν πονηροῖς πείθωνται ἄρχουσιν.  
*The multitude is a terrible thing, when it obeys bad chiefs.*

**N.B.** To express a general truth without underlining the idea of repetition, a relative word may be used with the indicative (negation μή: review § 158, p. 177).

Here we find again the **impossibility to establish a literal translation in English** regarding some Greek relative clauses structures:

Τοιοῦτος γίγνομαι τὸν νοῦν ὑφ’ οἷων ἂν διδασκάλων παιδεύωμαι,  
*My mind changes according to my (successive) masters’ mind.*

This sentence derives, by adjunction of the relation function/variable, from ex. 3 § 161, p. 179.

**B. OR A FUTURE ACTION WHICH INDUCES ANOTHER FUTURE ACTION:**

“Όταν ἐπανεέλθωμεν, δειπνήσομεν. *When we come back, we will have dinner*<sup>3</sup>.

Ποιήσομεν ᾧ ἂν κελεύητε. *We will do what you will order.*

Ἐὰν (or ἤν, or ἄν) μὴ καλῶς ζητήσης, οὐχ εὐρήσεις.  
*If you (sg) do not search properly, you (sg) will not find anything.*

**N.B.** In the latter case (supposition concerning the future) we may also use, with no difference, εἰ + indicative future: Εἰ μὴ καλῶς ζητήσεις, οὐχ εὐρήσεις (cf. § 177-C, p. 203).

⌘ Exercise III to VII, pp. 215-217.

**186.** Imperfective subjunctive of contracted types in ᾱ, ε, ο, η: boxes 4 in charts pp. 354-367.

⌘ Exercises VIII, IX, X, p. 217.

Then Vocabularies I and II, pp. 213-214 and Exercises XI-XIII, p. 218.

Finally Basic Texts I and II, pp. 220-221.

3. In the sentence ἡμέρᾳ ἔσται ὅτ’ ἀποθάνει, *the day will come when you die*, the fact that “you will die” is not inductive of the fact that a day will come, whereas ἡμέρᾳ ἔσται ὅταν ἀποθάνῃς would mean *it will be daylight when you die!*

## TWENTY-THIRD STEP

**187. QUESTIONS** may be expressed: 1° by the simple tone of voice.

Οὐ φανερόν τόδε; *Isn't it obvious?* Διψῆς; *are you (sg) thirsty?*

2° by **interrogative words** which may be *either* interrogative pronouns of the chart p. 178, *or* interrogative particles as ἄρα, *is it that?*

Πόθεν ἤκεις; *Where do you come from?* Ἄρ' ἔξεις; *Will you come?*

Πηλίκος εἶ; *How old are you?*

πότερον...ἤ..., *is it... or is it that...?* Greek also says πότερα... ἤ...

Πότερον σύμμαχος ἡμῖν εἶ ἢ ἐχθρός; *Are you our ally or our enemy?*

A negative answer may be expressed by οὐκ, *no*, or by οὐδαμῶς, *absolutely not*; a positive answer by ναί, *yes*, or by μάλιστα or πάνυ, πάνυ γε, *absolutely*.

**188.** The phrases studied in the preceding paragraph are **direct questions**. **Indirect questions** are introduced by interrogative words depending on verbs such as ἐρωτάω, *I ask*; πυνθάνομαι, *I am trying to know*; ἀγνοέω, *I ignore*; οἶδα, *I know* (see § 265, p. 378).

Ἀγνοῶ εἰ ἀσθενεῖς, *I ignore if you (sg) are sick.*

Ἐρωτῶμέν σε πότερον σύμμαχος ἡμῖν εἶ ἢ ἐχθρός,

Ἐρωτῶμέν σε εἴτε σύμμαχος ἡμῖν εἶ εἴτ' ἐχθρός.

*We ask you (sg) whether you (sg) are our ally or our enemy.*

Note: 1° That the εἰ in Greek plays here the same role as *if* in English. 2° That πότερον... ἤ... may remain in the indirect question, although εἴτε... εἴτε... may be used instead.

**189. Indirect questions** with the main verb in the past tenses:

Ἐπυθόμην παρ' αὐτοῦ εἰ σύμμαχος ἔστιν ἡμῖν, *I asked him if he was our ally.*

Ἐπυθόμην παρ' αὐτοῦ εἰ σύμμαχος ἔσται ἡμῖν, *I asked him if he would be our ally.*

The direct question has been asked in the present or in the future: *Are you (sg) our ally? Will you be our ally?* In Greek therefore the present or the future are kept in the indirect question. In *if he was our ally*, "was" is an imperfect according to the rules of tense sequence (which does not exist in Greek). Compare with § 112, p. 122.

**190.** In the transformation process from a direct question to an **indirect question**, the interrogative words of the chart p. 178 may subsist, but they are most often replaced by the compound relative word, and sometimes by the simple one (both figure in the chart p. 178).

Τίς εἶ; <i>who are you?</i>	οἶδα ἀγνοῶ ἐρωτῶ	ὅστις εἶ τίς εἶ ὅς εἶ	<i>I know</i> <i>I ignore</i> <i>I ask</i>	} <i>who you (sg) are.</i>	
Πόθεν ἤκεις; <i>Where do you come from?</i>	οἶδα ἀγνοῶ ἐρωτῶ	ὁπόθεν ἤκεις πόθεν ἤκεις ὅθεν ἤκεις	<i>I know</i> <i>I ignore</i> <i>I ask</i>		} <i>where you (sg) come from.</i>
Ποῦ πορεύει; <i>where do you go?</i>	οἶδα ἀγνοῶ ἐρωτῶ	ὅποι πορεύει ποῦ πορεύει ὅ πορεύει	<i>I know</i> <i>I ignore</i> <i>I ask</i>		

☞ Exercises XIV-XVI, p. 219. Basic Texts III and IV, pp. 222-225.

## VOCABULARY I

ἀμφι-σβητέ-ω	I dispute, I argue (A)	μέλει μοι	I care for (D)
ἐπι-θυμέ-ω + gén.	I desire (B)	γινώσκω	I know, I decide (2) (E)
πυνθάνομαι	I learn (by hear-say)	ἡγέ-ομαι	I think (F)
	I get informed (C)		I lead (3) (G)
ἀεί or ἀεί	always (1)	ἐρωτά-ω	I question

### ETYMOLOGICAL AND SEMANTIC NOTES

1. Often with idea of repeated actions: οἱ ἀεὶ προσιόντες, *those who come closer successively*.
2. Likewise γνώμη means both *advice* and *decision*.
3. Linked to ὁ ἡγεμών, -όνος, *the chief*; ἡγεμονεύω, *I am the leader*; ἡ ἡγεμονία, *the authority, the hegemony*.

### GRAMMAR NOTES

A. ἀμφι-σβητέω ἀμφι-σβητήσω ἡμφ-εσβήτησα (ἀμφι-σβητήσῃ) ἡμφ-εσβήτηκα

This verb, as well as a few others, presents the particularity of having two augments, one before, the other one after the preverb ἀμφι-. Same in the imperfect: ἡμφ-εσβήτουν.

Use of negations with verbs presenting a negative idea (to deny, to renounce, to forbid):

Ἄμφισβητοῦμεν μὴ ἀληθῇ λέγειν ὑμᾶς,

*We argue your saying the truth.*

Οὐκ ἀμφισβητοῦμεν μὴ οὐκ ἀληθῇ λέγειν ὑμᾶς.

*We do not argue your saying the truth.*

B. With the genitive: Πλούτου ἐπιθυμεῖς, *you (sg) desire wealth* (§ 110-F, p. 121).

C. πυνθάνομαι πεύσομαι ἐπυθόμην (πυθέσθαι, etc.) πέπυσμαι

Greek says πυνθάνεσθαι τί τινος or παρά τινος, *to learn something from someone* (regarding the accent of the above group, cf. § 69, B and D, p. 60).

Ἐπύθεσθε παρ' ἡμῶν πᾶσαν τὴν ἀλήθειαν,

*You have learned the whole truth from us.*

D. Literally *there is worry for me*. The thing which one worries about is expressed in the genitive and the person for whom the worry exists is expressed in the dative:

Οὐ μέλει ἡμῖν τῶν πραγμάτων σου, *we do not worry about your business*.

Οὐ μέλει μοι ὧν λέγεις, *I do not worry about what you (sg) say* (§ 159-B, p. 177).

Οἱ: Τοῦτό μοι μέλει, *That is for me a cause of worry, I take this to heart*.

Irregular verb (§ 263-G, p. 370):

μέλει μελήσει ἐμέλησε (μελήσῃ, etc.) μεμέληκε

E. Irregular (§ 263-D, p. 369):

γινώσκω γνώσσομαι ἔγνων ἔγνωκα  
passive γινώσκομαι γνωσθήσομαι ἐγνώσθην (γνωσθῆναι, etc.) ἔγνωσμαι

The aorist ἔγνων (which the imperative γνῶθι from the famous formula γνῶθι σεαυτόν, *know thyself* belongs to) is part of a group of aorist which also includes ἔβην (aorist of βαίνω, *I walk*). We will study them in the twenty-ninth step. See chart p. 372.

F. With the infinitive, as with all the verbs of opinion (§ 112, N.B. a, p. 122):

Ἡγοῦμαί σε χρηστὸν εἶναι, *I believe that you (sg) are a good person*.

G. With the dative of the person who is guided:

ἡγεῖσθαι τοῖς πολίταις εἰς ἀρετήν, *to lead the citizens toward virtue* (XENOPHON).



VOCABULARY II

ἤκω	I have arrived (A)	ἔνδον	inside (C)
νέμω, δια-νέμω	I distribute (B)	ἔξω	outside (C)
	ταχύς	rapid (D)	

GRAMMAR NOTES

A. It is seldom used outside of the imperfective: ἔξει πόλεμος, *a war will occur*.

B. Irregularities (§ 263-G, p. 370):

	νέμω	νεμῶ	ἔνειμα (νεῖμαι, etc.)	νενέμηκα
Middle:	νέμομαι	νεμοῦμαι	ἐνειμάμην (νείμασθαι, etc.)	νενέμημαι
Passive:	νέμομαι	νεμηθήσομαι	ἐνεμήθην (νεμηθῆναι, etc.)	νενέμημαι

C. ἔνδον and ἔξω may be constructed with the genitive:

ἔνδον τῆς οἰκίᾱς,  
*inside the house.*

ἔξω τῆς οἰκίᾱς,  
*outside of the house.*

Do not confuse ἔξω and ἔξω, *I will have* (future of ἔχω).

D. Comparative θάπτων, *more rapid* (cf. § 118, p. 137); superlative τάχιστος, *very rapid*.

EXERCISES

§ 182, p. 210

I. Training. A. Conjugate in the subjunctive imperfective:

a) active voice:

1. λείπω, *I leave*                      2. κλίνω, *I incline*                      3. μένω, *I stay*

b) middle-passive:

1. ἀπο-κρίνομαι, *I answer*                      2. θαυμάζω, *I admire*                      3. ἠδομαι, *I rejoice*

B. Analyze the following forms:

Ex.: θαυμασθῇ, 3rd pers. sing. subj. aor. pass. of θαυμάζω, *I admire*.

- |              |               |                 |                |
|--------------|---------------|-----------------|----------------|
| 1. χρῆσώμεθα | 6. κελεύωμεν  | 11. ἄρχωσι      | 16. κρυφθῇ     |
| 2. ἡσθῇτε    | 7. κελεύσωμεν | 12. ἄρχητε      | 17. κλείπτωσιν |
| 3. λειπώμεθα | 8. μῆμῆσησθε  | 13. πεμφθῶσι    | 18. κλέψωσιν   |
| 4. ἰάσῃ      | 9. κτήσωμαι   | 14. διηγῆσθαι   | 19. φυλαχθῶσι  |
| 5. ἄρχωσιν   | 10. νίκηθῃ    | 15. αἰτιάσωνται | 20. ὀργισθῶμεν |

C. Form the first and the second person singular subjunctive aorist of the following verbs (while keeping in mind that the augment exists only in the indicative!):

a) active voice:

1. ζημιόω, *I punish*                      2. φυλάττω, *I guard*                      3. ὀνειδίζω, *I blame*

b) middle voice:

1. κτάομαι, *I acquire*                      2. αἰτέω, *I ask*                      3. δέχομαι, *I receive*

c) passive voice:

1. ἄγω, *I lead*                      2. βλάπτω, *I wrong*                      3. τέρω, *I charm*

D. Analyze the following forms (subjunctive of irregular aorists; review § 107, p. 120, § 126, p. 148, § 166, p. 188, § 169, p. 195):

1. βοήσης	5. πάθης	9. ἐπαινεθῶ	13. θρεψώμεθα
2. οἶθῶ	6. λίπω	10. ἴδω	14. ἔλθω
3. καλέσης	7. εἴπωμεν	11. γραφῶσι	15. κληθῆς
4. πνεύσωσι	8. τύχητε	12. βληθῇ	16. λάβωμαι

E. Form the 1S and the 2S subjunctive aorist of the following irregular verbs (while keeping in mind that the augment exists only at the indicative!):

a) active voice:

1. φέρω, <i>I carry</i>	2. λαμβάνω, <i>I take</i>	3. γελάω, <i>I laugh</i>
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b) middle voice:

1. τρέφω, <i>I feed</i>	2. εὕρισκω, <i>I find</i>	3. μάχομαι, <i>I fight</i>
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c) passive voice:

1. βάλλω, <i>I throw</i>	2. τρέφω, <i>I feed</i>	3. ὁράω, <i>I see</i>
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§§ 183-184, p. 210.

II. G ⇒ E. 1. Τὸν χρῦσόν κρύψω καὶ τὸν ἄργυρον. ἵνα μὴ κλεφθῶσιν. 2. Τοὺς φίλους ὠφελῶ, ἵν' ὑπ' αὐτῶν ὠφεληθῶ καὶ ἐγώ. 3. Οὐ μὴ ἐπαινέσωμεν τοὺς λόγους οὓς λέγεις. 4. Οὐ μὴ λάθωμεν τὸν Δία πονηρὰ ποιοῦντες. 5. Οὐ μὴ εὖ πάσχωμεν ὑπὸ τῶν βαρβάρων τῶν ἡμᾶς νίκησάντων. 6. Μύθους γελοίους ἡμῖν διηγησόμεθα ἵνα γελάσητε. 7. Τόνδε τὸν κριδὸν ἐθρέψαμεν ἵνα τῷ Διὶ τυθῇ. 8. Τί ποιοῦσιν οἱ γεωργοὶ ἵνα μὴ διαφθαρῶσιν οἱ καρποὶ ταῖς νόσοις; 9. Νύκτωρ πορευόμεθα ἵν' ὑπὸ μηδενὸς ὀφθῶμεν. 10. Φοβοῦμαι (οἱ δέδοικα, οἱ δέδια) μὴ ἀπατηθῇτε ὑπὸ τῶν ἐμῶν κατηγορῶν, δεινῶν ὄντων λόγους ποιεῖσθαι πιθανούς. 11. Διὰ τί οὐκ ἐθέλετε τόνδε τὸν οἶνον πίνειν; — ὅτι φοβούμεθα (οἱ δεδοίκαμεν, οἱ δέδιμεν) μὴ ἐν αὐτῷ φάρμακόν τι ᾗ κεκρᾶμένον.

3-4-5. οὐ μὴ + subjunctive; expression linked to the use of subjunctive with verbs of fear: *one has nothing to worry about...*, *it is certain that... not...* 6. ὁ μῦθος, *the myth, the fable*. 7. ὁ κριός, *the ram*. 9. νύκτωρ, *by night*. 10. ὁ κατήγορος, *the accuser*. πιθανός, *persuasive*. 11. ἐθέλω, *I want*. κεκρᾶμένος, *mixed*.

§ 185, pp. 210-211.

III. G ⇒ E. 1. Ὑμῖν ἐρῶ ὅ τι ἂν ἐπὶ μοι. 2. Οὐδέν σε λήσει, ἐὰν τὸν νοῦν προσέχης. 3. Ἐὰν μοι μὴ ὁμολογήσης, κλαύσει. 4. Ἐὰν ἡμᾶς βλάβης, οὐ μὴ ἡσύχως ὑπομένωμεν, ἀλλὰ κακῶς πείσει καὶ σὺ ὑφ' ἡμῶν. 5. Πάντα σὺ ποιεῖς ὅσα ἂν βούληται ἡ γυνή σου. 6. Ὄταν τελευτήσῃ μου ἡ μήτηρ, ἀθλιώτατος ἄνθρωπος ἔσομαι. 7. Ὄταν καιρὸς ᾗ ἀπιέναι, ἀπιμεν. 8. Ὄταν ὑπὸ τῶν κριτῶν στεφανωθῇτε, ἡσθησόμεθα. 9. Ἀσθενεῖς γενήσεσθε, ἐὰν μήτε κρέας ἐσθίητε, μήτ' οἶνον πίνετε. 10. Ἦν ἀλλότρια κλέψης, ζημιωθήσῃ δὴ. 11. Ὄταν τις συμφορὰ τινι συμβαίνει, ἥττον λυπεῖται οὗτος, ἐὰν τις τῶν φίλων παρῇ. 12. Ὄταν τίς μ' ὀνειδίσῃ, οὐκ ἀπολογοῦμαι πρὸς τὰ ῥηθέντα, ἀλλὰ σιωπῶ. 13. Ἄν τοὺς θεοὺς πειρασώμεθα θύοντες ἰλάσκεσθαι, κινδυνεύσομεν εὐτυχίᾳ πλείονι ἐν ταῖς μάχαις χρῆσθαι.

1. ἐπ-ιέναι + dative, *to come to mind*. 2. τὸν νοῦν προσ-έχω, *I am careful*. 3. ὁμολογέω, *I agree*. κλαύσει: i.e. *you shall suffer for it*. 4. οὐ μὴ + subjunctive, *there is no danger that...*, *it is certain that... not...* 6. ἀθλιός, *unfortunate*. 7. ἀπ-έρχομαι, *I leave*. 8. ὁ κριτής, -οῦ, *the judge*. 9. τὸ κρέας, -ατος, *meat*. 11. ἡ συμφορὰ, *the misfortune*. ἥττον, *less*. παρ-εἰμι, *I am here*. 12. ἀπο-λογέομαι πρὸς + accusative, *I defend myself against*. 13. ἰλάσσομαι, *I attract the favors, I gain*.

IV.  $G \Rightarrow E$ . 1. Οὐ μὴ ἐπαίνων τύχητε ἂν τοὺς συμμάχους ἐν κινδύνοις ὄντας καταλίπητε. 2. Ὅτι ἂν ὑμῖν δόξη, ποιήσομεν. 3. Ἐάν με καλέσης εἰς δεῖπνον καὶ με καλῶς θρέψης, τοῦτό μοι ἔσται ἡδύ. 4. Ἦν τι πάθω ἐν τῷ πολέμῳ, τοὺς παῖδάς μου (οἱ τοὺς ἐμούς παῖδας) ὁ ἀδελφὸς θρέψει. 5. Τοὺς κόλακας μῖσῶ οἱ πάντ' ἐπαινοῦσι καὶ θαυμάζουσιν ὅσα ἂν εἶπω. 6. Ἄν βούλη, ἔψομαί σοι. 7. Ὅταν σῖτος ἡμῖν ἐνεχθῇ, ἄρτον ποιήσομεν. 8. Οἱ ἐκ τῶν ἀμπέλων βότρυες, ἐπειδὴν εἰς τὰς ληνοὺς βληθῶσιν, εἴτα πατοῦνται ἵν' οἶνος γίγνηται. 9. Τῶν τέκνων οὐς ἂν ῥαθυμοῦντας εὕρωμεν, τούτους ζημιώσομεν. 10. Μαινόμεθα πάντες ὅποταν ὀργιζόμεθα, ἔφη Φιλήμων ὁ ποιητής. 11. Ἀποκρίνεσθαί σε δεῖ ὅτι ἂν σε ἐρωτήσω.

1. οὐ μή+ subjunctive, *it is impossible that*. 2. δοκεῖν may mean *to seem appropriate*. 3. τὸ δεῖπνον, *the meal*. 4. ἐάν τι πάθω, *soft way to say if I die*. 5. ὁ κόλαξ, -ακος, *the flatterer*. 7. ὁ ἄρτος, *the bread*. 8. ἡ ληνός, *the press*. πατέω, *I trample under foot*. 9. ῥαθυμέω, *I am idle*. 10. μαίνομαι, *I am crazy*. ὁ Φιλήμων, -ονος, *Philemon* (comic poet).

V.  $G \Rightarrow E$ . 1. Ὅταν κελευσθῶμεν πορευθῆναι, πορευσόμεθα. 2. Μακάριος ἔσομαι ἐὰν βουλευθῇς φίλος ἐμοὶ γενέσθαι. 3. Ὅταν τις ἐκ μεγάλων κινδύνων σωθῇ, χάριν ἔχει τοῖς θεοῖς. 4. Ὅταν ἐδεσθῇ ὁλος ὁ σῖτος ὃν ἔχομεν, τίνι χρησόμεθα τροφῇ; 5. Ἦν ὑπὸ τῶν βαρβάρων ληφθῶμεν, δοῦλοι δὴ γενησόμεθα. 6. ὦ Ἀθηναῖοι, ἐὰν τὸν Φίλιππον τῆς Ἑλλάδος ὅλης ἄρξει εἰσαίητε, τέλος ὑμῖν ἔσται τῆς ἐλευθερίᾳς. 7. Ἄν παρὰ Λακεδαιμονίῳ τινὶ εὗρεθῇ χρῦσός ἢ ἄργυρος, θανάτῳ ζημιοῦται. 8. Ὅσα ἂν μάθω, τούτων ἐπιλανθάνομαι ταχέως. 9. Ὅσα ἂν εἶπητε, ἐπαινέσομαι ἐγώ. 10. Ἐὰν ἀκοντίῳ βληθῇς, ὑπὸ τοῦ ἰατροῦ θεραπεύσει. 11. Ἐὰν οἱ μισθοφόροι τὸν μισθὸν μὴ λάβωσιν, οὐ φήσουσι πορεύεσθαι, καὶ εἰκότως γε. 12. Ἐὰν καλῶς ἀπολογήσησθε ὑπὲρ ὑμῶν αὐτῶν καὶ μάρτυρας παράσχητε, οὐ μὴ καταγιγνώσκη ὑμῶν ἡ Βουλὴ.

10. τὸ ἀκόντιον, *the javelin*. 11. ὁ μισθοφόρος, *the mercenary*. ὁ μισθός, *the pay*. λαμβάνειν, *here to receive*. οὐ φημι: cf. § 276, p. 382. εἰκότως, *rightfully, not without reason*. 12. ἀπο-λογέομαι, *I speak in my own defense, I defend myself*. ὑπὲρ + genitive, *in the interest of, for*. ὁ μάρτυς, -υρος, *the witness*. οὐ μή + subjunctive, *it is impossible that*. καταγιγνώσκω + genitive, *I condemn*.

With introduction of various relative pronouns from § 160, p. 178.

VI.  $G \Rightarrow E$ . 1. Οὐδ' ἂν τις ὑπὸ τῶν ἡγεμόνων ταχθῇ, ἐνταῦθα δεῖ (αὐτὸν) μένοντα κινδυνεύειν. 2. Ὅποι ἂν πορευόμεθα μετὰ τοῦ Ἀλεξάνδρου, κρατοῦμεν τῆς χώρας. 3. Ἦδε ἡ ναὺς ἀποκομιεῖ ἡμᾶς ὅποι ἂν βουλόμεθα. 4. Ἐὰν νικηθῶμεν, τευξόμεθα τοιούτων συμφορῶν οἵαιπερ γίνονται ἐν καιροῖς τοιούτοις. 5. Πειρῶμαι, ὑφ' ὧν ἂν βούλωμαι ἀγαπᾶσθαι, τούτοις ὠφέλιμος εἶναι. 6. Ἄ ἂν μάθω, ταῦτα πειρῶμαι διδάσκειν τοὺς ἄλλους. 7. Πῶς ποιεῖς, ὅταν τῶν οἰκετῶν τινὰς ἄργοὺς ὄντας καταλαμβάνης; — Κολάζω, ἕως ἂν δουλεύειν ἀληθῶς ἀναγκάσω. 8. Φίλτατος πάλαι ἡμῖν εἶ, ὥστ' οὐ μὴ ἀπολειφθῇς ὑφ' ἡμῶν. 9. Ὡς ἂν ὁ δαίμων βουλευθῇ, οὕτω γίγνεται ἐκάστου τῶν ἡμετέρων πρᾶγμάτων τὸ πέρας. 10. Ὡςπερ οἱ ποταμοὶ τοιοῦτοί εἰσι τὸ χρῶμα δι' οἷᾱς ἂν γῆς ῥέωσιν, οὕτω καὶ τοὺς νεανίας νομίζω ὑφ' ὧν ἂν σοφιστῶν παιδεύονται τοιούτους τὰς ψυχὰς γίνεσθαι.

2. κρατέω + gen., *I dominate*. 3. ἡ ναὺς, *the ship* (decl. p. 329). ἀπο-κομίζω, *I carry* (cf. § 138, N.B., p. 160). 4. ἡ συμφορὰ, *the misfortune*. οἵαιπερ: § 160, N.B. b), p. 179. 7. ἄργός, *lazy*. κατα-λαμβάνω, *I seize, I surprise*. κολάζω, *I chastise*. ἕως, *until*. δουλεύω, *I am a slave*. 8. πάλαι, *in former times, long ago*. οὐ μή + subjunctive, *it is impossible that*. 9. τὸ πέρας, -ατος, *the result, the end*. 10. τὸ χρῶμα, -ατος, *the color*.

**VII. E  $\Rightarrow$  G.** The verbs to be translated by the subjunctive form are printed in *italics* (in **bold italics** if the use of subjunctive aorist is recommended). *If* is to be translated by *ἐάν*, *ἥν* or *ἔν*, and *when* by *ὅταν* or *ἐπειδάν*.

1. I will provide for you everything that (*ὅσα ἂν*) ***you (sg) will ask***. 2. If *you answer* nothing to me, I will get angry. 3. If ***you find*** any wheat and olives, I will prepare an excellent meal for you. 4. I will obey the chief whom (*ὃν ἂν*) ***you will have elected***. 5. You (sg) feed the dogs so that *they guard* the house. 6. If someone ***laughs***, he will be punished. 7. When *you (sg) do not tell* (= say) the truth, you (sg) blush. 8. If *it rains*, I will not bathe in the river. 9. The ants store (= gather) wheat to *have* food during winter. 10. The dogs guard the sheep so that *they are* not eaten by the wolves.

3. The meal: τὸ δεῖπνον. 4 I elect: χειροτονέω. 7 I blush: ἐρυθρίαώ. 8. It is raining: ὕει. 10. The wolf: ὁ λύκος.

§ 186, p. 211.

**VIII. Training.** Conjugate in the imperfective subjunctive:

a) active voice:

1. τελευτάω, *I achieve*      2. ἀξιόω, *I think worthy*      3. δοκέω, *I seem*

b) middle-passive:

1. ζημιόω, *I punish*      2. μιμέομαι, *I imitate*      3. αἰτιάομαι, *I accuse*

**IX. G  $\Rightarrow$  E.** 1. "Ὅταν γυναικὸς ἐρᾷς, τί ποιεῖς ἵν' ὑπ' αὐτῆς ἀντερᾷ; 2. Ἐὰν νῦν τῇ θαλάττῃ χρῆσθε, κινδυνεύσετε ὑπὸ τῶν ἰχθύων κατεδεσθῆναι. 3. "Ὅταν μὲν διψῶμεν, ὕδωρ πίνομεν, ὅταν δὲ πεινῶμεν, σίτον ἐσθίομεν. 4. Ὑπὸ πάντων θαυμάζῃ, ὅταν ὀρχῇ. 5. Ἐὰν με πειρᾷ ἀπατῆσαι, ζημιώσω σε. 6. Χρηματίζομαι, ἵνα μείζω κτῶμαι οὐσίᾳν. 7. Περσεὺς στρατιωτᾶς συλλέγει ἵνα τὴν Ἑλλάδα ἐλευθεροῖ. 8. Τοῖς ἄρχουσι φίλος σὺ γενέσθαι πειρᾷ ἵνα δὴ μὴ ζημιοῖ ὅταν πονηρόν τι ποιήσης. 9. Πάντα ποιοῦμεν ἵνα μακαριώτεροι ζῶμεν. 10. Ἐὰν ποτε στεφανοῖ Ὀλυμπιάσιν, μέγα φρονήσει ὁ πατήρ σου, ὦ τέκνον. 11. Τούτους γελοίους εἶναι νομίζω οἳ πάντα ποιοῦσιν ἵν' ὑπὸ τῶν ἄλλων ἐπαινῶνται. 12. Τὸ τέκνον κλάει ἵν' αὐτοῦ ἐπιμελῇται ἡ μήτηρ. 13. Ῥαδίως μίσει τις ὄντινα ἂν φοβῇται. 14. Πάντων ἐπιθυμοῦσιν οἱ παῖδες ὅσα ἂν ὀρώσιν.

1. ἀντ-εράω, *I love in return*. 2. νῦν, *now*. 6. χρηματίζομαι, *I have business*. 7. ὁ Περσεύς, \*Perseus. ἐλευθερόω, *I free*. 10. Ὀλυμπίασι(ν), *at Olympia*. 13. φοβέομαι, *I fear*.

**X. E  $\Rightarrow$  G.** 1. We will sacrifice to Asclepios, so that *he heals us*. 2. When *you (sg) hate* someone, you (sg) do everything to *hurt* him. 3. We obey the chiefs in order not to *be punished*. 4. If the barbarians *devastate* the country, we will be forced to rebuild everything (= all things). 5. If *you scream* and do not *keep quiet*, we will not hear the messenger's words. 6. If *you (sg) are haughty* (= high-minded), you (sg) will be easily hurt by the flatterers. 7. You (sg) are training (middle voice) to *be crowned* at the contest. 8. If *you let* us speak, we will tell you astonishing things. 9. What do we have to do so that this sophist *keeps quiet* and does not *chat*? 10. You (sg) hide your fortune, so as not to *be envied* by anyone.

1. \*Asclepios: ὁ Ἀσκληπιός. 4. I devastate: δηλώ. I rebuild: ἀν-οικοδομέω. 6. the flatterer: ὁ κόλαξ, -ακος. 7. the contest: ὁ ἀγών, -ῶνος.

**XI. G  $\Rightarrow$  E.** 1. Ἐάν πλείω εἰς τόνδε τὸν πόλεμον δαπανῶμεν καὶ μὴ τελευτῶμεν αὐτὸν ταχέως, ἀσθενεῖς γενησόμεθα. 2. Ἦν ἀμφισβητήσητε μὴ λέγειν τὴν ἀλήθειαν ἐμέ, τεκμήρια ὑμῖν παρέξω, ἵνα μηδεὶς ὑμῶν οἰηθῇ (οἱ ἡγήσῃται) με λέγειν ψευδῆ. 3. Ὄταν τεχνίτη τινὶ ἐντυγχάνω, πειρῶμαι ἐρωτῶν αὐτὸν πυθέσθαι παρ' αὐτοῦ (οἱ αὐτοῦ) πολλὰ περὶ τῆς τέχνης αὐτοῦ. 4. Τοὺς αἰχμαλώτους ἐρωτήσομεν ἵν' αὐτῶν (οἱ παρ' αὐτῶν) πυθώμεθα τι περὶ τῆς στρατιᾶς αὐτῶν. 5. Ἄν τοὺς δούλους ἐάσητε ποιεῖν ὧν ἂν ἐπιθυμῶσι, κακῶς ἔξει ὑμῖν τὰ πράγματα. 6. Οἱ δαίμονες διανέμουσι τοῖς ἀνθρώποις καὶ τὰ ἀγαθὰ καὶ τὰ κακά. 7. Ἐάν οἱ σύμμαχοι ἥξωσι ταχέως, νικήσομεν. 8. Ἐάν συμμάχοις χρῇ τοῖς θεοῖς, τεύξει ὅσων ἂν ἐπιθυμήσης. 9. Ταμίαν ἔχω ἵνα τοῖς οἰκέταις διανέμη ἃ δεῖ. 10. Ὄταν ταμίᾱς τις μὴ τὸ δίκαιον ἐκάστω διανέμη, οὐ μὴ ἀγαπᾶται ὑπὸ τῶν οἰκετῶν.

1. δαπανᾶω, *I spend*. 2. τὸ τεκμήριον, *the proof*. ψευδής, *false*. 3. ὁ τεχνίτης, *the artisan, the artist*. 4. ὁ αἰχμάλωτος, *the prisoner*. ἡ στρατιά, *the army*. 5. κακῶς ἔχω, *I am not well*. 9-10. ὁ ταμίᾱς, *the intendant*. 10. οὐ μὴ + subjunctive, *it is impossible that*. ἀγαπάω, *I love*.

**XII. G  $\Rightarrow$  E.** 1. Πλούτου καὶ σοφίᾱς ἐπιθυμοῦμεν, ἵν' εὐδαιμονέστεροι ὦμεν. 2. Ἐάν σοι μέλη τῶν θεῶν καὶ τῶν δαιμόνων, πολλάκις αὐτοῖς θύσεις. 3. Ὄταν τις λίαν ταχέως ἀποκρίνηται τοῖς ἐρωτῶσι, κινδυνεύει ἀπερισκέπτως ἀποκρίνασθαι. 4. Ἐάν ἡμῖν ἡγήσησθε, ἀσμένως ὑμῖν ἐψόμεθα. 5. Οἱ σοφοὶ ἐπιθυμοῦσι τοῦ ἑαυτοὺς γινώσκειν. 6. Τὴν φιλοσοφίαν μανθάνομεν ἵν' ἡμᾶς αὐτοὺς γινώσκωμεν. 7. Οἱ ἄνθρωποι τούτοις ἐθέλουσι πείθεσθαι οὓς ἂν ἡγῶνται εἶναι βελτίστους. 8. Παρ' ἡμῖν αἱ μὲν γυναῖκες ἔνδον μένουσιν ἵνα τῶν οἰκετῶν ἄρχωσι καὶ τῆς οἰκίᾱς ἐπιμελῶνται, οἱ δ' ἄνδρες ἔξω διατρίβουσιν. 9. Ὄταν νόμους ποιῶμεν καὶ ψηφίζόμεθα, τῆς δικαιοσύνης ἡμῖν μέλει. 10. Ἦν λίαν ἡδονῶν ἐπιθυμῆς, οὐ κινδυνεύσεις εὐδαίμων εἶναι. 11. Ὅπλα ἠνέχθη ὅπως τοῖς στρατιώταις διανέμηται.

3. ἀπερισκέπτως, *thoughtlessly*. 4. ἀσμένως, *willingly*. 7. ἐθέλω, *I consent to*.

**XIII. G  $\Rightarrow$  E.** 1. Ὄταν τίς μ' ἐρωτᾷ περὶ τῶν θεῶν καὶ τῶν δαιμόνων καὶ τῶν ἱερῶν πράγμάτων, ἀποκρίνομαι ὅτι οὐ μέλει μοι τῶν τοιούτων. 2. Τούτους οὐχ ἡγούμεθα φίλους εἶναι χρηστοὺς οἱ πάντ' ἐπαινοῦσιν ἃ ἂν ποιῶμεν. 3. Καλῶς ἐρωτᾷς, ὦ Σώκρατες, καὶ τοῖς καλῶς ἐρωτῶσι χαίρω ἀποκρινόμενος. 4. Ἐάν ἀμφισβητῇς τὸν ἀδελφόν μου μὴ εἶναι ἰατρὸν ἰκανόν, οὐ σ' ἐπαινέσω. 5. Ὄταν κάμνωμεν, παυόμεθα ἐργαζόμενοι. 6. Ἄν τοῖς στρατιώταις σῖτόν τε καὶ ὅπλα διανέμητε, ἡσθήσονται. 7. Τὸν ἀδελφόν σου μεταπεμψόμεθα ἵν' ἐρωτῶμεν αὐτόν. 8. Ἦν μηδεὶς διὰ τῶνδε τῶν ὁρῶν ὑμῖν ἡγήσῃται, οὐ ραδίως δι' αὐτῶν πορεύσεσθε. 9. Ὄταν ὁδοιπόρῳ τινὶ ἐντύχωμεν, ἔθος ἡμῖν ἐστὶν αὐτὸν ἐρωτᾶν, ἵν' αὐτοῦ (οἱ ἵνα παρ' αὐτοῦ) πυθώμεθα τοῦ ἔθνους αὐτοῦ τὸ ἥθος τε καὶ τοὺς νόμους. 10. Ἄ μὴ δῆλα τοῖς ἀνθρώποις ἐστίν (οἱ ἃ ἂν μὴ δῆλα ᾖ), ταῦτα διὰ μαντικῆς παρὰ τῶν θεῶν πυθάνεσθαι πειρώμεθα· οὕτω γὰρ τοῖς ἀνθρώποις οἱ θεοὶ σημαίνουσιν.

3. χαίρω = ἡδομαι (with dative: *I take pleasure in something*). 5. κάμνω, *I am tired*. 7. μεταπέμπομαι, *I send for*. 9. ὁδοιπόρος, *the traveler*. τὸ ἔθνος, *the nation*. τὸ ἥθος, *the mores, the character*. 10. δῆλος, *obvious*. ἡ μαντική, *the divination*. σημαίνω, *I signify, I wave*.



§§ 187-190, p. 212; see § 265, p. 378 (οἶδα) and § 160, p. 178.

**XIV. G ⇒ E.** 1. Ἐὰρ ἀμφισβητεῖν ἐπιθυμεῖς ὅσα ἂν λέγωμεν; – οὐδαμῶς. 2. Πότερον τοῖς μακροῖς ἢ τοῖς βραχείσι λόγοις ἤδει; 3. Οὐκ οἶδα πότερον ἔνδον τῆς οἰκίας ἐστὶν ὁ κύων ἢ ἔξω. 4. Ἐὰρ ταχέως ἤξουσιν οἱ διανεμοῦντες ἡμῖν σῖτον; – Οὐκ οἶδ' ὁπόθ' ἤξουσιν, οὐδ' εἰ ἤξουσὶ ποτε. 5. Πότερον μετοικεῖς ὥς πεισόμενος τοῖς ἡμετέροις νόμοις ἢ ὥς ποιήσων ὃ τι ἂν βούλη; – ὥς πεισόμενος. 6. Παρὰ τίνων πεύσομαι μεθ' ὁποίων καὶ ὁπόσων καὶ ὀπηλίκων ἐταίρων ὁ υἱός μου ἐν τοῖς γυμνασίοις διατρίβων ἤδεται; 7. Ἀκούεις οἷα λέγουσι περὶ σοῦ; – ἀκούω, ἀλλ' οὐδέν μοι μέλει ὧν περὶ ἐμοῦ λέγουσιν. 8. Οἱ Λακεδαιμόνιοι οὐκ ἐρωτῶσι πόσοι εἰσὶν οἱ πολέμιοι, ἀλλ' ὅπου. 9. Οὐχ ὁ πολλὰ εἰδώς, ἀλλ' ὁ εἰδώς ὃ τι χρήσιμόν (= ὠφέλιμόν) ἐστὶν, οὗτός ἐστιν ἀληθῶς σοφός. 10. Τίς οὐκ οἶδεν ἐξ οἴων συμφορῶν εἰς ὅσῃν εὐδαιμονίᾳ οἱ Ἀθηναῖοι ἦλθον τοὺς Πέρσας νικήσαντες; 11. Ὀμίχλης πολλῆς οὕσης, οὐχ ὁρῶ ὅπου τέλος μέν ἐστι τῆς θαλάττης, ἀρχὴ δὲ τοῦ οὐρανοῦ. 12. Οὐ ρᾶδιον εἰδέναι ὁπόση ἐστὶν ἡ ἀπὸ τῆς γῆς εἰς τὸν ἥλιον ἀπόστασις.

5. μετ-οικέω, *I reside* (as a foreigner). 10. ἡ συμφορά, *the misfortune*. ἡ εὐδαιμονία, *the happiness*. 11. ἡ ὀμίχλη, *the fog*. 12. ἡ ἀπόστασις, *the distance*; cf. § 195, p. 232.

**XV. G ⇒ E.** 1. Ἐμαυτῷ σύνοιδα οὐδὲν εἰδότι. 2. Δημοσθένης πρὸς κλέπτην τινὰ εἰπόντα· “Οὐκ ἤδη ὅτι σὸν ἐστὶ”, ἀπεκρίνατο τάδε· “Ὅτι δὲ σὸν οὐκ ἔστιν, ἤδησθα”. 3. Ἄ μὴ οἶδα, οὐδὲ οἶομαι εἰδέναι. 4. Πάντα ὑμῖν διηγῆσομαι, ἵν' εὖ εἰδῆτε ὁποῖόν τί ἐστὶ τὸ πρᾶγμα. 5. Εὖ ἴσθι ὅτι ἄμεινόν ἐστιν ὀλίγα εἰδέναι ἢ πολλὰ οὐκ ὀρθῶς. 6. Χάριν ὑμῖν εἰσόμεθα, ἐὰν ἡμᾶς διδάσκητε ὅσα ἴστε. 7. Πεινῶ καὶ διψῶ καὶ οὐκ οἶδ' ὁπότ' ἐδόμεθα τὸ δεῖπνον. 8. Τοὺς κύνας ὀρῶντες εἰς ἡμᾶς τρέχοντας, οὐκ ἤσμεν τί ποιήσουσιν. 9. Τὴν Πυθίαν ἐρωτήσομεν ὥς καλῶς εἰδυῖαν ἅττα ἐστὶ τὰ ἐκ τοῦδε τοῦ πολέμου ἀποβησόμενα. 10. Τὴν Πυθίαν ἠρώτησαν οἱ Λακεδαιμόνιοι εἰ λήψονται τὴν τῶν πολεμίων γῆν. 11. Ὅτε τὸ πρῶτον ἐνέτυχόν σοι, οὐπω ἤδη ὁποίοις σοφισταῖς διαλεγόμενος ἤδει. 12. Περὶ πόσου τὴν ἐλευθερίαν ποιήσῃς; — Περὶ πλείστου, καὶ πάντες ἴσασι περὶ ὁπόσου αὐτὴν ποιούμεθα. 13. Διδάξομαι ὑμᾶς ὁποίοις χρώμενοι φίλοις εὖ πράξετε. 14. Ἀγαθὸς ἰατρὸς οἶδεν ὃ τι χρήσιμόν (= ὠφέλιμόν) ἐστὶν τοῖς κάμνουσιν (= τοῖς νοσοῦσιν).

2. ὁ Δημοσθένης, -ους, \**Demosthenes*. ὁ κλέπτης, -ου, *the thief*. 5. ὀλίγος, *few*. 6. χάριν οἶδα, *I am grateful*. 7. τὸ δεῖπνον, *the meal*. 9-10. ἡ Πυθία, *the \*Pythia* (prophetess at the temple of Delphi). 9. ἅττα: cf. § 155, p. 176. ἀπο-βαίνειν, *to result*. 11. οὐπω, *not yet*. δια-λέγομαι, *I discuss*. 13. εὖ πράττω, *I succeed, I make good business*.

**XVI.** From the models of § 190, p. 212, transform the following direct interrogations into indirect interrogations depending on οὐκ οἶδα, *I do not know*.

Thus sentence 1 becomes: οὐκ οἶδα ὁποίων (οἴων, ποίων) πρᾶγμάτων τοῖς θεοῖς μέλει.

1. Ποίων πρᾶγμάτων τοῖς θεοῖς μέλει; 2. Πότε τελευτήσει ὁ νῦν πόλεμος; 3. Ποῖον σῖτον φέρει ἡδε ἡ γῆ; 4. Διὰ ποίας χώρας ἡγήσει ἡμῖν; 5. Πόσῳ σοφώτερος ἐμοῦ ἡγεῖ σὺ εἶναι; 6. Πόσης τροφῆς δεῖσθαι; 7. Πόθεν ἀρξάμενος διηγῆσομαι ὑμῖν τὸ πρᾶγμα; 8. Πῇ πορευόμενοι ἵμεν οἱ βουλόμεθα; 9. Πῶς ἐρωτώμενοι ὀρθῶς ἀποκρινοῦνται; 10. Ποίων ἡδονῶν τυχὼν οἷι μακάριος ἔσεσθαι; 11. Πόσους οἰκέτας ἔχεις; 12. Ποῦ ζητήσαντες εὐρήσομεν οὐ δεόμεθα; 13. Πηλίκᾳ δῶρα δεξάμενος παύσει σὺ κλάων; 14. Πόσῃ οὐσίᾳ με νομίζεις κεκτῆσθαι; 15. Ποίων ἐταίρων ἐπιθυμεῖτε ὑμεῖς;

BASIC TEXTS

I. Socrates' method

§§ 182-186, Vocabulary I

Here Socrates is engaged in a conversation with Hippias, sophist and mathematician. Facing this character imbued with his knowledge, he adopts the humble attitude of the perfect ignoramus who tries to get educated, contents himself with a few questions asked, and finally he demystifies the false knowledge of his interlocutor.

Α ὦ Ἰππία, ἐγὼ τοι οὐκ ἀμφοιβητῶ μὴ οὐχί σε εἶναι σοφώτερον ἢ ἐμέ.  
Β ἀλλ' αἰεὶ εἶωθα — ἐπειδάν τις λέγῃ τι — προσέχειν τὸν νοῦν, Γ ἄλλως τε  
καὶ ἐπειδάν μοι δοκῇ σοφὸς εἶναι ὁ λέγων· Δ καὶ ἐπιθυμῶν μαθεῖν ὃ τι λέγει,  
διαπυνθάνομαι καὶ ἐπανασκοπῶ καὶ συμβιβάζω τὰ λεγόμενα, ἵνα μάθω. Ε Ἐὰν  
δὲ φαῦλος δοκῇ μοι εἶναι ὁ λέγων, Ζ οὔτε ἐπανερωτῶ οὔτε μοι μέλει ὧν λέγει.  
Η καὶ γνώσῃ τούτῳ οὕς ἂν ἐγὼ ἡγῶμαι σοφοὺς εἶναι· Θ εὐρήσεις γάρ με  
λιπαρῇ ὄντα περὶ τὰ λεγόμενα ὑπὸ τούτου, καὶ πυνθανόμενον παρ' αὐτοῦ, ἵνα  
μαθὼν τι ὠφεληθῶ.

PLATO (*Hippias Minor*)

- A. 1. τοι, affirmative enclitic particle: *certainly, of course*. 2. οὐχί = οὐκ.  
B. 1. εἶωθα, *I am used to* (form of perfect). 2. προσ-έχω τὸν νοῦν, *I pay attention*.  
Γ. ἄλλως τε καί, *in particular, especially* (very frequent locution).  
Δ. 1. μανθάνω may mean *I learn or I understand*. 2. The preverb δια- often expresses a sustained action (ex.: δια-μάχομαι, *I fight continuously*). 3. ἐπ-ανα-σκοπέω, *I re-examine*.  
4. συμ-βιβάζω, *I put together, I associate, I compare* (prev. συν-).  
Ζ. ἐπ-αν-ερωτάω, *I question again and again*.  
Η. 1. γνώσῃ = γνώσει (2S). 2. τούτῳ, *on account of that* (= *through this sign*): dative of means.  
Θ. 1. λιπαρής, *insisting*. 2. τούτου and αὐτοῦ, although in the singular form, represent οὕς ἂν ἐγὼ ἡγῶμαι σοφοὺς εἶναι. 3. ὠφελέομαι (passive), *I take a profit, I take advantage*.

THE PHILOSOPHER

From a Greek vase of the Musée du Louvre.

Maybe this is a caricature of Socrates.

This head excessively developed to the detriment of the body, which is completely overlooked, expressed a current critique of intellectuality: we also find it in Aristophanes (Cf. *Frogs* 1090, *Clouds* 103). In his *Symposium* (220 a-b), Plato has thought appropriate to praise Socrates' strength and physical endurance.

The coat (τρίβων, made of boorish fabric, ancestor of the monk's rough serge) and the stick (ἡ βακτηρία) are the philosopher's profession distinctive signs.



## II. The queen of the bees

### Vocabulary II

In order to teach his young wife her role in the couple, Ischomachos compares the functions of a housewife to those of the queen of the bees. The husband takes care of external affairs, and the *kyria* is sovereign inside the house. There is a difference of nature and of function, yet equality of dignity. In the context of this society where the role of the wife was generally ignored, such a language was outstanding. Ischomachos relates the conversation.

<sup>A</sup> Καὶ ποῖα δὴ, ἔφη ἐκείνη, ἔργα ἔχουσα ἢ τῶν μελιττῶν ἡγεμῶν ἐξομοιοῦται τοῖς ἔργοις οἷς ἐμὲ δεῖ πράττειν; <sup>B</sup> — “Ὅτι, ἔφην ἐγώ, ἐκείνη γε — ἐν τῷ σμήνῃ μένουσα — οὐκ ἔῃ ἄργους τὰς μελίττας εἶναι, <sup>Γ</sup> ἀλλ’ ὅς μὲν δεῖ ἔξω ἐργάζεσθαι ἐκπέμπει ἐπὶ τὸ ἔργον, <sup>Δ</sup> καὶ ἃ ἂν αὐτῶν ἐκάστη εἰσφέρει οἶδέ τε καὶ δέχεται, <sup>Ε</sup> καὶ σῶζει ταῦτα ἔστ’ ἂν δέῃ χρῆσθαι. <sup>Ζ</sup> Ἐπειδὴν δὲ ἡ ὥρᾳ τοῦ χρῆσθαι ἦκη, <sup>Η</sup> διανέμει τὸ δίκαιον ἐκάστη. <sup>Θ</sup> Καὶ ἐπὶ τοῖς ἔνδον δ’ ἐξυφαινομένοις κηρίοις ἐφέστηκεν. <sup>Ι</sup> ὥς καλῶς καὶ ταχέως ὑφαίνεται, <sup>Κ</sup> καὶ τοῦ γιγνομένου τόκου ἐπιμελεῖται, ὥς ἐκτρέφεται. <sup>Λ</sup> ἐπειδὴν δὲ ἐκτραφῇ καὶ ἀξιόεργοι οἱ νεοττοὶ γένωνται, <sup>Μ</sup> ἀποικίζει αὐτοὺς σὺν τῶν ἐπιγόνων τινὶ ἡγεμόνι.

XENOPHON (*The Economist*). Continuation: see p. 230

- A. 1. ποῖος, *which?* (interrogative adjective: cf. p. 178). 2. ἐξ-ομοιόομαι + dative, *I look like*. 3. οἷς instead of ὅ, by attraction: § 159-A, p. 177. 4. πράττω, *I do, I make*.
- B. 1. τὸ σμήνος, *the hive*. 2. ἄργος, *inactive* (§ 52, N.B. a, p. 41).
- Γ. 1. ἐπὶ + accusative, *toward*. 2. ὅς δεῖ ἔξω ἐργάζεσθαι is object of ἐκπέμπει. 3. ἐκ-πέμπω, *I send (outside)*.
- Δ. 1. ἃ ... εἰσφέρει is object of οἶδε (§ 265, p. 378, box 1). 2. εἰσ-φέρω, *I bring*.
- Ε. 1. ἔστε, *until the moment when* (ἔστ’ ἂν + subjunctive in the cases already seen § 185, pp. 210-211). 2. About the absence of contraction in δέῃ, cf. Voc. II, p. 90, note D.
- Θ. 1. ἐφ-έστηκα + dative, *I stand by, I am posted in command*: perfect intransitive (§ 133, p. 155) of ἐφ-ίστημι, *I place near..., I establish*. 2. ὑφαίνω, *I weave, I make*; the preverb ἐξ- (ἐκ-) adds an idea of an action brought to perfection. 3. τὸ κηρίον, *the comb* (of wax).
- Κ. 1. ὁ τόκος, *the offspring*. 2. γίγνομαι, *I come into existence, I am born*. 3. In ἐκ-τρέφω, as above in ἐξ-υφαίνω, the preverb ἐξ- (ἐκ-) adds an idea of action brought to perfection.
- Λ. 1. The subject (not expressed) of ἐκτραφῇ is ὁ τόκος. 2. ἀξιόεργος, *capable of working*. 3. ὁ νεοττός, *the little one*.
- Μ. 1. ἀπ-οικίζω, *I send to found a colony*. 2. σὺν + dative, *with*. 3. ἐπίγονος, *who comes later*; οἱ ἐπίγονοι, *the descendants*; τῶν ἐπιγόνων is a partitive genitive (§ 67, p. 59).



Women with their distaffs (from an Attic ceramic)

### III. "Know thyself"

§§ 187-190 (see § 265, p. 378)

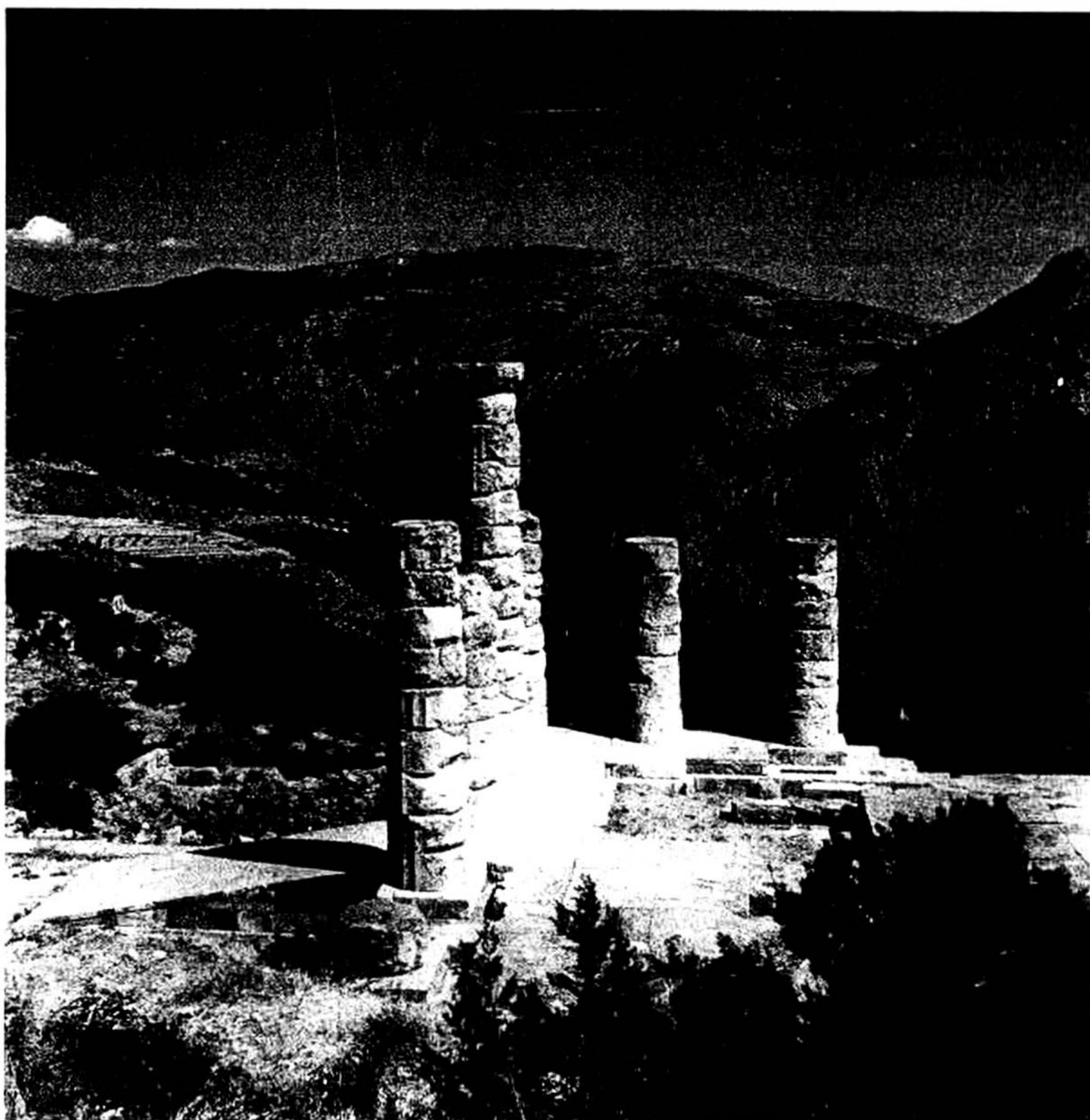
This inscription in the temple of Delphi was basically considered as an oracle from Apollo himself. According to some, one of the seven sages would be the author of this maxim and would have offered it in homage to the god. Socrates liked to recall it to his disciples' mind. According to him, it invited every one to be conscious of one's shortcomings, of one's capabilities and of one's vocation. He turned ἀρετή into a science: each had to make an inventory of the aptitudes and the knowledge which he possessed and of the aptitudes he lacked. Here we see Socrates talking with young Euthydemus.

- Α — Οἶσθα δέ τινας ἀνδραποδῶδεις καλουμένους;  
 Β — Ἔγωγε.  
 Γ — Πότερον διὰ σοφίᾱν, ἢ δι' ἀμαθίᾱν;  
 Δ — Δῆλον ὅτι δι' ἀμαθίᾱν.  
 Ε — Ἄρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίᾱν τοῦ ὀνόματος τούτου τυγχάνουσιν;  
 Ζ — Οὐ δῆτα.  
 Η — Ἄρ' οὖν τῶν τὰ καλὰ καὶ ἀγαθὰ καὶ δίκαια μὴ εἰδότων τὸ ὄνομα τοῦτ' ἐστίν;  
 Θ — Ἐμοιγε δοκεῖ, ἔφη.  
 Ι — Καὶ ὁ Σωκράτης — Κ Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, εἰς Δελφοὺς δὲ ἤδη πώποτε ἀφίκου;  
 Λ — Καὶ δῖς γε, νῆ Δία, ἔφη.  
 Μ — Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμένον τὸ "Γνῶθι σεαυτόν";  
 Ν — Ἔγωγε.  
 Ξ — Πότερα δέ σοι δοκεῖ γινώσκειν ἑαυτὸν ὅστις τὸ ὄνομα τὸ ἑαυτοῦ μόνον οἶδεν, Ο ἦ, — Π ὥσπερ οἱ τοὺς ἵππους ὠνούμενοι Ρ οὐ πρότερον οἶονται γινώσκειν ὃν ἂν βούλωνται γνῶναι Σ πρὶν ἂν ἐπισκέψωνται Τ πότερον εὐπειθής ἐστίν, ἢ δυσπειθής, καὶ πότερον ἰσχυρὸς ἐστίν, ἢ ἀσθενής, καὶ πότερον ταχὺς ἢ βραδύς — Υ οὕτως ὁ ἑαυτὸν ἐπισκεψάμενος ὁποῖός ἐστιν Φ ἔγνωκε τὴν ἑαυτοῦ δύναμιν;  
 Χ — Οὕτως ἔμοιγε δοκεῖ, ἔφη. ὁ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν ἀγνοεῖν ἑαυτόν.  
 Ψ — Ἐκεῖνο δὲ οὐ φανερόν, ἔφη, ὅτι διὰ τὸ εἰδέναι ἑαυτοὺς πλεῖστα ἀγαθὰ πιάσχουσιν οἱ ἄνθρωποι; Ω Οἱ γὰρ εἰδότες ἑαυτοὺς τὰ ἐπιτήδεια ἑαυτοῖς ἴσασιν.

XENOPHON (*Socratic Memoirs*)

- Α. ἀνδραποδῶδης, *servile, slavish* (which is not worthy of a free man). Adjective formed on τὸ ἀνδράποδον, *the slave*.  
 Β. ἔγωγε = ἐγώ + γε (note the accent!). Supply οἶδα, *I know some*. Translate by *yes*.  
 Γ. ἡ ἀμαθία, *ignorance*.  
 Δ. δῆλον (ἐστίν), *it is obvious...*  
 Ε. 1. χαλκεύω, *I forge bronze* (bronze: ὁ χαλκός). 2. τὸ ὄνομα, -ατος, *the name*.  
 Ζ. οὐ δῆτα, *no, of course not*.  
 Η. εἰμι + genitive, *I belong to*.  
 Θ. ἔμοιγε (= ἐμοί γε; note the accent!) δοκεῖ, (*that*) *seems (true) to me*.

- Κ. 1. εἰπέ, *say* (imperative). 2. οἱ Δελφοί, *Delphi*. 3. πώποτε, *one day, occasionally* (is used in the interrogative or negative phrasings: οὐ... πώποτε, *never*). 4. ἀφικνέομαι, *I arrive, I reach*; aor. ἀφ-ἰκόμεην (ἀφ-ικέσθαι, etc.).
- Λ. 1. δῖς, *twice*. 2. νῆ Δία = μὰ τὸν Δία, ναὶ μὰ Δία (see Voc. II, p. 139).
- Μ. 1. κατα-μανθάνω, *I note*. 2. πρὸς + dative, *against, on*. 3. ὁ νᾶός, *the temple*.
- Ξ. 1. τὸ ὄνομα, *atos*; cf. above Ε. 2. μόνον, *only*.
- Π-Φ. The rest of the sentence is organized by ὥσπερ... οὕτω..., *just as..., so...* (reminder).
- Π. ὠνέομαι, *I buy*.
- Ρ-Σ. πρότερον, *at first*; οὐ πρότερον οἶονται... πρίν..., *do not believe... before...*
- Ρ. 1. (τὸν ἵππον) ὅν, *the horse that...* 2. γινῶναι, *to know* (infinitive aorist of γινώσκω).
- Σ. ἐπι-σκέπτομαι, *I examine*.
- Τ. 1. εὐπειθής, *docile*. 2. δυσπειθής, *disobedient, unmanageable*. 3. βραδύς, *slow*.
- Φ. 1. ἔγνων: cf. γινώσκω. 2. ἡ δύναμις, *the power, the capacity, the potential* (cf. § 195, p. 232).
- Χ. 1. οὕτως, *thus, in those conditions*, i.e. according to the reasons which you (sg) just gave me. 2. ὁ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν is subject of δοκεῖ. 3. ἀγνοέω, *I ignore*.
- Ψ. ἐκεῖνο οὐ φανερόν ὅτι...; *isn't it obvious that...?*
- Ω. ἐπιτήδειος, *suitable, adapted*.



Delphi: the temple of Apollo. Photo Roger-Viollet.



IV. Lucian's vocation

(continued from p. 209)

Lady Education (Παιδεία) goes on explaining to Lucian which advantages he will gain by following her.

Α Κἄν τοι ἀποδημῆς, Β οὐδέ ἐπὶ τῆς ἀλλοδαπῆς ἀγνώως καὶ ἀφανῆς ἔσῃ·  
Γ ἐπεὶ τοιαῦτά σοι περιθήσω τὰ γνωρίσματα, Δ ὥστε τῶν ὁρώντων ἕκαστος  
— τὸν πλησίον κινήσῃς — δείξει σε τῷ δακτύλῳ, “Οὗτος ἐκεῖνος” λέγων.

Ε Ἄν δέ τι σπουδῆς ἄξιον ἢ τοὺς φίλους ἢ τὴν πόλιν ὅλην καταλαμβάνῃ,  
Ζ εἰς σὲ πάντες ἀποβλέψονται· Η κἄν πού τι λέγων τύχῃς, Θ κεχηνότες οἱ  
πολλοὶ ἀκούσονται, Ι θαυμάζοντές σε τῆς δυνάμεως τῶν λόγων, Κ καὶ τὸν  
πατέρα τῆς εὐπαιδίας εὐδαιμονίζοντες.

Λ Ὁ δὲ λέγουσιν, ὡς ἄρα καὶ ἀθάνατοί τινες γίνονται ἐξ ἀνθρώπων,  
Μ τοῦτό σοι περιποιήσω· Ν καὶ γὰρ ἦν αὐτὸς ἐκ τοῦ βίου ἀπέλθης, Ξ οὐποτε  
παύσῃ συνὼν τοῖς πεπαιδευμένοις καὶ προσομιλῶν τοῖς ἀρίστοις. Ο Ὅρῃς τὸν  
Δημοσθένην ἐκεῖνον, Π τίνος υἱὸν ὄντα ἐγὼ ἡλίκον ἐποίησα; Ρ Ὅρῃς τὸν  
Αἰσχίνην, δὲ τυμπανιστρίᾳς υἱὸς ἦν, Σ ὅπως αὐτὸν δι’ ἐμὲ Φίλιππος ἐθεράπευσεν;

Τ Ἀφείς δὲ σὺ τοὺς τηλικούτους καὶ τοιούτους ἄνδρας καὶ πράξεις λαμπράς  
καὶ λόγους σεμνοὺς καὶ τιμὴν καὶ δόξαν καὶ ἔπαινον καὶ προεδρίᾳς καὶ ἀρχάς.  
Υ χιτώνιον τι πιναρὸν ἐνδύσῃ, Φ καὶ σχῆμα δουλοπρεπὲς ἀναλήψῃ, Χ καὶ  
γλυφεῖα καὶ κοπέας ἐν ταῖν χεροῖν ἔξεις, Ψ τὰ μὲν ἔργα ὅπως εὐρυθμία καὶ  
εὐσχήμονα ἔσται σοι προνοῶν, Ω ὅπως δὲ αὐτὸς εὐρυθμος καὶ κόσμιος ἔσῃ  
ἥκιστα πεφροντικώς.

LUCIAN (*The Dream*)

- A. 1. κἄν = καὶ ἐάν, with crasis: § 16, p. 8. 2. τοι, affirmative particle, which gives a greater strength to the sentence (= “I guarantee you”). 3. ἀπο-δημέω, *I travel*.
- B. 1. οὐδέ, *even... not...* (adverbial value). 2. ἡ ἀλλοδαπή (γῆ), *the foreign country*; ἀλλοδαπός, *stranger*. 3. ἀγνώως, -ῶτος, *stranger* (formed on the root γνω of γινώσκω). 4. ἀφανῆς, *invisible, obscure*. 5. ἔσῃ = ἔσει.
- Γ. 1. ἐπεὶ, *because*. 2. περι-θήσω: future of περι-τίθημι, *I place around*. 3. τὸ γνωρίσμα, -ατος, *the distinctive sign*; τοιαῦτα τὰ γνωρίσματα, not exactly *such signs of recognition*, but rather *recognition signs which will be such*. The adjective τοιαῦτα is not inserted, therefore it is predicate.
- Δ. 1. πλησίος, *close*; ὁ πλησίος, *the neighbor*. 2. κινέω, *I move, I shake*. 3. δείξω, future of δείκ-νῦμι, *I show*. 4. ὁ δάκτυλος, *the finger*. 5. οὗτος (ἐστίν) ἐκεῖνος: the demonstrative ἐκεῖνος may take the emphatic sense of *this famous, the famous man*.
- Ε. 1. ἡ σπουδή, *the activity, the zeal*. 2. Understand τι as a danger or a war (κίνδυνος, πόλεμος, terms which we often see associated to the verb κατα-λαμβάνω, *I occupy, I take possession of*). 3. ἡ πόλις, *the city* (§ 195, p. 232).
- Ζ. ἀπο-βλέπω, *I turn my eyes toward*.
- Η. 1. κἄν: cf. A. 2. πού: cf. § 69-D, p. 60.
- Θ. χαίνω, aor. ἔχανον, perf. κέχηνα, *I open my mouth*. The perfect expresses the immobility of the attitude: *I have my mouth opened*. Note the position of the word in the sentence, in order to emphasize its value: *it is with an opened mouth that...*
- Ι. 1. θαυμάζω τινά τινος, *I admire someone for something*: the complement indicating the motive of the admiration is expressed by the genitive of cause. 2. ἡ δύναμις, *the power* (§ 195, p. 232).
- Κ. 1. εὐδαιμονίζω, *I congratulate, I proclaim happy*, with complement in the genitive of cause indicating the motive. 2. ἡ εὐπαιδία, *the fact of having an excellent offspring*.
- Λ. 1. ὃ λέγουσι, *what (people) say*. 2. ὡς ἄρα, *that is*, often is used to quote someone else's words or opinion. 3. ἀθάνατος, *immortal*.

- Μ. περι-ποιέω, *I grant, I provide*.  
 Ν. 1. αὐτός: cf. § 148, N.B., c), p. 164. 2. ἀπ-έρχομαι, *I leave*.  
 Ξ. 1. οὐποτε, *never*. 2. παύση = παύσει (future 2S of παύομαι). 3. ὁμιλέω or προσ-ομιλέω (+ dative), *I am acquainted with*.  
 Ο. ὁ Δημοσθένης, -ους \**Demosthenes*.  
 Π. ὁ υἱός, *the son*. Demosthenes' father was a rich sword maker, owner of two weapons and knives factories; there is nothing prestigious in the eyes of Παιδείᾱ!  
 Ρ. 1. ὁ Αἰσχίνης, -ου, *Aeschines*, another famous Athenian orator, Demosthenes' contemporary and rival. 2. ἡ τυμπανίστρια, *the tambourine-player*. Playing this instrument was part of the celebration of the mysteries which Γλαυκούδᾱ, Aeschines' mother, was presiding. Demosthenes' speech *On the Crown*, contains insulting insinuations on his rival's origins.  
 Σ. 1. ὅπως, *in which way*. 2. ὁ Φίλιππος, *Philip*, king of Macedonia, Alexander the Great's father. At Chaeronea, in 338, he crushed the Athenians and the Thebans allied against him on Demosthenes' request. 3. δι' ἐμέ: Aeschines owed his social climbing to his eloquence.  
 Τ. 1. ἀφείς: participle *aorist* active of ἀφ-ίημι, *I release, I let go, I abandon*. 2. ἡ πράξις, *the action* (§ 195, p. 232). 3. σεμνός, *prestigious*. 4. ἡ τιμή, *the honor, the consideration*. 5. ἡ δόξα, *the glory*. 6. ἡ προεδρίᾱ, *the first seat, presidency*.  
 Υ. 1. τὸ χιτῶνιον, derivative in -ιον from ὁ χιτῶν -ῶνος, *the tunic*. In this context, used in a derogatory meaning: *a poor tunic*. 2. πιναρός, *dirty*. 3. ἐν-δύομαι, *I put on* (ἐν-δύση: 2S).  
 Φ. 1. τὸ σχῆμα, -ατος, *the look, the attitude*. 2. δουλοπρεπής, *servile*. 3. ἀνα-λαμβάνω, *I take back*.  
 Χ. 1. τὸ γλυφεῖον, *the sculptor's carving tool* (derived from γλύφω, *I sculpt*). 2. ὁ κοπεύς, *the chisel* (derived of κόπτω, *I cut, I forge*). 3. ἐν ταῖν χεροῖν, *in both hands*: form of dual (§ 32, p. 21); Greek may also say ἐν ταῖς χερσίν.  
 Ψ. 1. προ-νοέω ὅπως + indicative future, *I care about the way in which, I see to it that*. 2. εὐρυθμός, *balanced* (formed on ὁ ῥυθμός, *the rhythm, the proportions*). 3. εὐσχήμων, -ονος, *looking beautiful* (formed on τὸ σχῆμα, -ατος, *the look*).  
 Ω. 1. φροντίζω, *I worry* (perfect πεφρόντικα); φροντίζω ὅπως + indicative future, *I worry about the way in which, I take at heart that...* Here the perfect indicates *permanent state of mind*. 2. ἔση = ἔσει (2S). 3. κόσμιος, *in harmony* (morally). 4. ἥκιστα, *very little* (modifies πεφροντικώς).

Lucian of course chooses to follow Παιδείᾱ. Then she makes him climb on a chariot yoked with winged horses, and there he is lifted up in the sky, passing above marveled nations, pouring on them his eloquence and the brilliance of his genius. Thereafter he comes back to his father, in his native city, with honors and wealth.

## COMPLEMENTARY NOTION : THE OBJECT PREDICATE

The objects are in **bold characters**

and the object predicates are in ***bold italics characters***.

Οὐχ ἑαυτοὺς **παραδείγματα** παρέχουσιν.

*They do not give **themselves** as an **example**.*

Τὸν Ἀλέξανδρον **θεόν** νομίζουσιν,

*They consider **Alexander** as a **god**.*

Αἰροῦνται αὐτὸν **ἡγεμόνα**, *they choose **him** as **chief**.*

Τὸ φίλους ἔχειν **εὐδαιμονεστέρους** ποιεῖ τοὺς **ἀνθρώπους**.

*Friendship makes **men** **happier**.*

## GRAMMAR

### 191. Verbal adjectives in -τέος, expressing necessity:

Εχ.: παιδευ-τέος, *who must be educated*; ποιη-τέος, *which must be done*.

Greek says: Οἱ θεοὶ τίμητέοι εἰσίν,  
or: Τοὺς θεοὺς τίμητέον (or τίμητέον ἐστίν),  
*It is necessary to honor the gods.*

In the first case, τίμητέοι is the predicate of οἱ θεοί. In the second, τοὺς θεοὺς is the object of τίμητέον (ἐστίν), *it is necessary to honor*.

The complement indicating for whom the obligation exists takes the dative; it can often be translated as an agent.

Τοῖς ἀνθρώποις οἱ θεοὶ τίμητέοι εἰσίν,  
Τοῖς ἀνθρώποις τοὺς θεοὺς τίμητέον (or τίμητέον ἐστίν),  
*The gods must be honored by men.*

192. In contact with τ of the suffix -τέος, a labial or a palatal becomes voiceless, and a dental is changed into σ. Review § 25, p. 11 and § 98, p. 106.

γράφω, <i>I write</i>	γραπτέος	πράττω, <i>I do, I act</i>	πράκτεος
ἄγω, <i>I lead</i>	ἀκτέος	ἐργάζομαι, <i>I work</i>	ἐργαστέος

Πειστέον signifies either *it is necessary to persuade* (from πείθειν), or *it is necessary to obey* (from πείθεσθαι).

193. The irregularities of the aorist passive and of the future passive are frequently found in the verbal adjective in -τέος:

λέγω, <i>I say</i>	fut. pass. ῥηθήσομαι	verb. adj. ῥητέος, <i>that must be said</i>
καλέ-ω, <i>I call</i>	κληθήσομαι	κλητέος, <i>that must be called</i>
πίνω, <i>I drink</i>	ποθήσομαι	ποιτέος, <i>that must be drunk</i>

Two difficult forms:

φέρω, <i>I carry</i>	οἰστέος, <i>that must be carried</i>
μανθάνω, <i>I learn</i>	μαθητέος, <i>that must be learned</i>

194. The verbal adjectives in -τός, which present exactly the same morphological difficulties and particularities as those in -τέος, correspond to our passive past participles or to our adjectives in -able or -ible.

θαυμάζω, <i>I admire</i>	θαυμαστός, <i>admirable</i>
δύναμαι, <i>I can</i>	δυνατός, <i>possible or capable</i>
	ἀδύνατος, <i>impossible or incapable</i>
ποιέω, <i>I make</i>	ποιητός, <i>done or feasible</i>
λέγω, <i>I say</i>	ῥητός, <i>expressed or expressible</i>
	ἄρρητος, <i>unspoken or unutterable</i>

Compounds like ἀδύνατος, ἄρρητος have the same form in the feminine as in the masculine.

*Follow the study plan indicated in the exercises.*

⌘ It is not required to completely assimilate §§ 192, 193, 194.

## VOCABULARY I

ἄνευ	without (A)	ἀγαπά-ω	I like (1)
ὁ πόνος	the labor, toil	ἡ ἀρετή	the "virtue" (2)
πονέ-ω	I struggle	ἀσκέ-ω	I exercise (3)
	I suffer	θέλω, ἐθέλω	I am willing, I wish (4)(B)

### ETYMOLOGICAL AND SEMANTIC NOTES

1. In biblical and Christian Greek: ἡ ἀγάπη, *the divine love, the charity*; αἱ ἀγάπαι, *the agapes* (brotherly meals among the first Christians).

2. The traditional translation by *virtue* poorly renders the connotations of ἀρετή, word etymologically and semantically linked to ἄριστος and to ἡ ἁρμονία, *harmony*. The ἀρετή is the expansion of all the potential of a human being. The word designates any *excellence* (remedy, soil, air...).

3. May apply to physical exercise or to the intellectual and moral life: τὸ σῶμα ἀσκεῖν, *to train one's body*; σοφίαν τε καὶ ἀρετὴν ἀσκεῖν, *to practice wisdom and virtue*.

4. Often with the nuance *to be willing, to agree to*.

### GRAMMAR NOTES

A. With the genitive: ἄνευ ἐπιμελείας, *without care*.

B. Irregular (§ 263-G, p. 370):

ἐθέλω	ἐθελήσω	ἠθέλησα (ἐθελησai, etc.)	ἠθέληκα
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## VOCABULARY II

ἡ δαπάνη (ᾶ)	the expense	τὸ ἱμάτιον	coat, outer garment
δαπανά-ω	I spend	κάμνω	I am tired. I am sick (A)
ὁ μήν, μηνός	the month (cf. § 62, p. 51)	ὁ ἐνιαυτός	the year

### ETYMOLOGICAL AND SEMANTIC NOTES

1. The ἱμάτιον is worn over the χιτῶν, -ῶνος, tunic worn next to the skin.

### GRAMMAR NOTE

A. κάμνω	καμουῖμαι	ἔκαμον (καμεῖν, etc.)	κέκμηκα
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## EXERCISES

§ 191 to 193, p. 226.

I. Training. Identify the following forms: 1. εὐρετέον. 2. ἐπιμελητέον. 3. ἀποκριτέον. 4. σιγήτέον. 5. διδακτέον. 6. θαυμαστέον. 7. ἀκουστέον.

II. G ⇒ E. 1. Ἐν παντὶ πράγματι τὸ λῖαν φυλακτέον. 2. Τοῖς κυσὶ τὰς οἰκίᾳ φυλακτέον. 3. Τοῖς πολίταις πειστέον τοῖς νόμοις. 4. Τοῖς λέγουσι τοὺς πολίτας πειστέον. 5. Οὐ τὸ ζῆν περὶ πλείστου ποιητέον, ἀλλὰ τὸ καλῶς ζῆν. 6. Τὴν τύχην πᾶσιν οἰστέον. 7. Οὐ σιωπητέον, ἀλλὰ λεκτέον ᾧ νομίζομεν εἶναι ἀληθῆ. 8. Τῶν ἡδονῶν ἀφεκτέον αἱ κακῶν τινῶν κινδυνεύουσιν εἶναι αἵτιαι. 9. Τροφὴν τοῖς οἰκέταις διανεμητέον, ἵν' ἐσθίωσιν. 10. Τοῖς μαθηταῖς τῶν διδασκόντων ἀκουστέον. 11. Τοῖς γεωργοῖς τῶν ἀμπέλων ἐπιμελητέον. 12. Ταῖς γυναῖξιν τὴν τροφήν παρασκευαστέον. 13. Τοῖς μύρμηξι σῖτον εἰς τὸν χειμῶνα συλλεκτέον.

1. φυλάττομαι, *I avoid, I keep away from something* (but in the sentence 2, φυλακτέον is linked to active φυλάττω, *I guard*) 4. οἱ λέγοντες, *the orators* (= the politicians). 6. φέρω, here *I withstand*. 8. ἀπ-έχομαι + gen., *I refrain from...* 10. ὁ μαθητής, -οῦ, *the disciple*.

§§ 191-194, p. 226. Vocabularies I and II, p. 227.

**III. G ⇒ E.** 1. Τὸ σῶμα ἀσκητέον μετὰ πόνου εἰ ἐθέλεις ἰσχυρὸς γενέσθαι. 2. Καλὸς καὶ ἀγαθὸς ἀνὴρ γενέσθαι θέλων, τὰς ἀρετὰς πάσας ἀσκῶ. 3. Ἐὰν λίαν ταχέως δαπανήσωμεν τὸ ἀργύριον ὃ ἔχομεν, ἀναγκασθησόμεθα παρὰ τῶν φίλων αἰτῆσαι. 4. Ἐγὼ σε διδάξω ὅσα ἂν μαθεῖν θέλῃς. 5. Τοῖς ἰατροῖς τοὺς κάμνοντας θεραπευτέον. 6. Χειμῶνος ἱμάτια παχέα φοροῦμεν· τοιαῦτα γὰρ ἱμάτια οἰστέον τοῖς μὴ ἐθέλουσι τοῖς ῥίγεσι βλάπτεσθαι. 7. Διδάξω σε τὰ ὀνόματα τῶν τοῦ ἐνιαυτοῦ μηνῶν, ὧν ταχέως ἐπιλήσει. 8. Τὸν πόνον ἀγαπητέον· ἄνευ γὰρ πόνου οὐδενὸς ἀγαθοῦ τεύξει. 9. Ὀφελητέοι εἰσὶ σοι οἱ σοὶ φίλοι καὶ οἱ ξένοι θεραπευτέοι. 10. Παιδευτέοι εἰσὶν οἱ παῖδες τοῖς πατράσιν. 11. Μισητέος ὅστις μηδὲν εἰς τὸ τοὺς φίλους ὠφελεῖν ἐθέλει δαπανῆσαι. 12. Τὰ μὲν διδακτὰ μανθάνω, τὰ δ' εὖρετὰ ζητῶ, τὰ δ' εὐκτὰ παρὰ τῶν θεῶν αἰτῶ. 13. Ἄρα διδακτὸν ἡ ἀρετὴ; – ἄλλοι ἄλλως περὶ τούτου ἔχουσι γνώμης. 14. Τὴν πόλιν, ἀφύλακτον οὖσαν, ῥαδίως ἔλαβον οἱ πολέμιοι. 15. Αἰρετώτερόν ἐστι φρόνιμον εἶναι ἢ ἐπιστήμονα. 16. Βίος ἄνευ φιλοσοφίας οὐ βιωτός μοι φαίνεται. 17. Οὐκ ἐκ χρημάτων ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα, καὶ τὰ ἄλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα (PLATO).

2. καλὸς καὶ ἀγαθός, *perfect* (in a social and moral sense): usual locution. 3. τὸ ἀργύριον, *money*. 6. παχύς, *thick*. φορέω, *I carry* (on me). τὸ ῥίγος, *the cold, the frost*. 7. τὸ ὄνομα, *-atos, the name*. 12. εὐχομαι, *I wish*. 14. ἀφύλακτος, *unguarded* (cf. φυλάττω, *I guard*). 15. αἰρέομαι, *I choose, I prefer*. ἐπιστήμων, *learned*. 17. τὰ χρήματα: cf. Voc., p. 250.



Herakles wearing the skin of the Nemean lion. Roman sculpture of Greek influence. Musée Saint-Raymond, Toulouse. Photo Foliot, C'NRS, Camille Jullian Center, Aix-en-Provence.



BASIC TEXT

I. Advices given by Virtue to \*Heracles

§§ 191-194, Vocabulary I

In his *Socratic Memoirs*, Xenophon has transmitted to us a narration which he had read in a book by Prodicus, a 5th century B.C. sophist: one day young adolescent Heracles had retired in a deserted place; there he saw two women, among whom one was the Virtue (ἡ Ἀρετή) and the other the Vice (ἡ Κακία); each of them made a speech to present him with a life program. This famous narration is known under the name of *Choice of Heracles*. In later Greek literature, themes of the two paths are often found (for example in *the Dream* by \*Lucian).

Κακία proposes to Heracles a program of luxury and of an easy life. Ἀρετή opposes her ideal: here is an excerpt of her speech.

Α Τῶν ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις, Β ἀλλ' εἴτε τοὺς θεοὺς ἔλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεοὺς, Γ εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον, Δ εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελήτέον, Ε εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν, Ζ εἴτε γῆν βούλει σοι καρποὺς ἀφθόνοους φέρειν, τὴν γῆν θεραπευτέον, Η εἴτε ἀπὸ βοσκημάτων οἶει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον, Θ εἴτε διὰ πολέμου ὁρμᾷς αὔξεσθαι καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, Ι τὰς πολεμικὰς τέχνας αὐτὰς τε παρὰ τῶν ἐπισταμένων μαθητέον, καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· Κ εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, Λ τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις καὶ ἰδρῶτι.

XENOPHON (*Socratic Memoirs*)

- A. 1. τῶν...ἀγαθῶν is a partitive genitive depending on οὐδέν. 2. διδόασιν, *give* (from δίδωμι, *I give*; § 244-B, p. 344).
- B. 1. εἴτε ... εἴτε ... etc., *if ...; and if ...* (regarding the accent, cf. § 76, N.B., p. 67); εἴτε follows the same syntax rules as εἰ: here, it conveys a simple supposition (§ 165-A, p. 188). 2. ἔλεως: accusative plural of ἔλεως, *propitious* (of a rare type of the 2nd declension).
- Γ. εὐεργετέω τινά, *I do good services to, I show kindness to someone*.
- Δ. πόλιν, πόλεως: § 195, p. 232.
- Ε. 1. ἀξιόω, *I think fit to*. 2. ἐπὶ + dative, *about, because of*; frequent with verbs of feeling (cf. μέγα φρονέω ἐπὶ τινί: cf. Voc. IV, p. 111).
- Ζ. ἀφθονος, *abundant*.
- Η. 1. τὰ βοσκήματα, -άτων, *the cattle* (derivative from the verb βόσκω, *I let graze*) 2. πλουτίζομαι, *I get rich*. 3. ἀπὸ + genitive indicates the origin: *coming from, by means of*.
- Θ. 1. διὰ, *by means of*. 2. ὁρμάω, *I rush headlong, I start*. 3. αὔξω or αὔξάνω (αὔξησώ, ηὔξησα, ηὔξηκα), *I increase*; in the middle *I grow, I become more powerful*, etc. (αὔξεινόςμι, ηὔξηνόμην, ηὔξηναι: § 124, p. 148, § 173, p. 202 and § 263-G, p. 370). 4. δύναμαι, *I can*; athematic imperfective: cf. § 42, N.B., a), p. 31. 5. ἐλευθερόω, *I free*. 6. ὁ ἐχθρός, *the enemy*. 7. χειρόω, *I bring into hand, I subdue*; used mostly in the middle.
- Ι. 1. πολεμικός, *warlike*. 2. ἐπίσταμαι, *I know, I am acquainted with*: athematic imperfective form, like δύναμαι. 3. μανθάνω τι παρὰ τινος, *I learn something from someone*. 4. ὅπως, *how, like* (cf. p. 178); ἀσκέω ὅπως..., *I train myself in how to*.
- Κ. δυνατός, *powerful*.
- Λ. 1. ὑπηρετέω + dative, *I am at the service of*. 2. ἐθίζω, *I train*. 3. σὺν + dative, *with* (frequent in poetry and in Xenophon; the other classical prose writers rather use μετά + genitive). 4. ὁ ἰδρῶς, -ῶτος, *the sweat*.

Π. The queen of the bees: continued from p. 221

Vocabulary Π.

Α Ἡ καὶ ἐμὲ οὖν, ἔφη ἡ γυνή, δεήσει ταῦτα ποιεῖν; Β Δεήσει μέντοι σε, ἔφην ἐγώ, ἔνδον τε μένειν, Γ καὶ οἷς μὲν ἂν ἔξω τὸ ἔργον ἢ τῶν οἰκετῶν, τούτους συνεκπέμπειν, Δ οἷς δ' ἂν ἔνδον ἐργαστέον, τούτων σοι ἐπιστατητέον, Ε καὶ τά τε εἰσφερόμενα ἀποδεκτέον, Ζ καὶ ἃ μὲν ἂν αὐτῶν δέη δαπανᾶν, σοι διανεμητέον, Η ἃ δ' ἂν περιττεύειν δέη προνοητέον, Θ καὶ φυλακτέον ὅπως μὴ ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται. Ι Καὶ ὅταν ἔρια εἰσενεχθῇ σοι, ἐπιμελητέον ὅπως οἷς δεῖ ἱμάτια γίγνηται. Κ Καὶ ὁ γε ξηρὸς σῖτος ὅπως καλῶς ἐδώδιμος γίγνηται ἐπιμελητέον. Λ Ἐν μέντοι τῶν σοι προσηκόντων, ἔφην ἐγώ, ἐπιμελημάτων ἴσως ἀχαριστότερον δόξει εἶναι, Μ ὅτι ὅς ἂν κάμνη τῶν οἰκετῶν, τούτου σοι ἐπιμελητέον πάντως ὅπως θεραπεύηται. Ν — Νῆ Δί' ἔφη ἡ γυνή, ἐπιχαριτώτατον μὲν οὖν, Ξ ἦν μέλλωσί γε οἱ καλῶς θεραπευθέντες χάριν εἴσεσθαι καὶ εὐνούστεροι ἢ πρόσθεν ἔσεσθαι.

XENOPHON (*The Economist*)

- A. 1. ἡ, *is it (that)?* 2. δεήσει: cf. p. 189, Voc. 3. ταῦτα: what the queen of the bees does.
- B. μέντοι, *certainly, in any case*; affirmative particle which is never placed in the beginning of a sentence.
- Γ. 1. τῶν οἰκετῶν: genitive partitive. 2. The preverb συν- (*together*) adds to ἐκ-πέμπω, *I send outside*, the idea that the action concerns a group.
- Δ. ἐπι-στατέω + genitive or dative, *I am in charge of, am in command of*.
- Ε. 1. εἰσ-φέρω, *I bring*. 2. ἀπο-δέχομαι, *I receive*.
- Ζ. αὐτῶν: partitive genitive (= τῶν εἰσφερομένων); cf. § 67, p. 59.
- Η. 1. περιττεύω, *I am more than enough*. 2. προ-νοέω, *I foresee*.
- Θ. 1. φυλάττομαι ὅπως + future of indicative or subjunctive, *I see to it that*. 2. κείμενος, *established* (general meaning: *placed, put, laid*).
- Ι. 1. τὸ ἔριον, *the wool*. 2. οἷς δεῖ, (*for those*) *to whom it is necessary*; Greek could also say ὅπως τούτοις ἱμάτια γίγνηται οἷς δεῖ. Review § 157. pp. 176-177. 3. γίγνεσθαι, *to be done*.
- Κ. 1. ξηρός, *dry*. 2. ἐδώδιμος, *consumable*.
- Λ. 1. τῶν σοι προσηκόντων ἐπιμελημάτων is a partitive genitive depending on ἐν: cf. § 67, p. 59. 2. προσ-ῆκειν τινί, *to concern someone, to befit him/her*. 3. τὸ ἐπιμέλημα, -ατος, *the occupation, the affair*. 4. ἀχάριστος, *disagreeable, unpleasant*. A comparative with no complement often expresses the nuance *a little, rather, too much* (ex.: τοῦτο μακρότερον διηγήσασθαι, *this is rather long to narrate*). 5. ἴσως, *maybe*.
- Μ. 1. ὅτι, *the fact that*. 2. πάντως, *totally*.
- Ν. 1. νῆ Δία, *by Zeus!* 2. ἐπίχαρις or ἐπιχάριτος, *nice*. 3. μὲν οὖν, *rather*.
- Ξ. 1. γε, *at least*. 2. μέλλω, *I am destined to, or I am on the point of* (ex.: μέλλω λέγειν or μέλλω ἔρεῖν, *I am going to speak*). 3. χάριν οἶδα, *I am grateful* (εἴσεσθαι: future infinitive of οἶδα, *I know*; cf. § 265, p. 378, case 10). 4. εὐνούστερος, *kinder* (comparative of εὖνους, *kind*; contracted adjective: for εὖνοος). 5. πρόσθεν, *before*.



A bread oven.  
Hellenistic Figurine in terra cotta.  
Palais Rohan, Strasbourg.  
Photo Giraudon.

COMPLEMENTARY NOTIONS : RECAPITULATION REGARDING PREPOSITIONS

<p>εἰς + accusative, <i>toward, in view of</i>  εἰς τὴν οἰκίαν, <i>toward the house</i>  εἰς τὴν νίκην, <i>in view of the victory</i></p>	<p>παρά, <i>near, at</i>  (+ accusative, dative, genitive)  Παρά φίλον ἔρχεται, <i>He goes to a friend's</i>  Παρά φίλῳ μένει, <i>He stays at a friend's</i>  Παρά φίλου ἔρχεται, <i>He comes from a friend's place.</i></p>
<p>ἐν + dative, <i>in</i>  ἐν τῇ οἰκίᾳ, <i>in the house</i></p>	
<p>ὑπό+ genitive,  <i>under, by</i>  ὑπὸ γῆς, <i>under ground</i>  Ἵπὸ τοῦ γεωργοῦ ἄγομαι,  <i>I am led by the peasant.</i></p>	<p>ἐκ + genitive, (<i>coming</i>) <i>from</i>  (proclitic ; ἐξ before a vowel)  Ἔρχεται ἐκ τινος οἰκίας,  <i>He comes out of a house.</i>  Ἔρχεται ἐξ ἄλλης οἰκίας,  <i>He comes out from another house.</i></p>
<p>ὑπέρ + genitive, <i>above, for</i>  ὑπὲρ τοῦ τείχους, <i>over the rampart</i>  Ἵπὲρ ὑμῶν μαχόμεθα,  <i>We fight for you.</i></p>	<p>ἀπό + genitive, (<i>coming</i>) <i>from</i>  Ἔρχεται ἀπὸ τῆς οἰκίας,  <i>He comes from the house.</i></p>
<p>μετά + genitive, <i>with</i>  Ἦλθεν μετὰ τοῦ πατρός,  <i>He came with his father.</i>  μετά + accusative, <i>after</i>  Ἦλθεν μετὰ τὴν νύκτα,  <i>He came after the night.</i></p>	<p>ἐπὶ + genitive, <i>on</i>  ἐπὶ τοῦ ὄρους, <i>on the mountain</i></p>
	<p>ἐνδον + genitive    ἔξω + genitive  <i>inside                      outside</i>  ἐνδον τῆς οἰκίας,  <i>inside the house</i>  ἔξω τῆς οἰκίας,  <i>outside the house</i>  ἐνδον and ἔξω can also be adverbs :  Ἐνδον ἐστίν, <i>He is inside.</i>  Ἐξω ἐστίν, <i>He is outside.</i></p>
<p>περί + accusative, <i>around</i>  περὶ τὸ δένδρον, <i>around the tree</i>  περί + accusative or genitive, <i>about</i>  περὶ τοὺς θεοὺς or περὶ τῶν θεῶν,  <i>about the gods</i></p>	<p>πρὸς + accusative, dative, genitive,  <i>facing, on the side of</i>  Ἐπαινὸν πρὸς ὑμῶν ἔχω,  <i>On your part, I rightfully deserve praises.</i>  Πρὸς αὐτῇ τῇ πόλει εἰσίν,  <i>They are just facing the city.</i>  Πρὸς τοὺς πολεμίους ἵεναι  <i>To march against the enemy.</i></p>
<p>κατὰ + genitive, <i>against</i> (hostility)  καθ' ἡμῶν, <i>against us</i>  κατὰ + accusative, <i>according to</i>  κατὰ τὸν νόμον, <i>according to the law</i></p>	<p>ἀντί + genitive, <i>instead of</i>  ἀντὶ χρημάτων, <i>against money</i></p>
<p>διά + genitive, <i>across, during</i>  διὰ τοῦ ἀγροῦ, <i>across the field</i>  δι' ὅλης τῆς νυκτός, <i>during the whole night</i>  διά + accusative, <i>because of</i>  διὰ τὴν νόσον, <i>because of the disease</i></p>	<p>σύν + dative, <i>with</i>  less usual than μετά + genitive,  except in expressions like  σὺν τοῖς θεοῖς, <i>with the gods' help</i></p>
<p>πρό + genitive, <i>in front of, before</i>  πρὸ τοῦ τείχους, <i>in front of the rampart</i>  πρὸ τῆς ἑορτῆς, <i>before the festival</i></p>	<p>genitive + ἔνεκα <i>because of</i>  μισθοῦ ἔνεκα, <i>for a salary, a pay</i></p>

GRAMMAR

195. Third declension: nouns in -ις, -εως (ἡ πόλις, the city).

SINGULAR			PLURAL	
N.	ἡ	πόλ-ις	αἱ	πόλ-εις
V.		πόλ-ι		πόλ-εις
A.	τὴν	πόλ-ιν	τὰς	πόλ-εις
G.	τῆς	πόλ-εως	τῶν	πόλ-εων
D.	τῇ	πόλ-ει	ταῖς	πόλ-εσι(ν)

Note  
the accent  
on the genitive!

Nouns of this type are almost all feminine and are often abstract. Remember: ἡ δύναμις, the power; ἡ ποίησις, the creation, the poetry; ἡ πράξις, the action; ἡ ἄσκησις, the exercise; ἡ φύσις, the nature; ἡ ὕβρις, the insolence, the excess.

N.B. Nouns in -ις are not all from the πόλις type. It is useful to show the abbreviated form of the genitive: ἡ ἐλπίς, -ίδος, the hope; ἡ τάξις, -εως, the place.

☞ Vocabulary below. Exercises I-IV, p. 233. Basic Text I, p. 235.

196. Third declension: nouns in -εύς (ὁ βασιλεύς, the king).

SINGULAR			PLURAL	
N.	ὁ	βασιλ-εύς	οἱ	βασιλ-εῖς (or βασιλ-ῆς)
V.		βασιλ-εῦ		βασιλ-εῖς (or βασιλ-ῆς)
A.	τὸν	βασιλ-έα	τοὺς	βασιλ-εᾶς
G.	τοῦ	βασιλ-έως	τῶν	βασιλ-έων
D.	τῷ	βασιλ-εῖ	τοῖς	βασιλ-εῦσι(ν)

Nouns of this type are all masculine and all receive the same accent as βασιλεύς. Often they designate the author of an action, or a profession. Memorize: ὁ ἵππεύς, the horseman; ὁ ἱερεύς, the priest; ὁ φονεύς, the murderer.

☞ Exercises V-VIII, p. 234. Basic Text II, p. 236.

VOCABULARY

κτείνω, ἀπο-κτείνω      I kill (A)      κατ-έχω      I seize, I hold (B)  
ἀφ-ικνέ-ομαι      I arrive (C)

GRAMMAR NOTES

A. ἀπο-κτείνω      ἀπο-κτενῶ      ἀπ-έκτεινα (ἀπο-κτεῖναι, etc.)      ἀπ-έκτονα  
Instead of passive ἀπο-κτείνομαι, we most often find ἀπο-θνήσκω: Ὑπὸ τῶν πολεμίων ἀπέθανε, He has been killed by the enemy.

B. Is conjugated like ἔχω, with preverb κατα-:  
κατ-έχω      καθ-έξω      κατ-έσχον (κατα-σχεῖν, etc.)  
Imperfect κατ-εἶχον (§ 92, p. 87). Καθ- in the future because of the rough breathing of ἔξω (§ 87, N.B., p. 86).

C. ἀφ-ικ-νέ-ομαι      ἀφ-ίξομαι      ἀφ-ικόμην (ἀφ-ικέσθαι, etc.)      ἀφ-ιγμαι

## EXERCISES

§ 195 and vocabulary, p. 232.

### I. Training. Decline the following expressions:

- |   |   |
|---|---|
| 1. ὁ μέγας ὄφις, <i>the great snake</i>         | 2. πρᾶξις καλλίων, <i>a more beautiful action</i> |
| 3. ἡ ἀσεβὴς κρίσις, <i>the impious judgment</i> | 4. ὁ εὐσεβὴς μάντις, <i>the pious soothsayer</i>  |
| 5. αὕτη ἡ ὄρχησις, <i>this dance</i>            | 6. πόλις εὐδαίμων, <i>a prosperous city</i>       |

II. G ⇒ E. 1. Βλαβεραὶ εἰσιν αἱ στάσεις ἐν ταῖς πόλεσιν. 2. Οὐδεμίαν πίστιν ἔχω τοῖς μάντεσιν. 3. Τοὺς μάντεις ἐρωτῶμεν ἵνα παρ' αὐτῶν τὰ μέλλοντα πυθώμεθα. 4. Τὴν τῶν μάντεων τέχνην ἡγούμεθα εἶναι γελοῖαν. 5. Ἐνδον τῆς ἀκροπόλεως ἔχομεν σῖτον καὶ ὄπλα καὶ χρῦσόν καὶ ἱμάτια. 6. Πολέμιοί τινες, εἰς τὴν ἀκρόπολιν ἀφικόμενοι, τοὺς φύλακας ἀπέκτειναν. 7. Ἐν τῇ τῶν Ἀθηναίων ἀκροπόλει ἐστὶ πηγὴ καὶ ἱερὸν τῆς Ἀρτέμιδος. 8. Οὐκ ἀμφισβητοῦμεν μὴ οὐ καλλίω εἶναι τὴν πόλιν ὑμῶν τῆς ἡμετέρας. 9. Οἱ σοφοὶ ἔπονται τοῖς τῆς φύσεως νόμοις. 10. Ὅστις ἂν τῶν στρατιωτῶν τὴν ἐαυτοῦ τάξιν καταλίπη, ζημιώσεται.

1. ἡ στάσις, *the dissension, the revolt*. 2-3-4. ὁ μάντις, *the soothsayer*. 2. ἡ πίστις, *the trust*. 3. μέλλειν, *to be destined to take place, to have to happen*. 5-6-7. ἡ ἀκρόπολις, *the citadel*. 6. ὁ φύλαξ, -ακος, *the guardian*. 7. ἡ Ἀρτεμις, -ιδος, *\*Artemis*. 10. ἡ τάξις, *the rank, the position*.

III. E ⇒ G. 1. No man succeeds in all his actions. 2. There is no friendship without trust. 3. All the soldiers have abandoned their posts. 4. We have spent much gold to erect the ramparts of the city. 5. In one month you (sg) have forgotten °all your promises. 6. The poet Hesiod (= Hesiod the poet) has sung [about] the birth of the universe. 7. We think that art is an imitation of nature. 8. We try by [the] exercise to acquire the qualities (= the virtues) which we have not (negation μή) by nature. 9. In all the cities, wealth is source of power. 10. A little river flows across the great city. 11. There are serpents in this citadel. 12. The defection of the allies has made our city more feeble.

2. friendship: ἡ φιλία. the trust: ἡ πίστις. 3. the post: ἡ τάξις. 4. I erect: οἰκοδομέω. 5. the promise: ἡ υπόσχεσις. 6. Hesiod: Ἡσίοδος. the birth: ἡ γένεσις. 7. the imitation: ἡ μίμησις. 8. by nature: ἐκ φύσεως. 11. the serpent: ὁ ὄφις. the citadel: ἡ ἀκρόπολις. 12. the defection: ἡ ἀπόστασις.

IV. G ⇒ E. 1. Ἐὰν τὴν τῆς πόλεως ἐλευθερίαν σώζειν ἐπιθυμῇτε, οὐκ ἑατέος ὁ Φίλιππος δύναμιν μείζω κτᾶσθαι. 2. Ἦν εἰς τὰ θεᾶτρα ὅλα τὰ τῆς πόλεως χρήματα δαπανήσωμεν, διαφθαρήσεται ταχέως ἡμῶν ἡ δύναμις. 3. Οὐκ ἔξεστιν ἀρετὴν κτᾶσθαι ἄνευ πόνου καὶ ἀσκήσεως. 4. Καλλίστη τὴν ὄψιν ἐστὶν ἡ παρθένος ἡδε. 5. Θουμιστὸς ἦν τὴν δύναμιν ὁ Ἀλέξανδρος. 6. Ὁ ἡγεμὼν συλλέγει πάντας τοὺς στρατιώτας πλὴν ὅποσοι (οἱ ὅσοι) τὰς ἀκροπόλεις φυλάττουσι. 7. Εἰς εὐδαιμονίαν οὐδὲν τηλικαύτην ἔχει δύναμιν ὅσῃν τὸ φίλους ἔχειν ἡδεῖς. 8. Ὅσω πλείω γίγνεται τὰ ἐκφερόμενα, τοσοῦτ' αὖ μείζων γίγνεται τῇ πόλει ἡ δύναμις. 9. Οἱ ῥήτορες εἰς τὸ βῆμα ἀναβήσονται περὶ τὰ τῆς πόλεως πράγματα τὰς γνώμας ἐροῦντες.

1. ὁ Φίλιππος, *\*Philip*. 2. τὸ θεᾶτρον, *the theater*. τὸ χρῆμα, -ατος, *the thing* (in the plural: *wealth*). 4. ἡ ὄψις, *the aspect*. Cf. § 115, p. 131. 6. πλὴν, *except*. ἡ ἀκρόπολις, *the citadel*. 7. ἡ εὐδαιμονία, *happiness*. 8. ἐκ-φέρω, *I carry outside, I export*. 9. ὁ ῥήτωρ, -ορος, *the orator*. τὸ βῆμα, -ατος, *the tribune*. ἀνα-βαίνω, *I climb*.



**V. Training.** Decline the following expressions:

- |   |  |
|---|--|
| 1. ἱερεὺς εὐσεβής, <i>a pious priest</i>    | 3. ἵππεὺς θρασύς, <i>a bold horseman</i> |
| 2. οὗτος ὁ χαλκεύς, <i>this coppersmith</i> | 4. μέγας ἀμφορεύς, <i>a big amphora</i>  |

**VI.** G ⇒ E. 1. Τῷ ἱερεῖ θυτέα ἐστὶ τάδε τὰ ζῶα. 2. Οἱ ἀμφορεῖς ὑπὸ τῶν κεραμέων ποιοῦνται. 3. Τὰ τέκνα οὐκ ἀεὶ ὅμοιά ἐστι τοῖς γονεῦσιν. 4. Τῷ Ὀδυσσεῖ, τυφλώσαντι τὸν Κύκλωπα, ὠργίσθη Ποσειδῶν, ὁ τῆς θαλάττης θεός. 5. Τὸν Δία καλοῦμεν βασιλέα τῶν θεῶν. 6. Τούτους ἀληθῶς βασιλέας εἶναι ἡγούμεθα οἵτινες τῶν ἐν ἑαυτοῖς παθῶν ἀρχοῦσιν. 7. Οἱ μὲν νομεῖς εἰσι τῶν προβάτων βασιλεῖς, τοὺς δὲ βασιλέας οἱ σοφοὶ φᾶσιν εἶναι νομέας τῶν ἐθνῶν. 8. Θαυμαστή ἐστὶν ἡ τῶν αἰγυπτίων ἱερέων σοφία. 9. Βασιλέως ὀφθαλμοὶ καλοῦνται παρὰ τοῖς Πέρσαις οἱ ἄγγελοι οὓς πέμπει βασιλεύς. 10. Δορυφόρους ἔχουσιν οἱ βασιλεῖς ἵνα μὴ κινδυνεύωσιν ὑπὸ φονέων ἀποκτείνεσθαι (or ἀποθανεῖν).

2. ὁ ἀμφορεύς, *the amphora*. ὁ κεραμεύς, *the potter*. 3. ἀεὶ, *always*. ὁ γονεύς, *the parent*. 4. ὁ Ὀδυσσεύς, *\*Ulysses*. τυφλῶ, *I blind*. ὁ Κύκλωψ, -ωπος, *the \*Cyclops*. ὁ Ποσειδῶν, -ῶνος, *\*Poseidon*. 7. ὁ νομεύς, *the shepherd*. τὸ ἔθνος, *the nation*. 8. αἰγύπτιος, *Egyptian*. 9. βασιλεύς is used without article to designate the Great King: the King of Persia. ὁ ὀφθαλμός, *the eye*. ὁ Πέρσης, -ου, *the Persian*. 10. ὁ δορυφόρος, *the spear-bearer* (τὸ δόρυ, δόρατος, *the spear*), *the bodyguard*.

**VII.** E ⇒ G. 1. The <on the one hand> horsemen feed the horses [and] the <on the other hand> horses carry the horsemen. 2. No one among the Greeks was craftier than Ulysses. 3. Homer sang [about] Achilles' anger. 4. We have been pursued by the horsemen. 5. We admire the king's coats. 6. It will not be easy for us to kill the king: indeed (= in fact) he is guarded by many soldiers. 7. We will bring you amphoras full of water. 8. We keep the olives in big amphoras. 9. The flatterers do not say the truth to the king. 10. By which painter will your house be decorated? 11. I often chat with friends at the barber's [shop]. 12. Excellent weapons are made by that coppersmith.

2. crafty: πανούργος. \*Ulysses: ὁ Ὀδυσσεύς. 3. \*Homer: ὁ Ὅμηρος. \*Achilles: ὁ Ἀχιλλεύς. 4. I pursue: διώκω. 7. The amphora: ὁ ἀμφορεύς. full: πλήρης (+ genitive, used with verbs and adjectives of fullness or emptiness). 9. The flatterer: ὁ κόλαξ, -ακος. 10. The painter: ὁ γραφεύς. 11. The barber: ὁ κουρεύς. 12. The coppersmith: ὁ χαλκεύς.

**VIII.** G ⇒ E. 1. Ἱμάτια πολυτελῆ ἐστὶ τοῖσδε τοῖς ἵππευσιν. 2. Πλούτος θαυμαστός ἦν Κροῖσῳ τῷ βασιλεῖ. 3. Εἰς τοὺς πολέμους πολλὰ ὑπὸ τῶν βασιλέων δαπανᾶται· πᾶσι γὰρ τοῖς βασιλεῦσι μέλει τὰ τοῦ πολέμου. 4. Τὸν φονέα ὁ βασιλεὺς ἐκέλευσεν ἀποκτεῖναι. 5. Οἱ φονεῖς οἱ τὸν ἱερέα ἀποκτείναντες ὑπὸ τῶν δικαστῶν καταδικασθήσονται καὶ ὑπὸ τοῦ δημίου ἀποθάνουσι. 6. Εἰ ταχέως δεῦρ' ἀφίκοντο οἱ τῶν συμμάχων ἵππεῖς, οὐκ ἂν ἐνίκηθημεν, ἀλλὰ νῦν ὅλην ἂν κατείχομεν τὴν τῶν πολεμίων χώραν. 7. Πλάτων τοὺς ποιητὰς ἐρμηνεύει τῶν θεῶν καλεῖ. 8. Οὐδὲν κακὸν τοσαύτας πόλεις διέφθειρεν ὅσας ἡ τῶν βασιλέων φιλοτιμία. 9. Πολλὴν χάριν, ὧ τέκνον, τοῖς γονεῦσιν ὀφείλομεν, καὶ ἐνθυμέσθαι σε χρὴ ὅτι δις ἁμαρτάνει ὁ εἰς τοὺς γονεῖς ἁμαρτάνων. — Τοῦτό γε οἶδα, ἀλλὰ τί ἂν ἀπεκρίνατο ὁ Οἰδίπους τοιαῦτ' ἀκούσας, ὧ τοσούτων κακῶν οἱ γονεῖς αἴτιοι ἐγένοντο;

1. πολυτελής, *sumptuous*. 2. ὁ Κροῖσος, *\*Croesus*. 3. τὰ, *the (things) of...* 5. ὁ δικαστής, -οῦ *the judge*. κατα-δικάζω, *I condemn*. ὁ δῆμιος, *the executioner*. 7. ὁ ἐρμηνεύς, *the interpreter*. ὁ Πλάτων, -ωνος, *\*Plato*. 8. ἡ φιλοτιμία, *the ambition*. For the value of the aorist, cf. § 102, N.B., p. 107. 9. ὀφείλω, *I owe*. ὁ γονεύς, *the parent*. ἐν-θυμέομαι, *I ponder, I consider that*. δις, *twice, doubly*. ἁμαρτάνω, *I make a mistake*. ὁ Οἰδίπους, -ποδος, *Œdipus*.

BASIC TEXTS

I. The risings of the Nile river  
§ 195, Vocabulary

Α Ἐν ταῖς ἀναβάσεσι τοῦ Νείλου καλύπτεται πᾶσα ἡ χώρα καὶ πελαγίζει πλὴν τῶν οἰκήσεων· Β αὗται δ' ἐπὶ λόφων αὐτοφυῶν ἢ χωμάτων Ἰδρῦνται, Γ πόλεις τε ἀξιόλογοι καὶ κῶμαι, νησίζουσιν κατὰ τὴν πόρρωθεν ὄψιν. Δ Πλείους δ' ἢ τετταράκοντα ἡμέρας τοῦ θέρους διαμεῖναν, τὸ ὕδωρ ἔπειθ' ὑπόβασιν λαμβάνει κατ' ὀλίγον, καθάπερ καὶ τὴν αὔξησιν ἔσχεν· Ε ἐν ἐξήκοντα δὲ ἡμέραις τελέως γυμνοῦται καὶ ἀναψύχεται τὸ πεδῖον· Ζ ὅσῳ δὲ θᾶττον ἢ ἀνάψυξις, τοσῶδε θᾶττον ὁ ἄροτος καὶ σπόρος.

\*STRABO

- A 1. ἡ ἀνάβασις, -εως, *the climbing* (here: *the rising*). 2. ὁ Νεῖλος, *the Nile*. 3. καλύπτω, *I cover*. 4. πελαγίζειν, *navigate over the sea* or *to look like a sea* (the sea: τὸ πέλαγος). 6. πλὴν + genitive, *except*. 7. ἡ οἴκησις, -εως, *the dwelling*.
- B. 1. ὁ λόφος, *the hill*. 2. αὐτοφυῆς, *natural*. 3. τὸ χῶμα, -ατος, *the embankment*. 4. Ἰδρῦνται, perfect passive of ἰδρύω, *I build*.
- Γ. 1. ἀξιόλογος, *important* (§ 52, N.B., a. p. 41). 2. ἡ κώμη, *the village*. 3. νησίζειν, *to be an island, to look like an island* (the island: ἡ νῆσος). 4. ἡ ὄψις, -εως, *the aspect*. 5. πόρρωθεν, *from afar*, cf. § 95, p. 98.
- Δ. 1. πλείους... ἡμέρας : accusative may express the duration (ex.: δύο μῆνας, *during two months*). 2. τετταράκοντα, *forty*. 3. δια-μεῖναν· § 168, p. 195; for δια-, cf. Δ-2, p. 220. 4. ἡ ὑπόβασις, -εως, *the going down* (here: *the decrease*). 5. κατ' ὀλίγον, *little by little* (ὀλίγος, *little, scanty*). 6. ἡ αὔξις, -εως, *the increasing*. 7. καθάπερ καὶ, *in the same way as*.
- Ε. 1. ἐξήκοντα, *sixty*. 2. τελέως, *totally*. 3. γυμνόω, *I lay bare*. 4. ψύχω, *I dry*; ἀνα-ψύχω, *I dry out* (ἀνα- often indicates the return to a prior state).
- Ζ. 1. ὅσῳ... τοσῶδε..., *more... more... (in the measure of... in that measure)*, with comparative: cf. p. 178 and § 161 (example. 5), p. 179. 2. θᾶττον, *more rapidly* (neuter — taken in the adverbial meaning — of θάττων, comparative of ταχύς, *rapid*). 3. ἡ ἀνάψυξις, -εως, *the drying out*. 4. ὁ ἄροτος, *the ploughing*. 5. ὁ σπόρος, *the sowing*. 6. In both parts of this sentence, supply the verb γίγνεται taken in the meaning of *happens, takes place*.

COMPLEMENTARY NOTIONS : TRANSTIVITY AND INTRANSITIVITY

Observe the following sentences:

- |                                  |                            |
|----------------------------------|----------------------------|
| 1. I break the branch.           | 2. The branch breaks.      |
| 3. I move my furniture.          | 4. I move slowly.          |
| 5. I am shouting my sorrows out. | 6. I am shouting out loud. |
| 7. I train athletes.             | 8. I train every day.      |

In the sentences 1, 3, 5, 7, the action *affects* an object *exterior* to the subject: the verb is **transitive**. In the sentences 2, 4, 6, 8, the action *does not affect* an *exterior* object: the verb is **intransitive**. This opposition between transitivity and intransitivity is important in Greek. Thus :

	TRANSITIVE	INTRANSITIVE
ἐλαύνω	<i>I push ahead</i>	<i>I dart forth</i>
μετα-βάλλω	<i>I modify</i>	<i>I transform myself</i>
ἀπ-αγορεύω	<i>I forbid</i>	<i>I renounce</i>

We have already noticed a certain affinity between the intransitivity and the perfect (§ 133, p. 155). There is also a certain affinity between the intransitivity and the middle voice. Thus κινέω, *I displace*, but κινέομαι, *I move (myself)*; ἀπο-δύω, *I undress*, but ἀπο-δύομαι, *I get undressed*.

## II. Beautiful Semiramis' coup d'état

§ 196

Born in Palestine, daughter of a mortal and of a goddess, Semiramis was abandoned in the desert and fed by the doves. Her beauty rendered her famous. The king of Assyria wanted to know her...

<sup>A</sup> Σεμίραμιν τὴν Ἀσσυρίαν ἄλλοι μὲν ἄλλως ἄδουσιν. <sup>B</sup> Ὠραιότατη δὲ ἐγένετο γυναικῶν. <sup>Γ</sup> εἰ καὶ ἀφελέστερον ἐχρῆτο τῷ κάλλει. <sup>Δ</sup> Ἀφίκετο δὲ πρὸς τὸν τῶν Ἀσσυρίων βασιλέα κλητὴ, κατὰ κλέος τῆς ὥρας. <sup>Ε</sup> ὁ δὲ, — ἐντυχὼν τῇ ἀνθρώπῳ — ἠράσθη αὐτῆς. <sup>Ζ</sup> Ἡ δὲ ἤτησεν ἐκ τοῦ βασιλέως τὴν βασίλειον στολὴν λαβεῖν δῶρα, <sup>Η</sup> καὶ διὰ πέντε ἡμερῶν τῆς Ἀσίας ἄρξαι, <sup>Θ</sup> καὶ τῆς αἰτήσεως οὐκ ἠτύχησεν. <sup>Ι</sup> Ἐπεὶ δὲ ἐκάθισεν αὐτὴν ὁ βασιλεὺς ἐπὶ τοῦ θρόνου, <sup>Κ</sup> καὶ ἔγνω διὰ χειρὸς καὶ γνώμης ἔχουσα πάντα, <sup>Λ</sup> προσέταξε τοῖς δορυφόροις αὐτὸν τὸν βασιλέα κτεῖναι. <sup>Μ</sup> Καὶ οὕτω τὴν τῶν Ἀσσυρίων ἀρχὴν κατέσχευεν.

ÆLIAN

- A. 1. Ἀσσύριος, *Assyrian*. 2. ἄδω, *I celebrate* (a character). 3. ἄλλοι ἄλλως: § 105, p. 109.  
 B. ὠραῖος, *beautiful* (radiating youth). As for the absence of article in ὠραιότατη: § 121-A, p. 138.  
 Γ. 1. εἰ καί, *although*. 2. τὸ κάλλος, *beauty*. 3. ἀφελέστερον, *in a manner rather simple and natural*: comparative neuter, used adverbially, of the adjective ἀφελής, *simple, without artifice*.  
 Δ. 1. πρὸς + accusative, *in the face of, at*. 2. κλητός, *guest* (§ 194, p. 226). 3. κατὰ + accusative, *in virtue of*. 4. τὸ κλέος, *the celebrity*. 5. ἡ ὥρα may signify *the beautiful season, the spring of life, the beauty of the body* (cf. above ὠραῖος).  
 Ε. Note the use of the feminine article with ἀνθρώπος to designate a woman.  
 Ζ. 1. ἐκ τοῦ βασιλέως = παρὰ τοῦ βασιλέως (Voc. II, GR. N. E., p. 77). 2. βασίλειος, *royal*: § 52, N.B. a), p. 41. 3. ἡ στολή, *the dress*. 4. δῶρα, *as a gift* (predicate of the object: cf. p. 225).  
 Η. 1. πέντε, *five* (invariable). 2. ἡ Ἀσία, *Asia*.  
 Θ. 1. ἡ αἴτησις, *the demand*. 2. ἀτυχέω + genitive, *I fail in obtaining* (§ 110-F, p. 121); so οὐκ ἀτυχέω, *I (do) obtain*.  
 Ι. 1. ἐπεὶ, *when* (= ἐπειδή). 2. καθίζω, *I seat, I make (someone) sit*. 3. ὁ θρόνος, *the throne*.  
 Κ. 1. καὶ ἔγνω, *and that she realized that...* (+ participle); this is the 3S from ἔγνω, aorist of γινώσκω (cf. p. 372). 2. διὰ + gen., *at the disposal of, at the discretion of*: rare use of διὰ (ex.: Ἡ δὲ πᾶσα γῆ δι' ὀλίγων ἦν, *The totality of the land was at the disposal of a very few people*. Aristotle, *Constitution of Athens*, chp. 11).  
 Λ. ὁ δορυφόρος, *the soldier armed with a spear, the body guard* (the spear: τὸ δόρυ, δόρατος); designates also in modern Greek the *satellite* in the astronomic meaning.

### To study the vocabulary:

A word in one language can only rarely be the exact equivalent of a word in another language: the English terms which we provide as corresponding to Greek words are therefore to be considered as temporary indications, valuable as a first approach. Practising the language will teach you progressively the specific value of the Greek words.

To open the way to that process, it is necessary to associate the Greek words to pictures or to ideas which they express rather than to English words; thus ὁ χειμὼν will evoke for you the ideas of winter and of tempest rather than the words "winter" and "tempest". Little by little, on contact with the texts, you will feel that the notions thus associated to the Greek words become more precise and completing one another.

## GRAMMAR

**197. The perfect.** Type παιδεύω: study the boxes 18, 19, 21, 23, 24 in the charts pp. 270-275. Regarding the types in ε, α, ο, cf. § 97, p. 105: πεποίηκας, τετιμήκαμεν, δεδηλώκατε, and so forth.

☞ *Exercise I, p. 240.*

**198.** The agent of a verb in the perfect is most often in the dative.

Θανάτου ἄξιά σοι εἵργασται, *you (sg) have done things which deserve death.*

τὰ γεγραμμένα μοι, *the things that I have written.*

τὰ καλῶς μοι πεπραγμένα, *my exploits.*

**199.** The pluperfect may express unreality. The use of ἄν and of the negations is the same as in the imperfect (§ 165, p. 188) and in the aorist (§ 170, p. 195).

Εἰ μὴ τὴν εἰρήνην ἐπεποιήμεθα, νῦν ἂν πάντες ἐτεθνήκειμεν.

*If we had not made peace, now we would all be dead.*

The three forms with augment (imperfect, indicative aorist, pluperfect) are therefore likely to express either past, or unreal conditions.

☞ *Exercises II and III, p. 240.*

**200. Stems ending with a stop** (compare with § 98, p. 106).

**A. Stems ended with palatals.** Verbs in -γ-, -κ-, -χ-, and most of those in -ττ- have the active perfect in -χα, and the middle-passive perfect in -γμαι.

ἄγω, *I lead*

ἤχα

ἤγμαι

πράττω, *I do*

πέπραχα

πέπραγμαι

**B. Stems ending with labials.** Verbs in -β-, -π-, -φ-, and -πτ- have the perfect active in -φα, and the perfect middle-passive in -μμαι.

τρίβω, *I grind*

τέτριφα

τέτριμμαι

βλάπτω, *I wrong*

βέβλαφα

βέβλαμμαι

**C. Stems ending with dentals.** In the verbs in -δ-, -τ-, -θ-, and in most of those in -ζ- the final consonant of the stem disappears in front of the χ of the perfect active, and the perfect middle-passive is in -σμαι.

πείθω, *I persuade*

πέπειχα

πέπεισμαι

παρ-σκευάζω, *I prepare*

παρ-εσκεύακα

παρ-εσκεύασμαι

*See § 262-A, p. 368, the conjugation of these perfect tenses in -γμαι, -μμαι, -σμαι.*

**D.** Perfect tenses formed on the stems ending in λ, μ, ν, ρ are examined in § 262-B, p. 368 (to be consulted), but their assimilation is not urgent.

☞ *Exercises IV to VII, pp. 241-242.*

## TWENTY-SIXTH STEP

**201. Irregular perfect tenses.** Some unusual forms have been put aside. The indications [B], [G], [D-a], etc. refer to the subdivisions of § 263, pp. 369-370.

Based on the references, first observe the morphological phenomena brought forth in these irregular forms. Then do the exercises. Studying frequently the chart of the irregular verbs (pp. 373-377) will insure knowledge of those verbal forms; yet it is not urgent to assimilate the forms of the roots in the column on the right.

	ACTIVE	MIDDLE-PASSIVE	ROOT
ἀκούω, <i>I hear</i>	ἀκήκοα [I]		ἄκοF
βαίνω, <i>I walk</i> (*βαν-γω)	βέβηκα [B]		βη/βᾱ
συμ-βαίνει, <i>it happens that</i>	συμ-βέβηκε		
βάλλω, <i>I throw</i> (*βαλ-γω)	βέβληκα [B]	βέβλημαι	βελ/βολ/βᾱλ/βλη
γίγνομαι, <i>I become</i> [D-a]	γέγονα [G] (N.B. c)	γεγέννημαι [B,G]	γεν/γον/γν
γιγνώσκω, <i>I know</i> [D-c]	ἔγνωκα	ἔγνωσμαι [F]	γνω
ἐργάζομαι, <i>I work</i>		εἵργασμαι [H]	
ἔρχομαι, <i>I go</i>	ἐλήλυθα [Λ,I]		ελευθ/ελυθ
εὕρισκω, <i>I find</i> [D-b]	ἤρρηκα [G]	ἤρρημαι	εὕρ
ἔχω, <i>I have</i> (*σέχω)	ἔσχηκα [B]	ἔσχημαι	σεχ/σχ/σχη/σχε
ἀπο-θνήσκω, <i>I die</i> [D-b]	τέθνηκα		θᾱνᾱ/θᾱν/θνη
ἀφ-ικνέομαι, <i>I arrive</i> [D-d]		ἀφ-ἵγμαι (N.B. a)	ἵκ
καλέω, <i>I call</i>	κέκληκα [B]	κέκλημαι	καλε/κλη
λαμβάνω, <i>I take</i> [D-e]	εἵληφα [B,I] (N.B. b)	εἵλημμαι (N.B. a)	ληβ/λᾱβ

### ⌘ Exercises VIII to XI, pp. 242-243.

λανθάνω, <i>I pass unseen</i> [D-e]	λέληθα [B]		ληθ/λᾱθ
ἐπι-λανθάνομαι, <i>I forget</i>		ἐπι-λέλησμαι (N.B. a)	
λέγω, <i>I say</i>	εἵρηκα [B,I]	εἵρημαι	φερ/φρη
λείπω, <i>I leave</i>	λέλοιπα [B]		λειπ/λοιπ/λιπ
μανθάνω, <i>I learn</i> [D-e]	μεμάθηκα [G]		μᾱθ
ὁράω, <i>I see</i>	έόρᾱκα		
πάσχω, <i>I undergo</i> (*πᾱθ-σκω)	πέπονθα [B]		πενθ/πονθ/πᾱθ
πείθω, <i>I persuade</i>	πέποιθα [B] (N.B. d)		πειθ/ποιθ/πίθ
πίπτω, <i>I fall</i> [D-a]	πέπτωκα [B]		πετ/πτ/πτω
πυνθάνομαι, <i>I get informed</i> [D-e]		πέπυσμαι (N.B. a)	πευθ/πυθ
τρέφω, <i>I feed</i>	τέτροφα [B]	τέθραμμαι [B,K] (N.B. a)	θρεο/θροφ/θρᾱφ
τυγχάνω, <i>I obtain</i> [D-e]	τετύχηκα [G]		τευχ/τύχ
φέρω, <i>I carry</i>	ἐνήνοχα [B,I] (N.B. b)	ἐνήνεγμαι (N.B. a)	ενεκ/ενοκ/εγκ
δια-φθείρω, <i>I destroy</i>	δι-έφθαρκα [B]	δι-έφθαρμαι (N.B. a)	φθερ/φθορ/φθᾱρ
χέω, <i>I pour</i> (*χέFω)		κέχυμαι [B]	χεF/χοF/χῦ

N. B. a) The principles of § 200, p. 237 are applied in the forms of middle-passive ἀφ-ἵγμαι (for \*ᾱφ-ἵκ-μαι), εἵλημμαι (for \*εἵ-ληβ-μαι), ἐπι-λέλησμαι (for \*λέ-ληθ-μαι), πέπυσμαι (for \*πέ-πυθ-μαι), τέθραμμαι (for \*τέ-θρᾱφ-μαι), ἐνήνεγμαι (for \*έν-ήνεκ-μαι). For δι-έφθαρμαι, cf. § 262-B, p. 368.

b) They are used also in the active forms εἵληφα (root ληβ) and ἐνήνοχα (root ἐνοκ), which have their expected finals -χα and -φα, but not in λέλοιπα.

c) No difference in meaning between γέγονα and γεγέννημαι.

d) Πέπεικα (regular), *I have persuaded*, but πέποιθα (+ dative), *I trust*: Τοῖς ἡγεμόσι πεποίθαμεν, *We trust our chiefs*.

⌘ 'Exercises XII to XIV, pp. 243-244. 'Then Vocabularies I and II, p. 239, 'Exercise XV', p. 244, and finally 'Basic Texts.



VOCABULARY I

κατα-λαμβάνω	I seize (A)	θεωρέ-ω	I look at, I contemplate (2)
σχεδόν	almost	δια-φέρω	I differ (C)
αίρέ-ω	I take (1) (B)		or I win over

ETYMOLOGICAL AND SEMANTIC NOTES

1. Thus ἡ αἵρεσις, -εως, *the taking, the choice*, and in particular *the adherence* to a school of thought or to a faction; thus, in postclassical Greek, *the sect*, the **heresy**.
2. The θεωρίᾱ is either the *contemplation of a spectacle* or the *spectacle* itself, or the *intellectual contemplation, the speculation*, the **theory**.

GRAMMAR NOTES

A. Conjugated like λαμβάνω:

Τὴν ἀκρόπολιν κατέλαβεν. *He occupied the Acropolis.*

Οὐ καταλήψεται ὁμῶν τοὺς λόγους. *He will not understand your words.*

With object + participle, *I find someone in such or such state or in the process of doing such and such thing*: Κατελήβομεν αὐτοὺς ἐσθίοντας, *we have found them eating*.

B. In the middle voice, may mean *to take for oneself* or *to choose*. In the passive, *to be taken*.

	αἰρέ-ω	αἰρήσω	εἶλον (ἐλεῖν, etc.)	ἤρηκα
Middle	αἰρέ-ομαι	αἰρήσομαι	εἰλόμην (ἐλέσθαι, etc.)	ἤρημαι
Passive	αἰρέ-ομαι	αἰρεθήσομαι	ἠρέθην (αἰρεθῆναι, etc.)	ἤρημαι

C. In the meaning of *I am different*. Conjugated like φέρω. Used with genitive:

Κροῖσος ἀπάντων τῶν ἄλλων βασιλέων διέφερε τῷ πλούτῳ.

*\*Croesus was superior by his wealth to all the other kings.*

VOCABULARY II

ἡ ὁδός	the road (1)	παρ-αινέ-ω	I advise (C)
βέβαιος	stable (A)	διώκω	I pursue, I chase
ἕτερος	other (of two) (2) (B)	ἡ συμφορά	the misfortune

ETYMOLOGICAL AND SEMANTIC NOTES

1. Thus ἡ ἀνοδος, *the way up, the ascent*; ἡ κάθοδος, *the going down, the descent* (cf. **anode** and **cathode**); ἡ ἐξοδος, *the way out, the exit, the exodus*; ἡ σύνοδος, *the meeting*.
2. Thus **hetero-** in words like **heterogeneous** (cf. τὸ γένος, *the gender, the race*), **heterodox** (= who has an opinion – a δόξα – *other* than the norm).

GRAMMAR NOTES

A. Feminine βεβαίᾱ or βέβαιος: § 52, N.B. a), p. 41.

B. Ex.: ὁ ἕτερος τῶν ὀφθαλμῶν, *one of both eyes*.

Ἔτερα μὲν λέγετε, ἕτερα δὲ φρονεῖτε.

*You say one thing, yet you think another.*

Ὁ ἕτερος τὸν ἕτερον μῖσεῖ. *Both hate the other.*

C. παρ-αινέω παρ-αινέσομαι παρ-ῆνεσα (παρ-αινέσαι, etc.)

Pass. παρ-αινέομαι παρ-αινεθήσομαι παρ-ῆνέθην (παρ-αινεθῆναι, etc.)

Cf. § 263-E, p. 369, and compare with ἐπ-αινέω (p. 165).

Constructed with the infinitive, like the other verbs of will (§ 49-B, p. 34):

Παραινῶ σοι σιωπᾶν. *I advise you to keep quiet.*

## EXERCISES

§ 197, p. 237 and revision of §§ 128-129, pp. 153-154.

**I. Training.** Conjugate in the indicative perfect and pluperfect the following verbs:

- a) active voice: 1. πιστεύω, *I have confidence* 2. τελευτάω, *I finish, I die*.  
b) middle-passive: 1. παύομαι, *I cease* 2. συμβουλεύω, *I advise* (prev. συν-)

§§ 198-199, p. 237 and revision of §§ 130 to 135 (except § 132), pp. 154-156.

**II. G ⇒ E.** 1. Ἰμάτια καλὰ ἐνεδεδύκεσαν χθὲς οἱ ἔταιροί μου εἰς τὴν ἑορτήν. 2. Εἰ μὴ τάδε τὰ καλὰ ἱμάτια ἐνεδεδύκειμεν, οὐκ ἂν ἄξιοι ἦμεν νῦν ἰέναι εἰς τὴν ἑορτήν. 3. Ὁμολογηκέναι σε νομίζω ὅτι βλαβερόν τί ἐστὶν ἡ δύναμις ὅταν τις αὐτῇ χρῆται εἰς πράξεις πονηράς· καὶ γὰρ ὠμολόγηται δὴ τοῦτο πᾶσιν. 4. Οἱ φεύγοντες, εἴ τι ἡδίκηκᾱσι, τῆς προσηκούσης δίκης τεύχονται. 5. Τοὺς Τριάκοντα ἐμῖσοῦμεν ὅτε τῆς πόλεως ἦρχον· πολλάκις γὰρ αὐτοῖς τότε δεινῶς ἡδίκημεθα. 6. Ἐνίοτε συμβαίνει τοὺς μηδὲν ἡδίκηκότας ταῦτά πάσχειν τοῖς πολλὰ ἡδίκηκόσιν. 7. Μακροτάτοις τείχεσιν ὠχύρωται ἡ ἡμετέρᾳ πόλις. 8. Ἐνενοσήκειτε ὅτ' ἐνετύχομεν ὑμῖν. 9. Οἱ ἱερεῖς οὖς περὶ τοὺς θεοὺς ἠρώτηκα οὐδέν μοι ἀπεκρίναντο. 10. Οὐ πᾶσι τοῖς πολίταις ἐτετίμητο Περικλῆς. 11. Ἱερὸν κάλλιστον τοῦ Διὸς ὠκοδομήκαμεν ἀγάλμασι τιμιωτάτοις κεκοσμημένον, εἰς ᾧ πολλὰ δεδαπανήκαμεν. 12. Ἰκανῶς μοι δοκεῖς ἀποθεαρρηκέναι. 13. Οὐχ οἷός τέ εἰμι ἀποκρίνασθαί σοι· οὐ ράδια γάρ ἐστι τὰ ἠρωτημένα σοι. 14. Εἰ ἐγὼ ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, οὐτ' ἂν εὖ ἔπραξα, οὐτ' ἂν ὠφελήκειν ὑμᾶς, ὦ Ἀθηναῖοι. 14. Οὐσίᾱν μικρὰν μὲν, ἱκανὴν δὲ ταῖς δαπάναις κεκτήμεθα.

1-2. ἐν-δύω, *I put on*. ἡ ἑορτή, *the feast*. 1. χθὲς, *yesterday*. 3. ὁμολογέω, *I admit, I agree*. 4. φεύγω, *I flee, I am accused*. ἡ δίκη, *here punishment*. 4-5-6. ἀδικέω, *I do wrong, I injure*. 5. οἱ Τριάκοντα, *the \*Thirty (Tyrants)*. 6. ὁ αὐτός + dative: review § 75-B, p. 67. ταῦτά = τὰ αὐτά, with crasis (§16, p.8). 7. ὀχυρόω, *I fortify*. 10. Περικλῆς, *\*Pericles*. 11. οἰκοδομέω, *I build*. τὸ ἄγαλμα, -ατος, *the statue*. 12. ἀπο-θαρρέω, *I take courage*. 13. οἷός τέ εἰμι, *I am capable*. 14. ἐπι-χειρέω, *I undertake*. πράττω, *I do*. εὖ πράττω, *I succeed*.

**III. E ⇒ G** (in all the translations of this step, the terms which must be translated by perfect or pluperfect are in *italics*).

1. By whom *had* Alexander *been educated*? 2. We used to like the shade of the tall (= great) trees with which the palaestra *was decorated*. 3. We *have closed* the doors so that you are forced to remain inside. 4. The king had a park in which many trees *were planted*. 5. We *have often hunted* in those mountains. 6. The miser does not use the gold which *he owns*. 7. We *have been cheated* by those who say they are our allies (= we be allied to us). 8. The *fact of owning* slaves makes life easier. 9. The victorious athlete (= the *having vanquished* athlete) *has sacrificed* in Zeus' sanctuary. 10. The soldiers themselves *had assassinated* the king.

3. I close: κλείω. the door: ἡ θύρᾱ. 4. the park: ὁ παράδεισος. I plant: φυτεύω. 5. I hunt: θηρεύω. 6. the miser: ὁ φιλάργυρος. 10. I assassinate: φονεύω.

§§ 200, p. 237.

**IV. Training.** Conjugate, in the indicated voice, the perfect indicative of the following verbs (consult § 262-A, p. 368 and review §§128-129, p. 153-154, the rules of reduplication).

## ACTIVE

1. δια-φυλάττω, *I guard*
2. τάττω, *I place*
3. συγ-κόπτω, *I shatter* (prev. συν-)
4. σπεύδω, *I hasten*

## MIDDLE-PASSIVE

5. στέφω, *I crown*
6. ταραττώ, *I trouble*
7. ἅπτω, *I touch*
8. ψεύδω, *I lie*

**V. G ⇒ E.** 1. Τὸν Σωκράτη τεθαυμάκαμεν ὅτι τῶν μὲν ἄλλων πραγμάτων ἡμέληκεν, σοφίας δὲ καὶ ἀρετῆς μόνον πεφρόντικεν. 2. Ἐν τῷ πεδίῳ οἱ ἵππεῖς τεταγμένοι εἰσίν. 3. Τὸν Σωκράτη ἡτιῶντό τινες τοὺς νεανίας πεπεικέναι ἑαυτῷ μᾶλλον ἢ τοῖς πατράσι πείθεσθαι. 4. Τῷ Ἀλεξάνδρῳ πολλὰ οἱ Ἀθηναῖοι βεβλαμμένοι ἦσαν. 5. Μέγα ἐφρόνει ὁ Ἀλέξανδρος ἐπὶ τοῖς ἑαυτῷ πεπραγμένοις. 6. Οὗτοι ἡσύχως ζῶσιν οἱ καλῶς τοὺς νόμους διαπεφυλάχασιν τοὺς τῷ δήμῳ ἐψηφισμένους. 7. Τὸν βασιλέα ἡμῶν ἐν τῇ μάχῃ σέσωκα κινδυνεύοντα πολεμῶντινι κεκόφθαι. 8. Πάντα νῦν ὁρῶ κατακεκομμένα τοῖς πολεμίοις τὰ τίμια ἀγάλματα οἷς ἐκεκόσμητο τόδε τὸ ἱερόν. 9. Διαθήκᾳς ὁ πατήρ μου ἐπεποιήκει ἐν αἷς ἐγγέγραπτο τάδε: “τῷ ἀδελφῷ καταλείπω πάντα”, ὥστ’ οὐδέν μοι λείπεται τῆς οὐσίας ἧς (οἱ ἦν: § 159-A, p. 177) ἐκέκτητο. 10. Ψυχροτάτου πνέοντος ἀνέμου, ἱματίοις ἐρίου παχέσιν ἐκεκάλυφθε. 11. Τοῦ ἐρίου κεκλωσμένου, αἱ δοῦλαι ἔπιον καὶ ἔφαγον.

1. μόνον, *only*. φροντίζω + genitive, *I worry about*. 3. μᾶλλον ἢ, *rather than*. 6. δια-φυλάττω: the preverb δια- adds to the simple verb an idea of duration. ὁ δῆμος, *the people*. 7-8. κόπτω, κατα-κόπτω, *I smite, I slay*. 8. τὸ ἄγαλμα, -ατος, *the statue*. 9. αἱ διαθήκαι, *the testament*. 10-11. τὸ ἔριον, *the wool*. 10. ψυχρός, *cold*. παχύς, *thick*. καλύπτω, *I cover*. 11. κλώθω, *I spin*.

**VI. G ⇒ E.** 1. Οὐκ ἐκείνους μακαρίους εἶναι οἰόμεθα ὅσοι οὐσίας μεγάλᾳς κέκτηνται, ἀλλ’ ὅσοι πόνων καὶ λυπῶν ἀπηλλαγμένοι εἰσίν. 2. Τοῖς μεγάλων κινδύνων ἀπηλλαγμένοις ἡδὺ τοὺς πόνους διηγεῖσθαι. 3. Πάντες οἱ νόσῳ τινὶ ἐχόμενοι (= οἱ νοσοῦντες) ἀπηλλάχθαι ἐπιθυμοῦσι τοῦ κακοῦ. 4. Τίς τῶν φιλοσόφων γέγραφεν ὅτι “Ὀμηρός ἐστιν ὁ τὴν Ἑλλάδα πεπαιδευκός; – Πλάτωνά φημι εἶναι τὸν τοῦτο γεγραφότα. 5. Πλάτων τραγωδίᾳς ἐγεγράφει πρὶν φιλοσοφίας ἐρᾶν. 6. Ἐν τοῖς τοῦ Δράκοντος νόμοις μία ὥριστο δίκη: θάνατος. 7. Τοὺς ἵππεᾶς θεωρῶν καλῶς τεταγμένους καὶ εὖ ὠπλισμένους, ὁ βασιλεὺς ἦσθη. 8. Τοὺς στρατιώτᾳς συντετάχθαι δεῖ ὥς ἐν σῶμα. 9. Τὴν Ῥόδον νῆσόν φασιν τὸ παλαιὸν τῇ θαλάττῃ κεκρύφθαι. 10. Τίς τροφή τοῖς οἰκέταις εἰς τὸ ἡμέτερον δεῖπνον παρεσκεύασται;

1-2-3. ἀπ-αλλάττομαι + genitive, *I free myself from*. 4-5. ὁ Πλάτων, -ωνος, *\*Plato*. 5. ἡ τραγωδία, *the tragedy*. πρὶν, *prior to*. 6. ὁ Δράκων, -οντος, *\*Draco*. ὁρίζω, *I mark out, limit, determine*. ἡ δίκη, here: *punishment*. 7. θεωρέω, *I observe*. ὀπλίζω, *I equip*. 8. συν-τάττω, *I put away*. ὥς = ὅπως. 9. ἡ Ῥόδος, *Rhodes*. ἡ νῆσος, *the island*. τὸ παλαιόν, *long ago* (παλαιός, *ancient*). 10. τὸ δεῖπνον, *the meal*.

## TWENTY-SIXTH STEP

**VII. E ⇒ G.** 1. Where *has* the gold which *you* (sg) *have acquired been hidden* by you? 2. What *has been written* on this slab? — A law *voted* by the people. 3. I want that all the utensils *be placed* properly by the servants in the house. 4. *I have* eagerly (= with zeal) *done* the *things enjoined* by the priests. 5. While fighting against Zeus, the Titans were throwing trees *set on fire* toward the sky. 6. *We have freed* Greece and the Barbarians *have been cut into pieces* by us. 7. Well *equipped* and well *trained* soldiers guard the ramparts of our city. 8. *We* all *admire* you (sg.). 9. *We have trained* in the palaestra and now we are chatting calmly.

2. the slab: ἡ στήλη. the people: ὁ δῆμος. 3. the utensil: τὸ σκεῦος. I put away: τάττω. 5. the \*Titan: ὁ Τίτάν, -ᾶνος. I set on fire: ἄπτω. 6. I free: ἐλευθερώω. I cut into pieces: κατακόπτω. 7. I equip: ἐπλίζω. 9. now: νῦν.

§ 201, p. 238 (first contact)

*'Do not try to immediately memorize this paragraph! Instead try to use these forms while doing the exercises, and studying the chart of the irregular verbs on a regular basis.*

**VIII. Training** (consult § 262-A, p. 368). **A.** Write every person of the indicative (after having successfully identified the forms in the chart p. 238):

- a) M.P. perfect forms: ἔγνωσμαι (of γινώσκω), ἀφ-ῖγμαι (of ἀφ-ικνέομαι), εἴλημμαι (of λαμβάνω).
- b) M.P. pluperfect forms: εἰργάσμην (of ἐργάζομαι), ἐλελείμμην (of λείπω).
- c) active pluperfect forms: ἐτεθνήκειν (of θνήσκω), εἰρήκειν (of λέγω).

**B.** Write the infinitive perfect of the following verbs:

a) active voice:

- 1. βάλλω, *I throw*                      2. εὐρίσκω, *I find*                      3. ἔρχομαι, *I go*.

b) middle-passive:

- 1. λαμβάνω, *I take*                      2. πυνθάνομαι, *I become informed*                      3. γίγνομαι, *I become*

§ 201, p. 238 (until λαμβάνω inclusively)

**IX. G ⇒ E.** 1. Οἱ νόμοι αἴτιοι ἡμῖν γεγονῶσι τοῦ μὴ ὥσπερ θηρία ζῆν. 2. Καιρόν μοι δοκεῖς οὐκ ἐπιτήδειον εἰληφέναι τοῦ παρ' ἐμοῦ πυνθέσθαι ὅσα θέλεις. 3. Τί δὴ τῷ Ἀρχιμήδει ἡύρηται; 4. Πολλὰ θαυμαστὰ εἴργασται τῷ Ἀλεξάνδρῳ. 5. Τῷ χρῆσθαι ἔβρει ἐχθροὶ γεγονάμεν τοῖς θεοῖς. 6. Μακάριοι κέκληνται οἱ θεοί. 7. Ὁ ἱερεὺς ἤδη ἐτεθνήκει ὅθ' ὁ ἱατρὸς ἀφίκετο. 8. Ἀποκτενοῦμεν τοὺς φονεῆς ὑφ' ὧν ὁ ἐμὸς ἀδελφὸς τέθνηκεν. 9. Ἦδη ἀφίγμένοι εἰσὶν οἱ ξένοι οὓς ἐπὶ δεῖπνον κέκληκας. 10. Διηγήμεθα ἡμῖν ὅλον τὸ ἡμῖν συμβεβηκός (or τὸ ἡμῖν γεγεννημένον). 11. Πάντας τοὺς ἄλλους Πλάτων καὶ Ἀριστοτέλης ὑπερβεβλήκασι τῇ σοφίᾳ. 12. Ἐτεθνήκεις ἄν, εἰ μὴ ἱατρὸς ἱκανώτατος ἦν ἐγώ. 13. Ἦ καλῶς σοι δοκεῖ εἰρηῆσθαι ὁ λόγος ὃν διεληλύθαμεν; 14. Ἀγαθὸς δαίμων εἰς τὴν ἡμετέρᾳν οἰκίαν δήπου ἐλήλυθεν· εὐδαιμονέστατοι γὰρ πάντες νῦν γεγονάμεν. 15. Προμηθεὺς ἐστὶν ὁ τὸ πῦρ κεκλοφώς καὶ τοῖς ἀνθρώποις παρεσχημένος.

1. τὸ θηρίον, *the wild beast*. 2. ἐπιτήδειος, *decent*. 3. ὁ Ἀρχιμήδης, -ους, \**Archimedes*. 4. ἐργάζομαι is taken here in the meaning of *I make happen, I accomplish*. 5. ἐχθρός, *enemy*. 9. ἐπὶ δεῖπνον καλέω, *I invite to dinner*. 11. ὁ Ἀριστοτέλης, -ους \**Aristotle*. ὑπερ-βάλλω, *I surpass*. 13. ἦ, *is it that?* δι-έρχομαι, *I present* (an idea). 14. δήπου, *with no doubt, I suppose*. 15. ὁ Προμηθεὺς, \**Prometheus*. κέκλοφα: perfect of κλέπτω.

**X. G ⇒ E.** 1. Τὴν τῶν βαρβάρων στρατιάν εἰς τὴν Ἑλλάδα ἐμβεβληκυῖαν νικήσομεν. 2. Τοῦ Σωκράτους οὐδὲν ἡδίκηκότος κατεγνώκασιν οἱ Ἀθηναῖοι. 3. Ἀνέγνωκεν ὁ γραμματεὺς τὸν νόμον καθ' ὃν δικάσαι δεῖ. 4. Ἀκηκόατε, ὦ ἄνδρες δικασταί, τοῦ νόμου τοῦ τῷ γραμματεῖ ἀνεγνωσμένου. 5. Τῷ Διονύσῳ κατεσχημέναι, αἱ μαινάδες ἐν τοῖς ὄρεσιν ὀρχοῦνται θύρσους ἐν ταῖς χερσὶν ἔχουσαι. 6. Μακρὰ ἦν ἡ εἰς τὴν θάλατταν ὁδός, ἀλλὰ νῦν σχεδὸν ἀφίχθε. 7. Δοῦλοι γεγενήμεθα τῷ (οἱ διὰ τὸ) τοῖς πολεμίοις συνειληφθαί τε καὶ ἀπῆχθαι. 8. Πολλοὺς ἡμῶν οἱ πολέμιοι συνειλήφασιν ἤδη. 9. Τί παθὼν Ἀρχιμήδης ὁ σοφὸς ἐκ τοῦ λουτροῦ πηδήσας διὰ τῆς πόλεως ἔτρεχεν γυμνὸς “ἠύρηκα, ἠύρηκα” βοῶν; 10. Οὐκ ἄνευ πόνου δεῦρ' ἀφίγμεθα. 11. Διαβέβλησθε τοῖς βλάβαι ὅμᾳς ἐπιθύμοις. 12. Εἰ πάντων ἐμεινήμεν τῶν λόγων ὧν (= ᾧ) παρὰ τοῖς φιλοσόφοις τε καὶ τοῖς σοφισταῖς ἀκήκοα, σοφώτατος δήπου ἂν ἐγεγενήμεν (οἱ ἐγεγόνειν) ἀνὴρ. 13. Οὐ μεταμέλει μοι τῶν ἐν τῷ παρεληλυθότι χρόνῳ πεπραγμένων ἐμοί.

1. ἐμ-βάλλω εἰς, *I attack*. ἡ στρατιά, *the army*. 2. ἀδικέω, *I wrong*. κατα-γιγνώσκω, *I condemn* (+ genitive). 3-4. ἀνα-γιγνώσκω, *I read*. ὁ γραμματεὺς, *the state-clerk*. 4. ὁ δικαστής, οὗ, *the judge*. 5. κατ-έχομαι, *I am possessed*. ὁ Διονύσος, *\*Dionysos*. ἡ μαινάς, -άδης, *the \*maenad*. ὁ θύρσος, *the \*thyrsus*. 6. ἡ ὁδός, *the road*. σχεδόν, *almost*. 7 8. συλ λαμβάνω, *I seize* (prev. συν-). 7. ἀπ-άγω, *I take*. 9. ὁ Ἀρχιμήδης, -ους, *\*Archimedes*. πηδάω, *I jump*. 11. δια-βάλλω, *I slander*. 12. μιμνήσκομαι, *I remember* (+ genitive: § 110-E, p. 121); perf. μέμνημαι. δήπου, *with no doubt*. 13. μετα-μέλει μοι, *I repent from* (+ genitive). παρ-έρχομαι, *I pass by*. πράττω, *I do, I act*.

**XI. E ⇒ G.** 1. Where are the coats which you have found? 2. I already have heard you (sg.) tell (= narrating) that. 3. Numerous remedies have already been found by the physicians. 4. ● Our city has become very large (= great). 5. We have heard that (ὅτι) your brother is a priest of Zeus. 6. We have read the names of the dead people on the graves. 4. Why have you come here? — We have come to (§ 177-B, p. 203) see your city. 7. You have heard the speech (= words) of the messengers. 8. We have surrounded the city with a rampart. 9. My dog is dead. 10. ● Our houses have been torn down and our city has become a desert.

6. I read: ἀνα-γιγνώσκω. the grave: ὁ τάφος. the name: τὸ ὄνομα, -ατος. 8. I surround: περι-βάλλω. 10. I tear down: κατα-βάλλω.

§ 201, p. 238 (completely).

**XII. G ⇒ E.** 1. Ἐὰν ἡμῖν πεποιθήης, σύμμαχοι χρηστοὶ ἐσόμεθά σοι. 2. Οἱ Ἀθηναῖοι ἐποίησαν ὅσα ἐκέλευεν ὁ Περικλῆς· ἐπεποίθεσαν γὰρ αὐτῷ. 3. Νομίζω ὅμᾳς εὖ καταμεμαθηκέναι τοὺς ἐμοὺς λόγους. 4. Πολλὰς ἐγὼ εἰσενήνοχα εἰσφορὰς καὶ προσήκει τὴν πόλιν χάριν ἔχειν τοῖς εἰσφορὰς τοσαύτας αὐτῇ εἰσενηνοχόσιν. 5. Φυλάξομεν τῇ μνήμῃ τὰ τῷ Σωκράτει εἰρημένα. 6. Ἀληθὲς οὐδὲν εἰρηκέναι νομίζω τοὺς ἀγγέλους τούτους. 7. Τίνι νόσῳ διέφθαρθε τοὺς ὀφθαλμοὺς; 8. Τίνι τροφῇ ἐτέτραφθε ὅτε παῖδες ἦτε; — Ἐλαίαις καὶ σίτῳ ἐτεθράμμεθα. 9. Ὑμεῖς μὲν τέτραφθε ἐν πόλει τυραννομένη, ἡμεῖς δ' ἐν πόλει ἐλευθέρᾳ τεθράμμεθα, καὶ διὰ τὸ οὕτω τετράφθαι τὴν ἐλευθερίαν περὶ πλείστου ποιούμεθα. 10. Αἱ στάσεις πολλὰς ἤδη πόλεις διεφθάρκασιν. 11. Μετὰ τὴν μάχην ἐλύπούμεθα τοσοῦτον αἷμα ἐπὶ τῆς γῆς ὀρῶντες ἐκκεχυμένον καὶ φίλων τεθνηκότων τοσαῦτα σώματα.

2. ὁ Περικλῆς, *\*Pericles*. 3. κατα-μανθάνω, *I understand, I learn thoroughly*. 4. ἡ εἰσφορά, *the voluntary contribution*. εἰσφέρω, *I bring*. 5. ἡ μνήμη, *the memory*. 7. ὁ ὀφθαλμός, *the eye*. 9. τυραννέω, *I govern despotically*. Regarding the forms of perfect M.-P. of τρέφω, cf. § 263-K, p. 370. 10. ἡ στάσις, -εως, *the sedition*. 11. τὸ αἷμα, -ατος, *the blood*. ἐκ-χέω, *I pour out, I spread out*.



**XIII. G ⇒ E.** 1. "Όταν κύων άγνώτα ἴδῃ, χαλεπαίνει, ἐάν καὶ μηδέν ὑπ' αὐτοῦ προπεπόνθη κακόν. 2. Οἱ Λακεδαιμόνιοι τοὺς παῖδας τοὺς κλέψαντάς τι ζημιοῦσιν, οὐ διὰ τὸ κεκλοφέναι, ἀλλὰ διὰ τὸ μὴ λεληθέναι κλέπτοντας. 3. Ἐλελήθεις με ἀγαθὸς ἱππεὺς ὦν, ὧ φίλε. 4. Τὴν τῆς Ἑλλάδος δύναμιν πεπτωκυῖαν ἐπανορθῶσαι βουλόμεθα. 5. Οὐδὲν κάλλιον ἐόρακα τοῦδε τοῦ ἱεροῦ. 6. Τοῖς νόμοις πεισόμεθα οὖς (οἱ οἷς: § 159-A, p. 177) οἱ πατέρες ἡμῖν καταλελοίπασιν. 7. Οἱ φίλοι ὦν ἐπιλέλῃσαι τῇ σῇ λυποῦνται ἀμελείᾳ. 8. Οἱ θεοὶ τὰ ἀγαθὰ οὐ δικαίως τοῖς βροτοῖς διανενεμήκασιν, ἀλλὰ τινων φαίνονται ἐπιλελῆσθαι. 9. Τοῦ Διογένους εἰ ἡκηκόεις, ἐμεμαθήκεις ἂν πολλά παρ' αὐτῷ, καὶ ἐπέπεισο ἂν αὐτὸν ἄριστον εἶναι πάντων τῶν φιλοσόφων· ἐνόμιζον γὰρ πάντες οἱ ἐκείνῳ ἐντετυχηκότες θησαυρῷ ἐντετυχηκέναι. 10. Σοφώτεροι δῆπου γεγέννηται οἱ πολλὰς χώρας ἐοράκότες τῶν πολλὰ βιβλία ἀνεγνωκότων. 11. Νῦν ἐόρακας, ὧ ξέने, ὁποῖα ἐστὶν ἡ ἡμετέρᾳ πατρίς. 12. Περὶ τοὺς τῶν Λακεδαιμονίων νόμους νομίζω ὑμᾶς ἱκανῶς πεπύσθαι.

1. άγνώς, -ῶτος, *unknown*. χαλεπαίνω, *I get upset*. ἐάν καί, *even if*. προ-πάσχω, *I suffer previously*. 2. κέκλοφα: perf. of κλέπτω. 4. ἐπ-ανορθῶ, *I redress*. 8. δια-νενέμηκα: perf. of δια-νέμω. ὁ βροτός, *the mortal* (in opposition to the gods). 9. ὁ Διογένης, -ους, \**Diogenes*. ὁ θησαυρός, *the treasure*. 10. δῆπου, *certainly*. τὸ βιβλίον, *the book*. ἀνα-γιγνώσκω, *I read*.

**XIV. E ⇒ G.** 1. Much time *has passed* since *we have arrived* here. 2. *We have not forgotten* °the misfortunes (= the bad things) which *we have undergone*. 3. *We have obtained* °a famous victory. 4. *Why have* those coats °been brought here? 5. *Why don't you trust* us? 6. *I have met* °many very capable sophists. 7. *We have heard* that (ὅτι) the dictator *has been overthrown*. 8. *Have you (sg) already seen* an assembly of ants?

1. to pass (referring to time): παρ-ιέναι. since: ἐξ οὗ. 7. the dictator: ὁ τύραννος. I undergo a political failure, I am overthrown: ἐκ-πίπτω. 8. the assembly: ἡ ἀγορά.

Vocabularies I and II, p. 239.

**XV. G ⇒ E.** 1. Ἀφ' ἀπᾶσων τῶν πόλεων οἱ Ἕλληνες συνεληλύθασιν εἰς Ὀλυμπίαν τοὺς ἀγῶνας θεωρήσοντες. 2. Οὐδεὶς ἠκούετο τοὺς τοῦ ἀγγέλου λόγους· ὁ γὰρ δῆμος κατείληπτο θορύβῳ μεγάλῳ. 3. Οἱ Ἕλληνες ἐν δέκα ἔτεσιν τὴν Τροίαν ἔλαβον, λαβόντες δὲ καθεῖλον. 4. Τὴν Τροίαν τοῖς Ἕλλησι καθηρημένην οὐδεὶς ἀνοικοδομήσει. 5. Πολλάκις στρατηγὸς ἦρημαι. 6. Εἰς τὴν τοῦ Σωκράτους οἰκίαν ἐλθὼν κατείληφα αὐτὸν ἔνδον ὄντα καὶ μεθ' ἐταίρων ἐσθίοντα. 7. Ἐν τῇδε τῇ ὁδῷ ἀπεκτόνᾳσιν οἱ λησταὶ ὁδοιπόρους πολλούς. 8. Λησταῖς περιπεπτώκαμεν οἱ ἡμᾶς ἀφείλοντο σχεδὸν ὅλα. 9. Συμφοραῖς πολλαῖς περιπέπτωκα. 10. Οἱ πολλὰς συμφορὰς ἐν τῷ βίῳ πεπονθότες πολλὰ μεμαθήκασιν. 11. Πάντας λελήθαμεν φεύγοντες καὶ οὐδεὶς ἡμᾶς διώκει. 12. Οὐκ ἀκήκοας ὅτι φίλος βέβαιός ἐστι τῆμιώ-ιαιόν τι; 13. Οὐχ ἱκανοὶ μοι δοκοῦσιν εἶναι οἱ ἄρχοντες οἱ ὑμῖν ἡρημένοι. 14. Πολλάκις σοι παρήνεσα μὴ λίαν δαπανῆσαι· τούτων δὲ τῶν λόγων σοι οὐ μεμέληκε. 15. Δύο τέκνα ἦν μοι, ὧν τέθνηκεν ἕτερον. 16. Πολὺ ἡμῶν διαφέρει ὁ τῶν Περσῶν βασιλεὺς τῇ δυνάμει. 17. Πάντων Ἡρᾶκλῆς ἰσχύι διήνεγκεν.

1. ἡ Ὀλυμπία, *Olympia*. συν-ιέναι, *to gather*. ὁ ἀγών, -ῶνος, *the trial*. 2. ὁ δῆμος, *the people*. κατείληπτο: from καταλαμβάνω. ὁ θόρυβος, *the tumult*. 3-4. ἡ Τροία, \**Troy*. καθ-αιρέω, *I take down*. 5. δέκα, *ten*. τὸ ἔτος, *the year*. 6. ἀν-οικοδομέω, *I rebuild*. 7. ὁ στρατηγός, *the strategist, the army commander*. 7-8. ὁ ληστής, -οῦ, *the thief*. 7. ὁ ὁδοιπόρος, *the traveler*. 8-9. περι-πίπτω + dative, *I fall upon*. 8. ἀφαιρέομαι τί τινα, *I remove something from someone* (double accusative). 11. φεύγω, *I flee*. 17. ὁ Ἡρᾶκλῆς, \**Heracles*.

BASIC TEXTS

I. Arriving at the palaestra

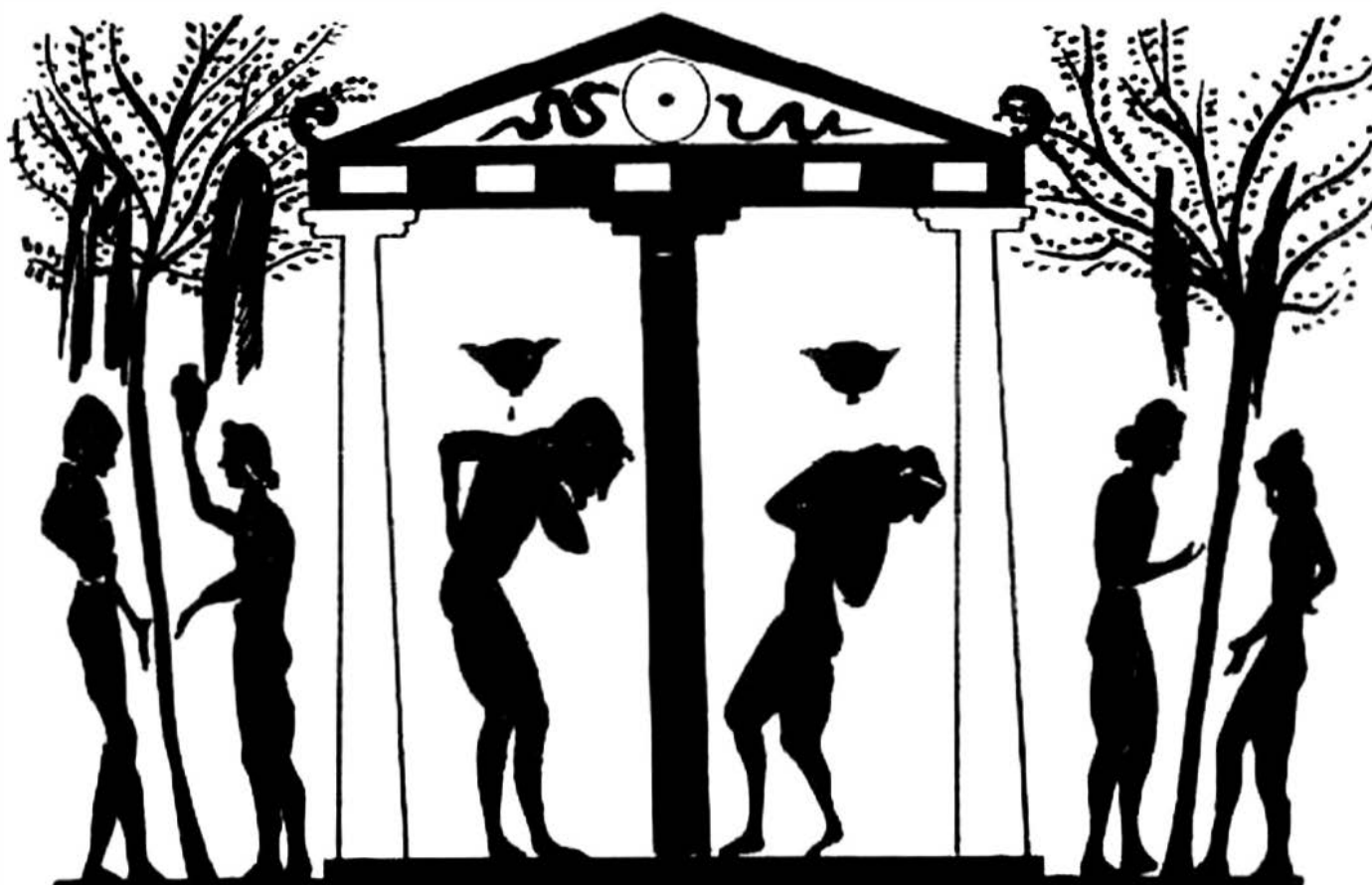
§§ 187-201, Vocabulary I

The episode takes place a little after the text p. 173.

<sup>A</sup> Εἰσελθόντες δὲ κατελάβομεν αὐτόθι τεθυκότας τε τοὺς παῖδας <sup>B</sup> καὶ τὰ περὶ τὰ ἱερεῖα σχεδόν τι ἤδη πεποιημένα, <sup>Γ</sup> ἀστραγαλίζοντάς τε δὴ καὶ κεκοσμημένους ἅπαντας. <sup>Δ</sup> Οἱ μὲν οὖν πολλοὶ ἐν τῇ αὐλῇ ἔπαιζον ἔξω, <sup>Ε</sup> οἱ δέ τινες τοῦ ἀποδυτηρίου ἐν γωνίᾳ ἡρτίαζον ἀστραγάλοις παμπόλλοις, ἐκ φορμίσκων τινῶν προαιρούμενοι· <sup>Ζ</sup> τούτους δὲ περιέστασαν ἄλλοι θεωροῦντες, <sup>Η</sup> ὧν δὴ καὶ ὁ Λύσις ἦν, <sup>Θ</sup> καὶ εἰστήκειν ἐν τοῖς παισὶ τε καὶ νεανίσκοις <sup>Ι</sup> ἐστεφανωμένος καὶ τὴν ὄψιν διαφέρων, <sup>Κ</sup> οὐ τὸ καλὸς εἶναι μόνον ἄξιός ἀκοῦσαι, ἀλλ' ὅτι καλὸς τε κάγαθός.

PLATO (*Lysis*)

- A. 1. εἰσ-έρχομαι, *I enter*. 2. αὐτόθι, *there* (in the gymnasium).  
B. 1. τὰ περὶ + accusative, *the (things) which deal with, the (things) pertaining to*. 2. τὸ ἱερεῖον, *the victim* (offered in sacrifice). 3. σχεδόν τι: simple nuance of σχεδόν.  
Γ. 1. ἀστραγαλίζω, *I play at knuckle-bones*. Knuckle-bones were used as dice. 2. κεκοσμημένους: they have put beautiful clothes on for Hermes' festivity.  
Δ. ἡ αὐλή, *the yard*.  
Ε. 1. τὸ ἀποδυτήριον, *the locker-room*. 2. ἡ γωνία, *the corner*. 3. ἡρτίαζω, *I play at odd and even*. 4. ὁ ἀστράγαλος, *the knucklebone*. 5. πάμπολυς is a reinforced form of πολὺς. 6. ὁ φορμίσκος, *the little basket*. 7. προ-αἰρέω, *I set apart*.  
Ζ. περι-έστᾱσαν: pluperfect of περι-ίστημι, *I place around, I surround* (ἔστᾱσαν is an archaic form of εἰστήκεσαν: § 133, p. 155).  
Η. ὁ Λύσις, *Lysis* (twelve year-old child).  
Θ. 1. ἐν, *among*. 2. ὁ νεανίσκος, *the adolescent*. 3. εἰστήκει(ν) is 3 S; cf. § 133, p. 155.  
Ι. ἡ ὄψις, *the aspect* (accusative of respect: § 115, p. 131).  
Κ. 1. μόνον, *only*. 2. ἄξιός οὐ μόνον ἀκοῦσαι τὸ καλὸς εἶναι, ἀλλ' (ἀκοῦσαι) ὅτι καλὸς τε κάγαθός, *worthy of hearing not only that he was handsome, but that he was someone decent*. The expression καλὸς κάγαθός (= καλὸς καὶ ἀγαθός with crasis: § 16, p. 8) is frequent in Attic to designate a man decent in every respect.



Athlete taking a shower: amphora from Leyden Museum.

## II. The travelers and the axe

### Vocabulary II

Α Δύο ἐν ταύτῳ ὁδοιπόρουν. Β Ἐτέρου δὲ πέλεκυν εὐρόντος, ὁ ἕτερος ἔλεγεν· “ἠύρηκαμεν”. Γ Ὁ δὲ ἕτερος παρήνει μὴ λέγειν “ἠύρηκαμεν”, ἀλλ’ “ἠύρηκας”. Δ Μετὰ μῆκρον δὲ Ε — ἐπελθόντων αὐτοῖς τῶν ἀποβεβληκότων τὸν πέλεκυν — Ζ ὁ ἔχων αὐτὸν διωκόμενος ἔλεγε πρὸς τὸν συνοδοιπόρον· “ἀπολώλαμεν”. Η Ἐκεῖνος δὲ ἔφη μὴ “ἀπολώλαμεν” εἶπης, ἀλλ’ “ἀπόλωλα”. Θ οὐδὲ γάρ, ὅτε τὸν πέλεκυν ἤρεις, ἐμοὶ αὐτὸν ἀνεκοινώσω.

Ι Ὁ λόγος δηλοῖ ὅτι οἱ μὴ μεταλαβόντες τῶν εὐτυχημάτων οὐδὲ ἐν ταῖς συμφοραῖς βέλαιοί εἰσι φίλοι.

AESOP

- A. 1. δύο (ἄνθρωποι). 2. ἐν ταύτῳ (= ἐν τῷ αὐτῷ), *together*. 3. ὁδοιπορέω, *I travel*.  
 B. ὁ πέλεκυς, *the axe* (τὸν πέλεκυν, τοῦ πελέκεως, τῷ πελέκει; plural: οἱ πελέκες, τοὺς πελέκες, τῶν πελέκεων, τοῖς πελέκεσιν. Compare with ἡδύς, p. 131. The accent of the genitive forms here present the same particularity as πόλις, p. 232).  
 Δ. μετὰ + accusative, *after* (reminder); μετὰ μῆκρον, *little after*.  
 Ε. 1. ἐπ-έρχομαί τινί, *I go toward someone* (often with idea of hostility). 2. ἀπο-βάλλω, *I lose*.  
 Ζ. 1. ὁ συνοδοιπόρος, *the travel companion*. 2. ἀπ-όλωλα, *I am lost, I am finished* (perfect of ἀπ-όλλυμι, *I make perish*: § 275, p. 382). Intransitive value: § 133, p. 155.  
 Η. μὴ ... εἶπης, *do not say*: § 212, p. 260.  
 Θ. ἀνα-κοινόομαί τί τινι, *I communicate, I impart something to someone*.  
 Ι. 1. μετα-λαμβάνω + genitive, *I participate in something, I receive my part of something*. Verbs expressing an idea of participation often have the preverb μετα-; thus μετ-έχω, *I participate*. They may be used with the genitive, which of course is a partitive genitive: § 67, p. 59. They are to be added to the list § 110, p. 121. 2. τὸ εὐτύχημα, -ατος, *the success*.



Hermes, god of communications, travelers, and thieves.  
 Red-figure cup from the Musée du Louvre.  
 Attic style end 5th c. B.C. Photo Lauros-Giraudon.

### III. To the soldiers who died for the independence of Athens

The custom had been established to designate every year one orator to praise the warriors who had died while serving the City. \*Hyperides was designated in 323 B.C. Alexander had just died and Greece had rebelled against the Macedonian domination. The Athenians, regrouped around Demosthenes, were hoping to recover their independence, since their insurrection had ended in victory. Yet it was to be crushed the following year. Here is the peroration (conclusion part) of Hyperides' speech; it is the only example of the kind still extant.

Ἀ Χρὴ μεμνησθαι μὴ μόνον τοῦ θανάτου τῶν τετελευτηκότων, ἀλλὰ καὶ τῆς ἀρετῆς ἧς καταλελοίπασιν. Β Εἰ γὰρ θρήνων ἄξια πεπόνθασι, ἀλλ' ἐπαίνων μεγάλων ἄξια πεποιήκασι. Γ Εἰ δὲ γήρως θνητοῦ μὴ μετέσχον, ἀλλ' εὐδοξίαν ἀγήρατον εἰλήφασι. Δ εὐδαίμονές τε γεγονῶσι κατὰ πάντα. Ε Ὅσοι μὲν γὰρ αὐτῶν ἄπαιδες τετελευτήκασι, Ζ οἱ τῶν Ἑλλήνων ἔπαινοι παῖδες αὐτῶν ἀθάνατοι ἔσονται. Η Ὅσοι δὲ παῖδας καταλελοίπασιν, Θ ἡ τῆς πατρίδος εὖνοια ἐπίτροπος αὐτοῖς τῶν παίδων καταστήσεται. Ι Πρὸς δὲ τούτοις, Κ εἰ μὲν ἔστι τὸ ἀποθανεῖν ὅμοιον τῷ μὴ γενέσθαι, Λ ἀπηλλαγμένοι εἰσὶ νόσων καὶ λύπης καὶ τῶν ἄλλων τῶν προσπίπτοντων εἰς τὸν ἀνθρώπινον βίον. Μ εἰ δ' ἔστιν αἴσθησις ἐν ᾧδου καὶ ἐπιμέλεια παρὰ τοῦ δαιμονίου, Ν ὥσπερ ὑπολαμβάνομεν, Ξ εἰκὸς τοὺς ταῖς τιμαῖς τῶν θεῶν καταλυομέναις βοηθήσαντας πλείστης κηδεμονίας ὑπὸ τοῦ δαιμονίου τυγχάνειν.

\*HYPERIDES (*Funeral Oration*)

- A. 1. μέμνημαι, *I remember*; this middle perfect is the most used form of verb μιμνήσκω, *I recall to memory*. 2. αὐ (or μὴ) μόνον... ἀλλὰ καί..., *not only... but also...* is a frequent phrase in the oratory sentence. 3. ἧς καταλελοίπασι = ἣν καταλελοίπασι (§159-A, p. 177).
- B. 1. Εἰ... ἀλλά..., *if... in return...* 2. ὁ θρήνος, *the funeral lamentation*.
- Γ. 1. μετ-έχω + genitive, *I have my part of* (cf. I in the basic text II, p. 246). 2. τὸ γῆρας (gen. τοῦ γήρως, dat. τῷ γήρει), *the old age*. 3. θνητός, *mortal, human*. Greek distinguishes the θνητοί, the mortals (mainly humans) and the ἀθάνατοι, the immortals (mainly gods). 4. ἡ εὐδοξία, *the reputation*. 5. ἀγήρατος, *which does not grow old* (verbal adjective of γηράσκω, *I grow old*; § 194, p. 226).
- Δ. κατὰ πάντα, *according to all (the points of view), in all things*.
- Ε. 1. αὐτῶν: partitive genitive (§ 67, p. 59). 2. ἄπαις, -ιδος, *without children*.
- Ζ. ἀθάνατος, *immortal*. Greek literature often expresses the idea that a human being does not completely die when he leaves his memory to posterity. We find the same idea in the ancestor-cult traditionally practiced in China.
- Θ. 1. ἡ εὖνοια, *the kindness, the solicitude*. 2. ὁ ἐπίτροπος, *the tutor*; ἐπίτροπος is here the predicate of εὖνοια. 3. κατα-στή-σεται, *will get established*: middle future of καθ-ίστημι, *I establish*.
- Ι. πρὸς δὲ τούτοις, *moreover*.
- Λ. 1. ἀπ-αλλάττω, *I free, I get rid*. 2. προσ-πίπτω εἰς, *I fall upon, I attack*. 3. ἀνθρώπινος, *human*.
- Μ. 1. Note the accent of ἔστιν in the meaning of *there exists*. 2. ἡ αἴσθησις, *the sensation, the conscience*. 3. ὁ ᾍδης, -ου, *Hades*, god the Underworld (abode of the dead, not of the damned); ἐν ᾍδου, *in Hades*; note this archaic expression with ἐν + genitive. 4. παρὰ + genitive, *on behalf of*. 5. δαιμόνιος, *divine*; τὸ δαιμόνιον, *the divinity*.
- Ν. ὑπο-λαμβάνω, *I sustain*, either in the concrete meaning (cf. K in the basic text IV, p. 128) or in the psychological meaning of *to support* an opinion.
- Ξ. 1. εἰκὸς (ἔστι), *it is likely that* + infinitive clause (the subject of which here is τοὺς βοηθήσαντας). Note εἰκός, -ότος, *likely*. 2. βοηθέω (+ dative), *I come to the rescue of, I help*. 3. ἡ τιμή, *the honor*. 4. κατα-λύω, *I dissolve, destroy*. The Macedonian hegemony had a tendency to open Greece to all kinds of religious influences, which in turn had a tendency to weaken the traditional cults. 5. ἡ κηδεμονία, *the care, the solicitude*.

## GRAMMAR

### 202. Study of the optative. Non contracted forms:

A. Type παιδεύω: boxes 5, 9, 15, 22 in the charts pp. 346-351.

N.B. Observe particularly the optative aorist passive (p. 351, box 15): it presents a suffix *ιη* in the singular, and the accent is on the *ι* in all the persons.

B. Verb εἶμι: § 278, p. 379, boxes 5 and 9.

C. Verb φημι: p. 382, box 5.

D. Verb ἔρχομαι: p. 383, box 5 (ῖοιμι).

E. Verb οἶδα: p. 378, boxes 5 and 9.

F. Regarding types in *ᾱ*, *ε*, *ο*, outside the imperfective, follow the principle presented § 97, p. 105: ποιήσοιμι, ποιήσαιμι, etc.

G. Regarding thematic aorists, cf. § 263-C, p. 371, boxes 4 and 10.

☞ Exercise I, pp. 250-251.

**203. Temporal and aspectual values in the optative.** The optative future is used only in the case examined below § 207. It is therefore only in this case that the optative will be able to express **time**. Outside this case, Greek only uses the optative imperfective, aorist and perfect, which are opposed by their **aspectual** values, often difficult to translate in English (imperfective: action in the process of being developed, or action that is repeated, or incomplete; perfect: static state; aorist: zero-aspect). Review § 130, p. 154.

**204. Optative of wish.** It is often preceded by *εἰ γάρ* or by *εἴθε*. The negation is *μή*. The optative draws its name from this use (in Latin *optare*, *to wish*).

(Εἴθε) φίλος ἡμῖν γένοιτο, *May you become our friend!*

(Εἴθε) μή τοῦτο γένοιτο, *May that not happen!*

☞ Exercise II, p. 251. Basic Text I, p. 255.

**205. Potential optative.** The optative is used in a hypothetical system where something is *presented* as being possible.

Εἰ βούλοιο ἰατρὸς γενέσθαι, τί ἂν ποιοίης;  
*If you wanted to become a physician, what would you do?*

Εἰ μὴ δικαστήρια εἶη, οὐδεὶς ἂν τοῖς νόμοις πείθοιτο,  
*If there were no tribunals, no one should obey the laws.*

Note the optative forms with *ἂν* and negation *οὐ* in the main clause, optative alone and negation *μή* in the conditional introduced by *εἰ*, *if*. Compare with § 165, p. 188 and § 170, p. 195.

N.B. The potential optative is sometimes used to **soften an affirmation**:

“ὦρᾱ ἂν εἴη λέγειν. *Maybe it is time to speak.*  
Οὐδεὶς ἂν τάδε λέγοι, *No one could talk this way.*

☞ Exercises III and IV, p. 252.



**206. Optative of repetition in the past (optative of induction).** The optative is found (with negation μή) in *conditional*, *temporal*, or *relative* clauses. These clauses express a fact of which the repetition or the variations induced those of the fact enunciated in the main clause. This optative transposes into the past the subjunctive of induction studied in § 185-A, p. 211.

“Ὅτε δακρύοιμι, ἐγέλῃς. *When I would cry, you would laugh* (= each time...).

Ἐποιοῦμεν ἃ κελεύσαίτε, *we did what you ordered*.

(= each time you gave us orders, we executed them)

Σωκράτης οὐκ ἐπίνεν, εἰ μὴ διψῶν (or ὅτε μὴ διψῶν).

*Socrates would not drink, if he was not thirsty (or when he was not thirsty).*

Again note the impossibility to transpose in English some Greek relative clauses.

Τοιοῦτος ἐγινόμην τὸν νοῦν ὑφ’ οἷων διδασκάλων ἀεὶ παιδευοίμην,

*My mind would align on that of my successive masters.*

This clause transposes into the past the last example of § 185-A, p. 211.

☞ *Exercise V, p. 252.*

**207. The oblique optative.** This optative often replaces an indicative or a subjunctive in the subordinate clauses expressing the words, the thought or the will of the subject of a **main verb in the past**. In particular:

**A.** In the clauses expressing purpose introduced by ἵνα, ὅπως, ὥς.

Ἐμαχεσάμεθα ἵνα δοῦλοι μὴ γενοίμεθα (= μὴ γενώμεθα) τῶν βαρβάρων.

Ἐμαχεσάμεθα ἵνα δοῦλοι μὴ γιγνοίμεθα (= μὴ γιγνώμεθα) τῶν βαρβάρων.

*We have fought in order not to become slaves of the Barbarians.*

In the second sentence, the imperfective subjunctive suggests the *development* of a process.

**B.** In clauses introduced by ὅτι or ὥς after a verb of saying, and in the indirect questions (p. 212). These clauses may use optative future.

Ἀλέξανδρος ἔλεγεν ὅτι ἄνθρωπος οὐκ εἶη (= ὅτι οὐκ ἔστιν), ἀλλὰ θεός.

*Alexander used to say that he was not a man, but a god.*

Εἶπεν ἐμοὶ γέρων τις ὅτι πάλαι ἡδίων εἶη (= ὅτι ἦν) ὁ βίος.

*An old man said to me that long ago life was more enjoyable.*

Ἡρώτων ἡμᾶς τίνες εἶμεν (= τίνες ἐσμέν) καὶ τί ποιήσαιμεν (= τί ἐποιήσαμεν).

*They asked us who we were and what we had done.*

Ἐλέγετε χθὲς ὅτι οἱ σύμμαχοι οὐκ ἀφίξοιντο (= ὅτι οὐκ ἀφίξονται) ταχέως.

*Yesterday you said that the allies would not arrive rapidly.*

Ἐλεγόν τινες ὅτι ὁ βασιλεὺς οὐ τεθνήκοι (= ὅτι οὐ τέθνηκεν).

*Some were saying that the king was not dead.*

Ἐλεγόν τινες ὅτι ὁ βασιλεὺς οὐ τεθνήκοι (= ὅτι οὐκ ἐτεθνήκει) ὅτ’ ἠγγέλθη ἡ νίκη.

*Some were saying that the king was not dead when the victory was announced.*

In the above examples, observe how the indirect optative takes the same form as the indicative or the subjunctive which it replaces: the optative imperfective replaces the indicative forms with an imperfective aspect (present and imperfect); the optative perfect replaces the indicative forms with an aspect of perfect (perfect present and pluperfect), etc.

☞ *Exercises VI, VII, VIII, p. 253.*

## TWENTY-SEVENTH STEP

### 208. Contracted types: boxes 5 in charts pp. 346-351.

**N.B.** a) In the singular of the active voice, the optative of contracted verbs is formed by means of endings -οίην, οίης, -οίη (τιμῶν for τιμα-ο-ίη-ν, and so forth; here we again find the suffix -ιη- already seen in παιδευθείην: p. 351, box 15).

b) (Reminder of §§ 174-175, p. 202-203) The future tenses formed on stems in λ, μ, ν, ρ are conjugated in all moods like ποιῶ, ποιῶμαι. Thus δραμοῦμαι, *I will run* in the optative becomes δραμοίμην, δραμοῖτο, and so forth.

⌘ Exercises IX, X, XI, p. 254.

Then Vocabulary below and Exercises XII and XIII, pp. 254-255

Finally Basic Texts II and III, pp. 256-259.

### VOCABULARY

ἔτι	again, still	τὸ ἀργύριον	money (3)
λευκός	white (1)	ἀσπιάζομαι	I salute, I embrace (4)
ὁ ὀφθαλμός	the eye (2)	ἀλλήλους	one another (5) (A)
τὸ χρῆμα, -ατος	the thing	κρίνω	I judge, I esteem (6) (B)
in the plural	the wealth	ἅπτομαι + gen.	I touch (7) (C)

### ETYMOLOGICAL AND SEMANTIC NOTES

1. **Leucocytes** are the white blood cells. Λευκός may signify *limpid, radiating* (idea of luminosity). Qualifies the face of Dionysos in Euripides' *Bacchae*. The root leuk has also given German Licht, English light, Latin lux, lucis (=light).

2. Cf. **ophthalmia** (eye disease). Poetry rather uses τὸ ὄμμα, -ατος.

3. The coin, cash (to distinguish from ὁ ἄργυρος, the *metal* silver).

4. Ἀσπάζεσθαι φίλον, *to welcome a friend*; ἀσπάζεσθαι χρήματα, σοφίαν, *to look for wealth, for wisdom*.

5. **Parallels** (γραμμαὶ παράλληλοι) stay one near the other (παρ' ἀλλήλας) without rejoining (παρά + accusative, *beside*).

6. **Criterion** (κριτήριον) allows us to judge. Plural **criteria** (used nowadays with meaning).

7. The active ἅπτω means *I attach*. There is another verb ἅπτω meaning *I burn*.

### GRAMMAR NOTES

A. Pronoun of reciprocity: Ἀλλήλους ἀγαπῶμεν, *we love one another*.

B.	κρίνω	κρίνω	ἔκρινα (κρίναι, etc.)	κέκρικα
middle	κρίνομαι	κρίνοῦμαι	ἐκρίνάμην (κρίνασθαι, etc.)	κέκριμαι
passive	κρίνομαι	κρίθῃσομαι	ἐκρίθην (κρίθῃναι, etc.)	κέκριμαι

ἀπο-κρίνομαι, *I answer* conjugated like the middle κρίνομαι.

C. With genitive (cf. § 110-F, p. 121): τῶν ἀλλοτρίων ἅπτεσθαι, *to touch others' belongings*.

### EXERCISES

§ 202, p. 248.

I. Training. A. Conjugate in the optative imperfective:

a) active voice:

- ἐρίζω, *I dispute*
- ἀπο-κτείνω, *I kill*
- κάμινω, *I am tired*

b) middle-passive:

- γινώσκω, *I know*
- δια-νέμω, *I distribute*
- πυνθάνομαι, *I get informed*

**B. Conjugate in the optative aorist (regular verbs):**

**a ) active voice:**

- |                           |                          |                                 |
|---------------------------|--------------------------|---------------------------------|
| 1. διώκω, <i>I pursue</i> | 2. βλάπτω, <i>I hurt</i> | 3. θεωρέω, <i>I contemplate</i> |
|---------------------------|--------------------------|---------------------------------|

**b ) middle voice:**

- |                            |                            |  |
|----------------------------|----------------------------|--|
| 1. ἡγέομαι, <i>I think</i> | 2. παύομαι, <i>I cease</i> | 3. πειράομαι, <i>I try</i> (§ 97. N.B., p.106) |
|----------------------------|----------------------------|--|

**c ) passive voice:**

- |                            |                           |                                |
|----------------------------|---------------------------|--------------------------------|
| 1. δαπανάω, <i>I spend</i> | 2. ἀρπάζω, <i>I seize</i> | 3. καταλείπω, <i>I abandon</i> |
|----------------------------|---------------------------|--------------------------------|

**C. Analyze the following forms:**

Ex.: ἄξοι, 3rd pers. sing. opt. fut. active of ἄγω, *I lead*.

- |                |              |               |                 |
|----------------|--------------|---------------|-----------------|
| 1. ἡσθήσονται  | 6. ᾠκούσιν   | 11. πείθοισθε | 16. θύσσετε     |
| 2. γυμνασώμεθα | 7. ἄρχομεν   | 12. κλέψαιμι  | 17. πέμψαιμεν   |
| 3. αἰτιώσασθην | 8. ἀρχοίμην  | 13. κεύθω     | 18. λείποιτο    |
| 4. χρῆσασθαι   | 9. ὀργισθεῖν | 14. κτήσαιο   | 19. φυλαττοίμην |
| 5. μιμήσονται  | 10. πεμφθεῖν | 15. κρύψαις   | 20. διώκοιτε    |

**D. Form the first person singular optative future and optative aorist of the following irregular verbs:**

**a ) active voice:**

- |                         |                         |                         |
|-------------------------|-------------------------|-------------------------|
| 1. φέρω, <i>I carry</i> | 2. δοκέω, <i>I seem</i> | 3. τρέφω, <i>I feed</i> |
|-------------------------|-------------------------|-------------------------|

**b ) middle voice:**

- |                                      |                              |                           |
|--------------------------------------|------------------------------|---------------------------|
| 1. πυνθάνομαι, <i>I get informed</i> | 2. γίγνομαι, <i>I become</i> | 3. εὐρίσκω, <i>I find</i> |
|--------------------------------------|------------------------------|---------------------------|

**c ) passive voice:**

- |                         |                       |                        |
|-------------------------|-----------------------|------------------------|
| 1. αἶρέω, <i>I take</i> | 2. ὁράω, <i>I see</i> | 3. σώζω, <i>I save</i> |
|-------------------------|-----------------------|------------------------|

**E. Analyze the following forms:**

- |                |               |               |              |
|----------------|---------------|---------------|--------------|
| 1. εὐρεθήσεται | 6. ἀφίκοιτο   | 11. ἐθελήσῃς  | 16. μαχέσαιο |
| 2. παραινέει   | 7. εὐρήσοιμεν | 12. γελάσειαν | 17. ἔξοι     |
| 3. ὀψοίμεθα    | 8. θρεψαίμην  | 13. ἀφιστάμην | 18. τύχοις   |
| 4. ἐθελήσῃς    | 9. θρέψαιμεν  | 14. ληφθεῖτε  | 19. εἵπομεν  |
| 5. κάμοιεν     | 10. οἰήσεται  | 15. εὐρεθείην | 20. δόξειε   |

§§ 203-204, p. 248.

II.  $G \Rightarrow E$ . 1. Εἰ γὰρ πάντα σοι γένοιτο ὧν ἐπιθυμεῖς. 2. Εἴθε τύχοιμεν τῆς νίκης ἐν τῷδε τῷ ἀγῶνι. 3. ὦ φίλοι, μήποτε μηδὲν περὶ πλείονος ποιήσασθε τῆς ἡμετέρας φιλίας. 4. Εἴθε πάντ' εἰδεῖμεν ὅσα οἶδεν ὁ Ἀριστοτέλης. 5. Οἱ μὲν γέροντες φᾶσιν· "εἴθ' ἀνηβάσκοιμεν", τὰ δὲ τέκνα φησὶν· "εἴθε γηράσκοιμεν". 6. Εἴθε ταχέως δεῦρ' ἵκοις καὶ ἓνα μῆνα ὅλον παρ' ἡμῖν διατρίβοις. 7. Εἴθε μηκέτι μοι ἐναντίος εἴης, ἀλλὰ φίλος καὶ οἰκεῖός μοι γένοιτο. 8. Εἴθε καθ' ἡμῶν παύοισθε αἰεὶ τι μηχανώμενοι. 9. Εἴθε ἀποθνήσκειεν (οἳ εἴθε ἀποθάνοιεν, οἳ εἴθε τεθνήσκειεν) πάντες οἱ ἐχθροὶ ἡμῶν. 10. Εἴθε μηδὲν βλαπτοίμεθα ὑπὸ τῶν πρὸς ἡμᾶς ἐχθρῶς διακειμένων. 11. Εἴθε τοῦ ἀργυρίου μὴ ἐπιλάθοιο ὃ μοι ὀφείλεις.

2. ὁ ἀγὼν, -ωνος, *the contest*. 3. οὐποτε, μήποτε, *never*. 4. ὁ Ἀριστοτέλης, -ους. \*Aristotle. Regarding εἰδεῖμεν, see § 265, p. 378. 5. ἀν-ηβάσκω, *I grow younger*. γηράσκω, *I grow older*. 7. οὐκέτι, μηκέτι, *no...longer*. ἐναντίος, *opposed*. οἰκεῖος, *familiar* (φίλος καὶ οἰκεῖος, *good friend*; usual expression). 8. μηχανάομαι, *I plot, I scheme*. 9-10. ἐχθρός, *enemy*. 10. πρὸς + acc., *facing, towards*. διά-κειμαι, *I am inclined*. 11. ὀφείλω *I owe*.

III.  $G \Rightarrow E$ . 1. Πῶς ἂν ἀγαπηθεῖη ὁ μηδέν' ἀγαπῶν; 2. Πλεῖστ' ἂν μανθάνοιμεν εἰ τὸν νοῦν προσέχοιμεν τοῖς τῶν ἄλλων λόγοις. 3. Μακρὸς ἂν εἴη λόγος πάντα διηγήσασθαι ὅσα ἐν ὅλῃ τῇ Ἑλλάδι ἐοράκαμεν. 4. Ὑπ' οὐδενὸς ῥαδίως ἂν τανύοιτο τόδε τὸ τόξον. 5. Τίς οὐκ ἂν ἐπιθυμήσειε βασιλέως δυνατοῦ γενέσθαι φίλος; 6. Βουλοίμην ἂν βεβαίους φίλους κεκτηῖσθαι. 7. Πρὸς τοὺς βία χρωμένους διὰ τί οὐκ ἂν βία χρησαίμεθα καὶ αὐτοί; 8. Τί ποιῶν ἂν ἀποκτείναιμι πάντας τοὺς ἐν τῷδε τῷ ἀγρῷ μύρμηκας; 9. Ποῦ ἂν εὔροιμεν τὴν εἰς ἀρετὴν τε καὶ σοφίαν ὁδόν; 10. Τερφθείης ἂν εἰ τὸ χωρίον μου ἴδοις. 11. Ἡδέως ἂν παρ' ὑμῶν πυθοίμεθα τίνα γνώμην περὶ ἡμῶν ἔχετε.

1. πῶς, *how?* 2. τὸν νοῦν προσ-έχω + dative, *I pay attention to*. 4. τανύω, *I stretch, string (a bow)*. τὸ τόξον, *the bow*. 5. δυνατός, *powerful*. 7. πρὸς + accusative, *against, facing*.

IV.  $G \Rightarrow E$ . 1. Εἴ τίς μοι παραινέσειε τὸν ἀδελφὸν ἀποκτεῖναι, ἢ τὸν πατέρα, ἢ τινα τῶν ἐταίρων, οὐκ ἂν πειθοίμην. 2. Τίνι φοιτῶντες ἀρετὴν ἂν μάθοιμεν; 3. Οὐδεὶς ἄνθρωπος ἂν εὐρεθείη σου ἡδίων ἑταῖρος ὢν. 4. Οὐ μὴ συλλέξωμεν τοσαύτην δύναμιν ὅσῃν ἂν ἔχοντες ἱκανοὶ εἴμεν τήνδε τὴν πόλιν λαμβάνειν. 5. Οὐχ ἱκανὸς εἰμι εὐρίσκειν αὐτὸς ὁποίοις ἂν χρώμενος φαρμάκοις εὖ θεραπευοίμην. 6. Ἐν συνουσίᾳ τίς ἂν ἡσθείη συνὼν ἐταίροις οἷς (οὓς) τέρποιεν οἶνός τε καὶ τροφαὶ μᾶλλον ἢ οἱ παρόντες φίλοι; 7. Διὰ τί τοῦτον τὸν ἄνδρα, ἀγνώστα ὑμῖν ὄντα, ἀσπάζεσθε ὥσπερ ἂν εἰ πάλαι φίλος ὢν ἡμῖν τύχοι; 8. Μᾶλλον ἂν ἐλοίμην τεθνηκέναι ἢ ζῆν ὥσπερ σύ, ὦ Διόγενες. 9. Γέλοιος ἂν εἴην, εἰ μέγα ἐπ' ἐμαυτῷ φρονήσαιμι. 10. Ἀγαθὸν κυβερνήτην οὐκ ἂν λάθοι χειμῶν ἐσόμενος.

2. φοιτάω + dative, *I associate with*. 4. οὐ μὴ + subjunctive, *it is impossible that*. 6. ἡ συνουσίᾳ, *the (social) gathering*. σύν-εἰμι, *I am with (+ dative)*. πάρ-εἰμι, *I am present*. 7. ἀγνώς, -ῶτος, *unknown*. ἀσπάζομαι, *I salute*. ὥσπερ ἂν = ὥσπερ ἂν αὐτὸν ἀσπάζοισθε. 8. ὁ Διογένης, -ους, *\*Diogenes*. 10. ὁ κυβερνήτης, -ου, *the pilot*.

V.  $G \Rightarrow E$ . 1. Ὃτε πόλις ληφθείη, ἐσύλων αὐτὴν οἱ στρατιῶται καὶ τῶν πολεμίων εἴ τινα λάβοιεν, ἀπέκτεινον. 2. Οὐκ ἔνδον ἔμενον, ὅτε μὴ κάμνοιμι. 3. Κῦρος ἐθήρευνεν ὅτε γυμνάσαι βούλοιο καὶ ἑαυτὸν καὶ τοὺς ἵππους, καὶ ὅπου εἴη θηρία, ἐθήρᾳ. 4. Ὃτε συμφορὰ τις ἡμῖν συμβαίνοι, ἡσύχως ὑπεμένομεν. 5. Οἱ Τριάκοντα ζῆν εἴων παρ' ὧν χρήματα λαμβάνοιεν. 6. Ἄ μάθοιμι, ταῦτα ἐπειρώμην διδάσκειν τοὺς ἄλλους. 7. Ὃτε ἀθροισθεῖεν οἱ πρῶτοι ἄνθρωποι, ἔβλαπτον ἀλλήλους, ἅτε νόμους οὐκ ἔχοντες, οὐδ' ἡσκηκότες τὴν πολιτικὴν τέχνην. 8. Οἱ τοῦ Σωκράτους ἑταῖροι περιέμενον ἐκάστης ἡμέρας ἕως ἀνοιχθεῖν τὸ δεσμωτήριον· ἐπειδὴ δ' ἀνοιχθείη, ἦσαν παρὰ τὸν Σωκράτην. 9. Οἱ πάλαι ποιηταὶ οὐδὲν οἷός τ' ἦσαν ποιεῖν πρὶν ἔνθεοι γένοιντο. 10. Ὃτε νεώτερος ἦν, φιλομαθέστατος ἦν, ὥστε ὅπου εἰδείην σοφιστὴν τινα ἱκανὸν ζῶντα, ἐκεῖ ἐλθὼν ὡς μαθησόμενος τοσούτους μῆνας ἔμενον ὅσους δέοι. 11. Ὃτ' οἶνον πολὺν πίοις ἢ ὀργισθείης, ἐρυθροτάτη σοι ἐγίγνετο ἡ ρίς.

1. σῦλάω, *I plunder*. 3. ὁ Κῦρος, *\*Cyrus*. θηρεύω or θηράω, *I hunt*. τὸ θηρίον, *the wild animal*. 5. οἱ Τριάκοντα, *the \*Thirty*. 7. ἀθροίζεσθαι, *I gather*. ἅτε + participle, *because*. 8. περι-μένω, *I wait for*. ἕως, *until*. ἂν οἶγω, *I open*. τὸ δεσμωτήριον, *the prison*. 9. πάλαι, *long ago*. οἷός τέ εἰμι + infinitive, *I am capable of*. πρὶν, *prior to*. ἔνθεος, *inspired by the gods*. 10. φιλομαθής, *fond of learning*. 11. ἡ ρίς, ῥινός, *the nose*. ἐρυθρός, *red*.

§ 207, p. 249. Consult p. 178.

VI.  $G \Rightarrow E$ . 1. Πάντ' ἐποιήσαμέν γε ἵν' εὐδαίμονες εἶτε. 2. Οἱ νεανῖαι ἡμῖν εἶπον ὅτι ἤδη τεθυκότες εἶεν καὶ γυμνάζεσθαι μέλλοιεν. 3. Κρέας τοῖς κυσὶν ἐβάλομεν ἵνα κατεσθίοιεν. 4. Ὅπλα ἠνέχθη ἵνα τοῖς στρατιώταις διανέμοιτο. 5. Παῖδά τινὰ παρὰ τὴν ὁδὸν ἰδοῦσαι κλάουσιν, ἠρωτήσαμεν αὐτὴν (οἱ ἐπυθόμεθα παρ' αὐτῆς) τί πεπόνθοι (οἱ τί παθοῦσα κλάοι). 6. Ἀφίκετό τις ἀγγέλλων ὅτι Ὀλυνθος κατειλημμένη εἴη. 7. Πάντ' ἐποίησα ἵν' οἱ πολῖται ἔλαιντό με ἡγεμόνα, οὐ μέντοι ἠρέθην. 8. Πολυκράτης ὁ τῶν Σαμίων τύραννος ἐορτὰς λαμπρὰς αὐτοῖς παρεῖχεν ἵνα τῆς ἐλευθερίας ἐπιλάθοιντο. 9. Ὅτ' ἐνέτυχόν σοι τὸ πρῶτον, οὐκ ἦδεν δὴ οὐθ' ὁπόθεν ἐλθὼν ἀφίκοιο, οὐθ' ὅπου τὴν οἰκίαν ἔχοις, οὐθ' ὅποι ἰέναι βούλοιο, οὐθ' ὁπηλίκος εἴης οὐθ' ὁπόση εἴη σοι οὐσίᾱ.

2. μέλλω, *I am on the point of*. 3. τὸ κρέας, -ατος, *the meat*. κατ-εσθίω, *I devour*. 5. παρὰ + accusative, *near*. 6. ὁ Ὀλυνθος, *\*Olynth*. 7. οὐ μέντοι, *but...not*. 8. ὁ Πολυκράτης, -ους, *\*Polycrates*. Σάμιος, *Samian* (= of Samos). ὁ τύραννος, *the dictator*. ἡ ἐορτή, *the festivity*.

VII.  $G \Rightarrow E$ . 1. Προϊδόντες ὅτι πόλεμος ἔσοιτο, τὰ τεῖχη ἐπεσκευάσαμεν. 2. Ναυτικὸν παρεσκεύαζον οἱ Ἀθηναῖοι ὅ τι πέμψοιεν εἰς τὴν Σικελίαν. 3. Ἐφυγον ὅπου μηδέν' ὁμοίμην τῶν ἐχθρῶν. 4. Εἶδον οἱ ἡγεμόνες ὅτι ἡ πόλις ἔρημος εἴη τῶν ὑπὲρ αὐτῆς μαχουμένων. 5. Ἡπόρει ὁ ῥήτωρ ὁπόθεν τοῦ λόγου ἄρξειτο. 6. Ἡπόρει ὁ στρατηγὸς ὅπως τοῖς συμμάχοις βοηθήσοι. 7. Ὅθ' ἰδρῦθη ἡ ἡμετέρα πόλις, νόμους ἐψηφίσαντο οἱ πρόγονοι καθ' οὓστινας πολῖτεύσοιντο. 8. Ἦσθην ὅτε σοι ἐνέτυχον ἤδη γὰρ ἤδη ὅτι φιλίας παρὰ σοῦ τευξοίμην πολὺν χρόνον ἐπομένης. 9. Ἀγγελοὶ ἀφίκοντο λέγοντες ὅτι ὑπὸ Βασιλέως πεμφθεῖεν. 10. Πάντα ὑμῖν διηγησάμεθα, ἵν' εὖ εἰδεῖτε τὸ πρᾶγμα. 11. Πολλάκις ἡμῖν εἶπες ὅτι ὑπὸ τῶν πολεμίων, πλειόνων ὄντων, νικηθησοίμεθα καὶ ἀναγκασθησοίμεθα τὴν χώραν καταλιπεῖν· νῦν δὲ νενικήκαμεν.

1. προ-οράω, *I preview*. ἐπι-σκευάζω, *I repair*. 2. ναυτικός, *naval*. τὸ ναυτικόν, *the fleet*. 3. φεύγω (αογ. ἔφυγον), *I flee*. ὁ ἐχθρός, *the enemy* (private). 4. ὑπὲρ + genitive, *for*. 5-6. ἀπορέω, *I am at a loss, I am puzzled*. 5. ὁ ῥήτωρ, -ορος, *the orator*. 6. ὁ στρατηγός, *the general*. βοηθέω, *I bring help* (+ dative). 7. ἰδρύω, *I found*. ὁ πρόγονος, *the ancestor*. πολῖτεύομαι, *I am administered* (as a citizen). 8. ἡ φιλία, *the friendship*.

Revision of §§ 202-207, pp. 248-249.

VIII.  $E \Rightarrow G$  (in this step, give optative forms for the terms in *italics*).

1. What *could be* more terrible than Zeus' anger? 2. The soldiers came back toward the river, in order not to *be surrounded* by the enemy. 3. When my brother *would come back* from the fields, he would bring me presents. 4. When *I would come back* home, I would find the dinner prepared by the servants. 5. Since Alexander wants to be a god, why would we not *proclaim* (= *vote*) him <to be> a god? 6. May our soil (earth) *produce* much fruit! 7. May *we* not be *forced* to buy weapons! 8. We would often go to the market to *buy* olives. 9. The Greeks used to sing the paeon when *they would go* to battle. 10. *I would be ashamed* if *I would do* that. 11. If *you wanted*, *you would be* very happy. 12. If *you would fall* into the sea, *you would be devoured* by the fish.

2. I surround: περι-κυκλώω. 4. the meal: τὸ δεῖπνον. 5. I proclaim (by vote): ψηφίζομαι (p. 111, voc. IV). 7-8. I buy: ἀγοράζω. 8. the market: ἡ ἀγορά. 9. the \*paeon: ὁ παιάν, -ᾶνος. 10. I am ashamed: αἰσχύνομαι.



§ 208, p. 250.

**IX. Training. A. Conjugate in the optative imperfective:**

**a) active voice:**

1. θεωρέω, *I contemplate*      2. ἀγαπάω, *I love*      3. στεφανόω, *I crown*

**b) middle-passive:**

1. ἀσκέω, *I exercise, I train*      2. δαπανάω, *I spend*      3. ζημιόω, *I punish*

**B. Conjugate in the optative future (cf. § 174-175, p. 202):**

**a) active voice:** 1. καθαίρω, *I purify*      2. δια-νέμω, *I distribute* (Voc. II, p. 214).

**b) middle:** 1. ἀπο-κρίνομαι, *I answer*      2. κάμνω, *I am tired*

**X. G ⇒ E.** 1. Ὅτε τί σοι παραινοίην, οὐκ ἐβούλου ἀκοῦσαι ἐμοῦ. 2. Πέπεισμαι ὅτι ἄνευ ἐμπειρίας οὐδεὶς ἂν ὀρθῶς τῇ θαλάττῃ χρῶτο. 3. Εἰ τὸν βασιλέᾱ ἀποκτεῖναι πειρῶ, ὑπὸ τῶν στρατιωτῶν τῶν αὐτὸν φυλαττόντων ἂν ἀποθνήσκῃς (or ἂν ἀποκτείνῃς). 4. Εἴθε πάντες ἡμᾶς ἀγαπῶεν. 5. Εἰ ἀναβιοίῃ ὁ Πλάτων, τί ἂν λέγοι περὶ τῶν νῦν ἀνθρώπων; 6. Παρ' ἐταίρου τινὸς ἐπυθόμην ὅτι νοσοίῃ ὁ ἀδελφός σου καὶ τεθνήσκῃ ὁ πατήρ. 7. Οὐκ ἂν πολλὰ διαπανῶεν οἱ μηδὲν κεκτημένοι. 8. Τί ποιῶν ἂν μακαρίως ζῶην; 9. Σωκράτης ἔλεγεν ὅτι περιπατοίῃ ἵνα πεινώῃ καὶ διψῶῃ καὶ οὕτω μεθ' ἡδονῆς πλείονος ἐσθίῃ τε καὶ πίνῃ. 10. Οὐ φρόνιμοί γ' ἂν εἴμεν, εἰ ἀμφισβητοῖμεν μὴ σοφώτατον εἶναι ἄνδρα τὸν Σωκράτη καὶ ἡγοίμεθα σοφώτεροι εἶναι αὐτοῦ. 11. Ὅτ' ἐνέτυχόν σοι τὸ πρῶτον, οὐκ ἤδριν οὐθ' ὁποῖους τῖμῶς θεούς, οὐτ' ἐν ὁποίᾳ προαιρέσει ζῶης, οὐθ' ἥντινα τέχνην ἀσχοίης, οὐθ' οἷσιν χρῶ φίλοις. 12. Εἴθε μὴ τελευτῶμεν ἐν τῇδε τῇ μάχῃ.

2. ἡ ἐμπειρία, *the experience*. 5. ἀνα-βιόω, *I come to life again*. 9. περι-πατέω, *I take a walk*. 11. ἡ προαίρεσις, *the philosophical choice*.

**XI. E ⇒ G.** 1. What *would you not do* to be approved by the others? 2. The soldiers used to flee [away] when *they would see* enemies. 3. The children used to keep quiet when *you (sg) would narrate them* fables. 4. How *could not you (sg) be loved*, [you] who is (=are) a good person? 5. If *we imitated* Diogenes, life *would seem* easy to us and *we would live* more happily (=happier). 6. The Lacedaemonians, when *they were questioned*, used to answer in a few words. 7. The old man was making a wreath *to crown* the athlete. 8. At night, I would come out of my house to *examine* the sky. 9. When *we were not thirsty*, we would not drink anything. 10. If one day *we desired* to cross (= walk across) this desert[ed] country (§ 52, N.B., a, p. 41), who would *guide us*?

2. I flee: φεύγω. 3. the fable: ὁ μῦθος. 4. how? πῶς; good person: καλὸς κάγαθός (cf. Basic Text I, p. 245). 5. \*Diogenes: ὁ Διογένης, -ους (decl. like ὁ Σωκράτης: § 114, p. 131). 6. in a few words: συντόμως.

Vocabulary, p. 250.

**XII. G ⇒ E.** 1. Οὐκ ἄνευ δαπάνης μεγάλης ἂν κτώμεθα τὰ κάλλιστα ἱμάτια τάδε. 2. Πολλάκις αἱ τῆς Ἑλλάδος πόλεις ἀλλήλαις μάχονται καὶ ἀλλήλας βλάπτουσιν. 3. Οἱ σοὶ κύνες ἡσπάζοντό με ὅτ' ἴδοιεν. 4. Εἶδόν σε κλέπτουσιν ἀργύριον, καὶ οὐκ ἂν σιωπήσαιμι τοῦτο. 5. Οὐκ ἂν καλῶς κρίνεις, εἰ μὴ πᾶσαν πύθοιο τὴν ἀλήθειαν περὶ τῶν γεγενημένων. 6. Εἴθε τύχοιμί ποτε χρημάτων πολλῶν. 7. Ὅτε παρὰ τοῦ πατρὸς ἀργύριον αἰτοίην, ὠργίζετο. 8. Ἴν' ἀργύριον κλέψαιεν, πολλοὶ ἄνθρωποι ἐγένοντο φονεῖς. 9. Τί ποιοῦντες ἂν ἄνευ πόνου κτώμεθα χρήματα πολλά; 10. Εἴθε πάντες οἱ ἄνθρωποι ἀλλήλους ἀγαπῶεν.

**XIII. G ⇒ E.** 1. "Οτ' ἀργύριον ἔχοιμεν, ταχέως ἐδαπανώμεθα. 2. "Οτ' ἀργύριον μὴ ἔχοις, παρὰ τῶν ἐταίρων ἦτεις. 3. Ἀργύριον παρὰ σοῦ ἦτησα ἵν' ἀγοράζοιμι ἐλαίᾱς. 4. Εἰς τὴν ἀγορὰν ἦλθον ἵν' ἱμάτια λευκὰ ἀγοράσαιμι. 5. Τυφλὸς εἶ, ὦ φίλε, καὶ τοὺς ὀφθαλμοὺς καὶ τὸν νοῦν. 6. Οἱ Τριάκοντα τούτους ζῆν εἶων παρ' ὧν χρήματα λαμβάνοιεν, τοὺς δ' ἄλλους ἀπέκτεινον. 7. "Οτε κλαύσαιμι, ἐρυθροὺς εἶχον τοὺς ὀφθαλμούς. 8. Ἄνθη λευκὰ καὶ ἐρυθρὰ ἐν τῷ χωρίῳ συνελέξαμεν ὅπως στεφάνους ποιοῖμεν. 9. Πυθαγόρας ἀεὶ ἐχρῆτο ἱματίῳ λευκῷ καὶ καθαρῷ. 10. Πάντα χρῦσὸς ἐγίγνετο ὅσων ἄψαιτο Μίδας. 11. Χρήματα πόλλ' ἂν κτῶο, εἰ ἐθέλοις πονεῖν τι. 12. Πολλάκις γε παρ' ἡμᾶς ἦεις, οὐχ ὅπως ἀργύριον ἡμᾶς (οἱ παρ' ἡμῶν) αἰτοίης, ἀλλ' ὅπως ἡμᾶς ἀσπάζοιο.

3-4. ἀγοράζω, *I buy*. 4. ἡ ἀγορά, *the market*. 5. τυφλός, *blind*. 6. οἱ Τριάκοντα, *the Thirty*. λαμβάνω τι παρά τινος, *I receive something from someone*. 7-8. ἐρυθρός, *red*. 9. ὁ Πυθαγόρας, *\*Pythagoras*. 10. ὁ Μίδας, *\*Midas*.

## BASIC TEXTS

### I- Love wish

§§ 202-204

Many characters from the mythology, as the poet says, have undergone metamorphoses. And here are those he wishes for himself.

- A Ἐγὼ δ' ἔσοπτρον εἶην  
ὅπως ἀεὶ βλέπης με·  
B ἐγὼ χιτῶν γενοίμην,  
ὅπως ἀεὶ φορῆς με·  
Γ ὕδωρ θέλω γενέσθαι,  
ὅπως σε χρῶτα λούσω·  
Δ μύρον, γύναι, γενοίμην  
ὅπως ἐγὼ σ' ἀλείψω·  
Ε καὶ ταινίᾱ γε μαστῶ,  
καὶ μάργαρον τραχήλῳ,  
καὶ σάνδαλον γενοίμην·  
Ζ μόνον ποσὶ πάτει με.

Anacreontic poem



Aphrodite rising out of the water. Tanagra,  
end of 4th, beginning of 3rd c. B.C.

Vienna, Kunsthistorisches Museum. Photo Lauros-Giraudon.

- A. τὸ ἔσοπτρον, *the mirror*.  
B. 1. ὁ χιτῶν, -ῶνος, *the tunic*. 2. φορέω, *I wear* (on me).  
Γ. ὁ χρώς, χρωτός, *the skin* (regarding the value of the accusative, cf. § 115, p. 131).  
Δ. 1. τὸ μύρον, *the perfume*. 2. ἀλείφω, *I anoint*.  
Ε. 1. ἡ ταινίᾱ, *the scarf*. 2. ὁ μαστός, *the breast*. 3. τὸ μάργαρον, *the pearl*. 4. ὁ τράχηλος, *the neck*. 5. τὸ σάνδαλον, *the sandal*.  
Ζ. 1. μόνον, *only*. 2. πάτει, imperative imperfective of πατέω, *I trample on, I tread on*. Here μόνον has a strong meaning. Perhaps one should translate *so long as...*, *if only...*

## II- Ischomachos narrates

how he has convinced his wife to renounce the use of make-up

§§ 205-208, Vocabulary

Α Ἐγὼ τοίνυν, ἰδὼν ποτε αὐτήν, ὧ Σώκρατες, ἐντετριμμένην πολλῷ μὲν ψιμῦθίῳ, Β ὅπως λευκοτέρᾳ ἔτι δοκοίη εἶναι ἢ ἦν, Γ πολλῇ δ' ἐγγούσῃ, ὅπως ἐρυθροτέρᾳ φαίνοιτο τῆς ἀληθείας, Δ ὑποδήματα δ' ἔχουσιν ὑψηλά, Ε ὅπως μείζων δοκοίη εἶναι ἢ ἐπεφύκει, Ζ “Εἰπέ μοι, ἔφην, ὧ γύναι, Η ποτέρως ἂν με κρίναις ἀξιοφίλητον μᾶλλον εἶναι χρημάτων κοινωνόν, Θ εἴ σοι αὐτὰ τὰ ὄντα ἀποδεικνύοιμι, Ι καὶ μήτε κομπάζοιμι ὥς πλείω τῶν ὄντων ἐστί μοι, μήτε ἀποκρυπτοίμην τῶν ὄντων μηδέν, Κ ἢ εἰ ἐπειρώμην σε ἐξαπατᾶν λέγων ὥς πλείω ἐστί μοι τῶν ὄντων.” Λ Καὶ ὑπολαβοῦσα εὐθύς· Μ “Εὐφήμει, ἔφη· μὴ γένοιο σὺ τοιοῦτος· Ν οὐ γὰρ ἂν ἔγωγέ σε δυναίμην, εἰ τοιοῦτος εἴης, ἀσπάσασθαι ἐκ τῆς ψυχῆς.”

Ξ “Οὐκουν, ἔφην ἐγώ, συνεληλύθαμεν, ὧ γύναι, ὥς καὶ τῶν σωμάτων κοινωνήσοντες ἀλλήλοις;” Ο “Φᾶσὶ γοῦν, ἔφη, οἱ ἄνθρωποι.” Π “Ποτέρως ἂν οὖν, ἔφην ἐγώ, τοῦ σώματος αὐτὸ δοκοίην εἶναι ἀξιοφίλητος μᾶλλον κοινωνός; Ρ εἴ σοι τὸ σῶμα πειρώμην παρέχειν τὸ ἑμαυτοῦ ἐπιμελόμενος ὅπως ὑγιαίνόν τε καὶ ἐρρωμένον ἔσται, Σ ἢ εἴ σοι μίλτω ἀλειφόμενος καὶ τοὺς ὀφθαλμοὺς ὑπαλειφόμενος ἀνδρευκέλῳ ἐπιδεικνύοιμί τε ἑμαυτόν Τ καὶ συνείην ἐξαπατῶν σε καὶ παρέχων ὁρᾶν καὶ ἄπτεσθαι μίλτου ἀντὶ τοῦ ἑμαυτοῦ χρωτός;” Υ “Ἐγὼ μὲν, ἔφη ἐκείνη, οὐτ' ἂν μίλτου ἀπτοίμην ἥδιον ἢ σοῦ, Φ οὐτ' ἂν τοὺς ὀφθαλμοὺς ὑπαληλιμμένους ἥδιον ὀρώην τοὺς σοὺς ἢ ὑγιαίνοντας.” Χ “Καὶ ἐμὲ τοίνυν νόμιζε, ὧ γύναι, μήτε ψιμῦθίου μήτε ἐγγούσης χρώματι ἥδεσθαι μᾶλλον ἢ τῷ σῶ.”

XENOPHON (*The Economist*)

- Α. 1. τοίνυν, *then*. 2. ἐν-τρίβω, *I anoint, I make up*. 3. τὸ ψιμῦθιον, *the white of ceruse*.  
 Γ. 1. ἡ ἐγγούσα, *alkanet* (plant containing a red dye). 2. ἐρυθρός, *red*.  
 Δ. 1. τὸ ὑπόδημα, -ατος, *the shoe*. 2. ὑψηλός, *high*.  
 Ε. πέφυκα: § 133, p. 155.  
 Ζ. 1. εἰπέ μοι, *tell me* (imperative). 2. ἔφην, *I said*. 3. γύναι: cf. Voc. II, p. 54, GR.N. Α.  
 Η. 1. ποτέρως, *which of the two manners, in which of the two cases?* 2. ἀξιοφίλητος, *worthy of being loved*. 3. μᾶλλον, *more*. 4. κοινωνός, *companion, associate*; τῶν χρημάτων κοινωνός, *associate in what concerns the estate*.  
 Θ. 1. αὐτὰ τὰ ὄντα, *my estate as it is*. 2. ἀπο-δεικνύω or ἀπο-δείκνυμι, *I show*.  
 Ι. 1. κομπάζω, *I brag*; with ὥς, *I pretend by vanity that* (§ 112, p. 122). 2. ἀπο-κρύπτομαι, *I dissimulate*.  
 Κ. ἐξ-απατάω: stronger than ἀπατάω.  
 Λ. 1. ὑπο-λαμβάνω, *I answer*; cf. § 103-B, N.B., p. 108. 2. εὐθύς, *right away*.  
 Μ. εὐφημέω, *I pronounce propitious words*, thus *I avoid pronouncing unlucky words*, that is to say *I keep quiet*; in particular in the imperative: εὐφήμει, *keep quiet!*  
 Ν. 1. ἔγωγε: reinforced form of ἐγώ. 2. δυναίμην: optative present 1S of δύναμαι, *I am able to*. 3. ἐκ τῆς ψυχῆς, *from the bottom of the heart*.  
 Ξ. 1. οὐκουν, *isn't it true that...?* 2. συν-ιέναι, *to meet, to get united*. 3. ὥς: § 177-A, p. 203. 4. καὶ, *also*. 5. κοινωνέω τινός τινι, *I place something in common with someone* (genitive of the thing and dative of the person).  
 Ο. 1. γοῦν, *in any case, at least*. 2. οἱ ἄνθρωποι, *the people*.

- Π. αὐ: particle underlining a parallelism or an opposition (here, to the clause Η-Θ-Ι-Κ).
- Ρ. 1. ἐπι-μελέομαι (or ἐπι-μέλομαι) ὅπως + indicative future, *I see to it that*. 2. ὑγιαίνω, *I am in good health*. 3. ἐρρωμένος, *robust*.
- Σ. 1. ἡ μίλτος, *the vermilion*. 2. ἀλείφω, *I anoint*. 3. τοὺς ὀφθαλμούς: § 115, p. 131. 4. ὑπ-αλείφω, *I anoint lightly*. 5. τὸ ἀνδρείκελον, *the make up with the color of flesh* (from the adjective ἀνδρείκελος, *looking like human skin*). 6. ἐπιδεικνύοιμι: optative imperfective of ἐπι-δείκνυμι, *I show*. All the verbs of the clause are in the imperfective: the supposition is presented like something which would not cease to repeat itself, which would be a habit.
- Τ. 1. σύν-εμι, *I live with someone*. 2. παρ-έχω + infinitive, *to give to*: παρέχειν ὄρᾱν καὶ ἅπτεσθαι, *to give s.t. to see and touch*. 3. Ἰν ὄρᾱν καὶ ἅπτεσθαι μίλτου, μίλτου is object both of ὄρᾱν and of ἅπτεσθαι, although the genitive is suitable to ἅπτεσθαι, but not to ὄρᾱν (cf. p. 64, Γ). 4. ἀντί + genitive, *instead of*. 5. ὁ χρῶς, -ωτός, *the skin*.
- Υ. ἰδίον, *with more pleasure*: comparative neuter, used with adverbial meaning, from ἰδύς.
- Φ. ὑπ-αλήλμμαι: perfect passive of ὑπ-αλείφω, already seen in Σ.
- Χ. 1. νόμιζε, *be convinced that*. 2. Regarding ψιμῦθιον and ἐγγουσα, cf. Α and Γ. 3. μήτε... μήτε...: the negation μή is required by the imperative νόμιζε (see § 212, p. 260). 4. τὸ χρῶμα, -ατος, *the color*.



The Necklace. Oinochoe with red figures. 5th c. B.C. Musée du Louvre.  
(pitcher to pour wine from the \*crater into the drinking-cups)

## III- The philosopher Menippos arrives at Zeus' dwelling

Menippos, \*cynical philosopher born in Syria, lived in the 3rd century B.C. In Lucian's *Icaromenippus*, he narrates his travel to Zeus' realm to a friend. Desirous to access the supreme knowledge, he has adapted wings to his body, like \*Icarus, and has taken off. He first arrives on the moon, where he meets \*Empedocles, whom a violent eruption of the Aetna has projected there. Finally he reaches the realm of the king of the gods, who asks him with a terrible voice who he is.

<sup>A</sup> Ἐγὼ δὲ ὡς τοῦτ' ἤκουσα, μῖκροῦ μὲν ἐξέθανον ὑπὸ τοῦ δέους, <sup>B</sup> χρόνῳ δ' ἐμαυτὸν ἀναλαβὼν ἅπαντα διηγούμεν σαφῶς, ἄνωθεν ἀρξάμενος, <sup>Γ</sup> ὡς ἐπιθυμήσαιμι τὰ μετέωρα ἐκμαθεῖν, <sup>Δ</sup> ὡς ἔλθοιμι παρὰ τοὺς φιλοσόφους, <sup>Ε</sup> ὡς τάναντία λεγόντων ἀκούσαιμι, <sup>Ζ</sup> ὡς ἀπαγορεύσαιμι διασπώμενος ὑπὸ τῶν λόγων, <sup>Η</sup> εἴτα ἐξῆς τὴν ἐπίνοιαν καὶ τὰ πτερὰ καὶ τᾶλλα πάντα μέχρι πρὸς τὸν οὐρανόν...

Then Zeus softens up, and Menippos tags along behind him...

<sup>Θ</sup> Μεταξὺ δὲ προιών, ἀνέκρινέ με περὶ τῶν ἐν τῇ γῇ πράγμάτων, <sup>Ι</sup> τὰ πρῶτα μὲν ἐκεῖνα, <sup>Κ</sup> πόσου νῦν ὁ πῦρός ἐστιν ὦνιος ἐπὶ τῆς Ἑλλάδος, <sup>Λ</sup> καὶ εἰ σφόδρα ἡμῶν ὁ πέρυσι χειμῶν καθίκετο, <sup>Μ</sup> καὶ εἰ τὰ λάχανα δεῖται πλείονος ἐπομβρίας· <sup>Ν</sup> Μετὰ δὲ ἡρώτῃ εἴ τις ἔτι λείπεται τῶν ἀπὸ Φειδίου, <sup>Ξ</sup> καὶ δι' ἣν αἰτίαν ἐλλίποιν Ἀθηναῖοι τὰ Δῖα τὰ τοσοῦτων ἐτῶν, <sup>Ο</sup> καὶ εἰ τὸ Ὀλυμπίειον αὐτῷ ἐπιτελέσαι διανοοῦνται, <sup>Π</sup> καὶ εἰ συνελήφθησαν οἱ τὸν ἐν Δωδώνῃ νεῶν σεσῶληκότες.

While conversing in such way, Zeus and Menippos walk toward the place where the king of the gods, seated on a golden throne, listens to men's prayers. They reach him through orifices equipped with valves similar to the covers of wells.

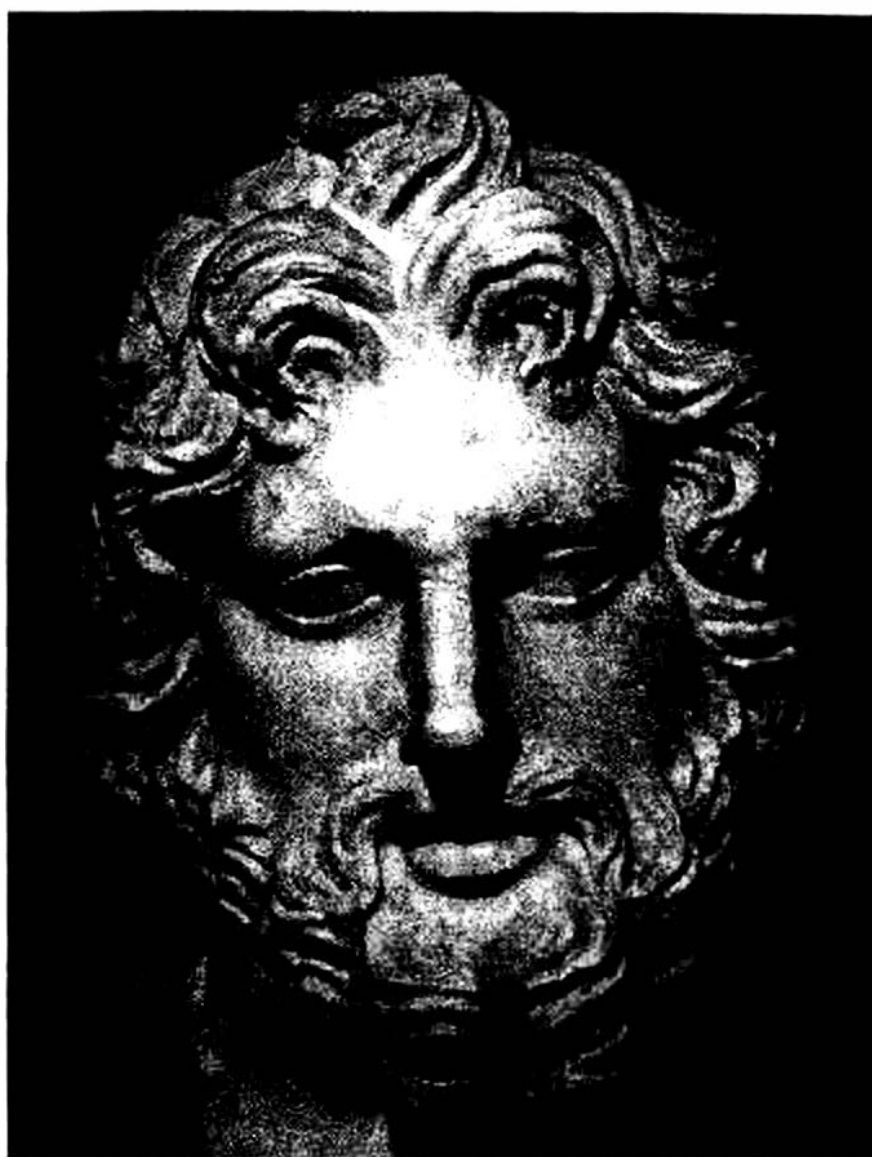
<sup>Ρ</sup> Τοιαῦτ' ἄττα διεξιόντες ἀφικόμεθα εἰς (= εἰς) τὸ χωρίον ἔνθα ἔδει αὐτὸν καθεζόμενον διακοῦσαι τῶν εὐχῶν. <sup>Σ</sup> Ἡῦχοντο δὲ πανταχόθεν τῆς γῆς διάφορα καὶ ποικίλα, καὶ αὐτὸς ἐπήκουον ἅμα τῶν εὐχῶν. <sup>Τ</sup> Ἦσαν δὲ τοιαῖδε· “<sup>Ζ</sup> Ω Ζεῦ, βασιλεῦσαί μοι γένοιτο· <sup>Υ</sup> ὦ Ζεῦ, τὰ κρόμμυά μοι φῦναι καὶ τὰ σκόροδα· ὦ θεοί, τὸν πατέρα μοι ταχέως ἀποθανεῖν”. <sup>Φ</sup> Ὁ δέ τις ἔφη· “Εἴθε κληρονομήσαιμι τῆς γυναικός· εἴθε λάθοιμι ἐπιβουλεύσας τῷ ἀδελφῷ· <sup>Χ</sup> γένοιτό μοι νικῆσαι τὴν δίκην, στεφθῆναι τὰ Ὀλύμπια”. <sup>Ψ</sup> Τῶν πλεόντων δὲ ὁ μὲν Βορρᾶν ἤρχετο ἐπιπνεῦσαι, ὁ δὲ Νότον. <sup>Ω</sup> Ὁ δὲ γεωργὸς ἦτει ὑετόν, ὁ δὲ κναφεὺς ἥλιον.

LUCIAN (*Icaromenippus*). Cont'c p. 266.

- A. 1. ὡς, *when*. 2. μῖκροῦ, *almost* (one could also say μῖκροῦ δεῖν). 3. ἐκ-θνήσκω, *I faint*. 4. τὸ δέος, *the fear*.
- B. 1. ἐμαυτὸν ἀνα-λαμβάνω, *I recover, I regain control over myself*. 2. σαφῶς, *clear*. 3. ἄνωθεν, *from the top, from the start*.
- Γ. 1. ὡς, *how, in which way*. 2. μετέωρος, *who is in the air*; τὰ μετέωρα, *the high regions of a country or of space, the things from above*. 3. ἐκ-μανθάνω, *I learn thoroughly, I reach the state of knowing*. Note the nuance added by the preverb.
- Ε. 1. τάναντία, *the contradictory theories*; for τὰ ἐναντία, with crasis: § 16, p. 8 (ἐναντίος, *opposed*). 2. Beside λεγόντων, supply αὐτῶν (= τῶν φιλοσόφων); with the verb ἀκούω, the person heard is expressed in the genitive (cf. Voc. I, p. 88, GR.N. B).
- Ζ. 1. ἀπ-αγορεύω, *I forbid, I renounce*. 2. σπάω, *I pull*; δια-σπάω, *I tear away, scatter*.
- Η. 1. ἐξῆς, *successively*. 2. ἡ ἐπίνοια, *the invention, the idea* (his idea of climbing to the sky). 3. τὸ πτερόν, *the wing*. 4. τᾶλλα = τὰ ἄλλα, with crasis. 5. μέχρι, *until* (supply: my arrival). 6. πρὸς + accusative, *to, towards*.



- Θ 1. μεταξύ + participle, *while*. (Ex. μεταξύ λέγων, *while talking*). 2. προ-έρχομαι, *I go forward*. 3. ἀνα-κρίνω, *I question*. The whole clause is depending upon ἀνέχρῖνε.
- Ι 1. τὰ πρῶτα = πρῶτον. 2. ἐκεῖνα, *those things, those specific questions*.
- Κ 1. πόσου; *at which price?* 2. ὁ κῦρός, *the wheat*. 3. ὄνιος, *put for sale* (adjective). 4. ἐπὶ τῆς Ἑλλάδος = ἐν τῇ Ἑλλάδι.
- Λ 1. σφόδρα, *strongly*. 2. πέρυσι, *last year*. Regarding the insertion of this adverb, cf. § 95, p. 98. 3. καθ-ικνέομαι, *I touch, I reach* (+ genitive). Conjugated like ἀφ-ικνέομαι (p. 232).
- Μ 1. τὸ λάχανον, *the vegetable*. 2. ἡ ἐπομβρία, *the rain*.
- Ν 1. μετά, *afterwards* (adverbial use). 2. λείπομαι, *I stay*. 3. τις τῶν ἀπὸ Φειδίου, *someone from \*Phidias' disciples*. "Phidias' disciples" are the sculptors of statues. Zeus discreetly complains that no one erects statues for him any longer: the piety is getting lost!
- Ξ 1. δι' ἣν αἰτίαν: example of an indirect question introduced by the simple relative pronoun (= διὰ τίνα αἰτίαν or δι' ἣντινα αἰτίαν). 2. ἐλ-λείπω, *I neglect* (preverb ἐν-). 3. τὰ Διῶσια, *the Diasia* (festival of Zeus). 4. τοσούτων ἐτῶν, *for so many years*. The genitive may denote when a situation starts to exist or when it has ceased.
- Ο 1. τὸ Ὀλυμπίειον, *the temple of Olympian Zeus* in Athens. Its construction remained interrupted during three centuries, for lack of money. It was completed only under the emperor Hadrian. 2. ἐπι-τελέω, *I complete* (τελέω and its components do not lengthen the final ε of the stem outside of the imperfective: § 263-E, p. 369). 3. δια-νοέομαι, *I have the intention of* (+ infinitive).
- Π 1. συλ-λαμβάνω (preverb συν-), *I apprehend, I put under arrest*. 2. ὁ νεώς, *the temple* (τὸν νεών, τοῦ νεώ, τῷ νεώ). 3. ἡ Δωδώνη, *Dodona*, city in Epirus. It sheltered, in the middle of vast forests, the most ancient hellenic oracle. The prophecies were yielded by an oak of which the rustling was interpreted. 4. σὺλάω, *I plunder*.
- Ρ 1. τοιαῦτ' ὅττι = τοιαῦτά τινα (ὅττι is a variation of τινα in N.A. plural neuter of the indefinite τις). 2. δι-εξ-έρχομαι, *I go through, I recount in full*. 3. τὸ χωρίον, here: *the place*. 4. ἐνθα, *there where, in which*. 5. Ἰν δι-ακούω, δια- adds the idea of "from one end to the other": note the genitive. 6. καθ-έζομαι, *I am sitting*. 7. ἡ εὐχή, *the prayer*.
- Σ 1. εὐχομαι, *I pray, I ask in prayer*. 2. πανταχόθεν τῆς γῆς, *from all sides of the earth*. 3. διάφορος, *different, diverse*. 4. ποικίλος, *varied*. 5. ἐπ-ακούω, nuance of ἀκούω. It rather is *to listen carefully*. 6. ἅμα, *in the same time*.
- Τ 1. τοιόσδε, *of this type* (= τοιός, declined like ἀγαθός + δε); little different from τοιοῦτος. 2. βασιλεύω, *I rule*. 3. γίγνεται τι + infinitive, *it happens to someone to...*
- Υ 1. τὸ κρόμμυον, *the onion*. 2. τὸ κρόροdon, *garlic*. 3. φῦναι, *to grow* (infinitive aorist of φύω, *I produce*: cf. Voc. I, p. 213, GR.N. E). Infinitive clause with value of imperative: § 65, p. 58.
- Φ 1. ὁ τις, *an individual*. 2. κληρονομέω + genitive, *I inherit from someone*. 3. ἐπι-βουλεύω + dative, *I plot against someone*.
- Χ 1. ἡ δίκη, *the lawsuit*; δίκην νικάω, *I win a lawsuit*. 2. στέφω = στεφανόω: poetical word. 3. τὰ Ὀλύμπια, *the Olympic Games*; στέφομαι τὰ Ὀλύμπια, *I am crowned at the O.G.*
- Ψ 1. πλέω, *I navigate*. 2. ἐπι-πνέω: the preverb ἐπι- adds the idea that one breathes, intentionally, upon something. Cf. p. 102, Basic text I, Ξ-3. 3. ὁ Βορρᾶς, *the Boreas* (north wind). 4. ὁ Νότος, *the Notus* (south wind).
- Ω 1. ἦται: did you recognize αἰτέω? 2. ὁ ἥτεός, *the rain*. 3. ὁ κναφεύς, *the cloth-carder, fuller*.



Head of Zeus from Fréjus Museum. Graeco-Roman art.  
Photo Foliot-Réveillac, C.N.R.S.,  
Camille Jullian Center.

GRAMMAR

**209. Study of the imperative mood. Non-contracted forms:**

**A.** Type παιδεύω: boxes 3, 13, 20 in the charts pp. 346-351.

You notice at first that the imperative in Greek includes two persons: the 2 and the 3. Ex.: *φέρε*, carry; *φέρειτω*, may he carry; *φέρετε*, carry (all of you); *φέροντων*, may they carry.

**B.** Verb είμι: p. 379, box 3.

**C.** Verb φημι: p. 382, box 3.

**D.** Verb έρχομαι: p. 383, box 3 (ίθι).

**E.** Verb οίδα: p. 378, box 3.

**F.** Regarding the types in *ā*, *ε*, *ο*, cf. § 97, p. 105.

Ex.: *ἔασον* (§ 97, N.B., p. 106), *ποιησάτω*, *δηλώσατε*, *τίμησάντων*.

**G.** Regarding the thematic aorists, cf. p. 371, boxes 2 and 8.

**H.** Imperative of perfects in *-γμαι*, *-μμαι*, *-σμαι*, cf. § 262, p. 368.

☞ *Exercise I*, p. 261.

**210.** The imperative does not include any future tense. Therefore its three themes (imperfective, aorist, and perfect) do not express *time*, but only oppositions of *aspect*.

The imperfective imperative includes considerations of repetition or of development of the action which are absent in the aorist; such is the nuance between *Εἰπέ μοι τὴν γνώμην*, *Tell me your opinion* and *Λέγε μοι τὴν γνώμην*, *Present your opinion to me*. The imperfective imperative also suits the expression of a general command: *Σπεῦδε βραδέως*, *Hasten slowly*.

The perfect imperative expresses a *state of things* which is wanted: *Εἰρήσθω ταῦτα*, *Let this be said, enough on the subject* (transition formula). *Κύκλος γεγράφθω*, *Let a circle be traced* (EUCLIDES).

☞ *Exercise II*, p. 262.

**211.** Contracted forms: boxes 3 in the charts pp. 354-366.

☞ *Exercises III and IV*, p. 262.

**212.** To express a **negative order** addressed to a *third person*, one uses the negation *μή* with the imperative (imperfective most often) or the subjunctive aorist.

*Μηδὲν λέγε* or *μηδὲν εἶπης*, *Do not say anything*.

*Μηδεὶς τοῦτο λεγέτω* or *μηδεὶς τοῦτ' εἴπη*, *May no one say that*.

**213.** The imperative does not include any first person. A command or a negative order which is addressed *to oneself* or *to the group to which one belongs* is expressed in the subjunctive.

*Ἴωμεν δὴ καὶ μὴ μέλλωμεν ἔτι*, *Let us go and let us not delay any longer* (PLATO)

*Νῦν Ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός*, *Let us now listen to this man* (PLATO).

☞ *Exercises V and VI*, p. 263. *Then Vocabularies I and II*, p. 261, and *Exercise VII*, p. 263.

*Finally Basic Texts.*

## VOCABULARY I

ἡ εὐχή	the prayer	ἐχθρός	enemy (1)
εὐχομαι	I pray	τύπτω	I hit (2)
προσ-εὐχομαι		κωλύω	I prevent

### ETYMOLOGICAL AND SEMANTIC NOTES

1. That is to say *who hates* or *who is hated*. This is the contrary of φίλος. Distinct of πολέμιος, *the enemy of the fatherland, the adversary at war*.

2. Same stem τυπ in ὁ τύπος, *the blow* and *the instrument to give a blow* (the chisel). Also with the idea of a *trace* left by a blow. Thus the ideas connected to it a) of *matrix*, of *model* b) of *mark* (cf. the image carved on a seal and the mark that it leaves while stamping the wax, and the technique of the money minting). The **archetypes** (τὰ ἀρχέτυπα) are the primal models of things, in the world of ideas. Cf. also **typography, type, typical**.

## VOCABULARY II

πράττω	I do, I act (1) (A)	ἐλπίζω	I hope
μιμνήσκομαι + genitive	I remember (2) (B)		

### ETYMOLOGICAL AND SEMANTIC NOTES

1. With the idea of *action*, whereas ποιέω carries an idea of *creation* (cf. in English to do and to make). Linked to ἡ πράξις, -εως, *the action*, and to πράκτικος, *capable of acting, practical*.

2. Cf. ἡ μνήμη, *the remembrance*, hence **amnesia**, etc.

### GRAMMAR NOTES

A. Ex.: Ἐλπίζω σε μὴ ἐχθρὸν ἡμῖν ἔσεσθαι, *I hope that you will not be an enemy to us*; Ἐλπίζω ἰκανὸς εἶναι ἄρχειν, *I hope to be able of commanding*; Τι ἐλπίζεις; *What do you hope?*

A. Memorize: εὖ πράττω, *I succeed*; κακῶς πράττω, *I do bad business*; when these expressions are in the perfect tense, where πράττω is intransitive, we use πέπραγα (instead of regular perfect πέπραχα). Τὰ τῆς πόλεως πράττω, *I am involved in politics*.

B. μιμνήσκομαι μνησθήσομαι ἐμνήσθην (μνησθῆναι, etc.) μέμνημαι

The object is in the genitive case (§ 110-E, p. 121):

Τῶν φίλων οὐ μέμνησαι, *You do not remember your friends*.

## EXERCISES

§ 209, p. 260.

I. Training. A. Conjugate in the imperfective imperative:

a) active voice: κρίνω, *I judge*; ἀπο-κτείνω, *I kill*.

b) middle-passive: ἅπτομαι, *I touch*; ἀσπάζομαι, *I salute*.

B. Conjugate in the aorist imperative (irregular verbs):

a) active voice: πέμπω, *I send*; ζημιόω, *I punish*.

b) middle voice: ὀρχέομαι, *I dance*; ἅπτομαι (ā), *I touch*.

c) passive form (§ 124, p. 148): πορεύομαι, *I walk*; ἐπι-μελέομαι, *I take care*.

C. Conjugate in the imperative aorist (irregular verbs):

a) active voice: καλέω, *I call*; ἔρχομαι *I go*.

b) middle voice: λαμβάνω, *I take*; γίγνομαι, *I become*.

c) passive voice: σώζω, *I save*.

§ 210, p. 260.

**II. G ⇒ E.** 1. Ὁ ἰατρὲ, θεράπευσον σεαυτόν. 2. Ἀποκρίναί μοι ὅταν σ' ἐρωτῶ. 3. Ψηφισάσθων οἱ πολῖται τόνδε τὸν νόμον. 4. Πίνετε καὶ ἐσθίετε μεθ' ἡμῶν, ὧ φίλοι, καὶ τῶν λυπῶν ἐπιλάθεσθε. 5. Διωκόντων οἱ ἱππεῖς τοὺς βαρβάρους καὶ ἀποκτεινόντων. 6. Ἐμβεβλήσθων οἱ φονεῖς εἰς τὸ δεσμωτήριον καὶ ταχέως κρινέσθων. 7. Βλέψον εἰς ἐκεῖνα τὰ ὄρη καὶ ἰδὲ ὡς ὑψηλά ἐστιν· οὐ ῥάδιον ἔσται ἡμῖν αὐτὰ διαβαίνειν. 8. Βλέπε εἰς ἐκεῖνα τὰ ὄρη καὶ ὄρα ὡς ὑψηλά ἐστιν· κάλλιστόν γε τὸ θέαμα. 9. Ἡμᾶς ἀγαγέτω τις πρὸς τὸν βασιλέα. 10. Διανεμέσθω δικαίως ὁ σῖτος τοῖς οἰκέταις. 11. Εἰς τὰς παλαιστράς ἰόντων οἱ νεανῖαι τὰ σώματα ἀσκήσοντες. 12. Φυλάχθητι τόνδε τὸν κύνα. 13. Εἰς τὸ γυμνάσιον ἴθι τοὺς ἀθλητὰς θεωρήσων ἀσκοῦντας. 14. Ἴτω ἕκαστος ὑμῶν εἰς τὴν ἑαυτοῦ οἰκίαν καὶ ἐν αὐτῇ μενέτω. 15. Δίκαιοι ἔστων οἱ νόμοι. 16. Φίλοι βέβαιοι ἡμῖν ἔστε, καὶ εὖ ἴστε ὅτι καὶ ἡμεῖς φίλοι βέβαιοι ὑμῖν ἐσόμεθα. 17. Τῷδε τῷ ἐρίῳ ἱμάτια ποιησάντων αἱ δοῦλαι. 18. Πειπεισμένος ἴσθι (οἱ πέπεισο) τοὺς πολίτας ἄνευ ἀλλήλων ἀδυνάτους εἶναι καλόν τι ποιεῖν. 19. Εὖ ἴσθι ὅτι οἱ πολῖται ἄνευ ἀλλήλων ἀδύνατοί εἰσι χρηστόν τι ποιεῖν. 20. Παύσασθε πρὸς ἀλλήλους (καὶ ἀλλήλοις) ἐρίζοντες. 21. Κεκλείσθω ἡ θύρα. 22. Σιωπήσατε δὴ πάντες καὶ ἐμοῦ ἀκούσατε.

6. ἐμ-βάλλω, *I throw in*. τὸ δεσμωτήριον, *the prison*. 7-8. ὡς, *like, how much*. ὑψηλός, *high*. 8. τὸ θέαμα, *the spectacle*; think about the difference of aspect between 7 and 8. 9. πρὸς + accusative, *toward*. 12. φυλάττομαι (aor. of passive form: § 124, p. 148), *I watch*. 17. τὸ ἔριον, *the wool*. 18-19. ἀδύνατος, *incapable*; distinguish the two ἴσθι. 21. κλείω, *I shut*. ἡ θύρα, *the door*.

§ 211, p. 260.

**III. Training. A.** Conjugate in the imperative imperfective active and middle-passive:

- |                         |                              |                             |
|-------------------------|------------------------------|-----------------------------|
| 1. αἰρέω, <i>I take</i> | 2. ὀρμάω, <i>I jump upon</i> | 3. δουλόω, <i>I enslave</i> |
|-------------------------|------------------------------|-----------------------------|

**B.** Forms of imperative to be translated:

- |               |               |            |
|---------------|---------------|------------|
| 1. ζημίῳ      | 6. βοάτω      | 11. ἐρώτᾳ  |
| 2. ἡγεῖσθε    | 7. ζήλου      | 12. ἔα     |
| 3. στεφανοῦτε | 8. στεφανούτω | 13. σιγάτω |
| 4. ζημιούσθων | 9. θεωρεῖτε   | 14. ἀγάπα  |
| 5. ἄσχει      | 10. πειρᾶσθε  | 15. πόνει  |

**IV. G ⇒ E.** 1. Λόγους βραχυτέρους ποιῶ. 2. Οἱ τῆς πόλεως θεοὶ ὑφ' ἀπάντων τῶν πολῖτῶν τιμάσθων. 3. Ἀλλήλους ἀγαπᾶτε καὶ ἀλλήλοις παραινέετε μηδένα μῖσεῖν. 4. Τὴν θάλατταν θεώρει καὶ ὄρα ὡς ἡσυχός ἐστιν. 5. Φρονίμως τὸ ἀργύριον δαπανᾶτω ὁ ταμίης. 6. Οἱ κριταὶ τοὺς ἀρίστους στεφανοῦντων τῶν ἀθλητῶν. 7. Ἐάν τις ἄνθρωπον ἀποκτείνῃ, θανάτῳ ζημιούσθω. 8. Ἐπιλαθέσθαι πειρῶ τῶν συμφορῶν αἷς ἐχρήσω. 9. Ἀρχοντας ἱκανοὺς αἰρεῖσθων αἱ πόλεις. 10. Πάσας τὰς ἀρετὰς ἀσκεῖτω ὁ ἐπιθυμῶν καλὸς καὶ γαθὸς ἀνὴρ εἶναι. 11. Ὅταν τις πολίτης ἐν τῇ ἐκκλησίᾳ λόγου ἀρχηται, σιωπώντων ἅπαντες οἱ ἄλλοι καὶ ἐόντων αὐτὸν λέγειν. 12. Τούτοις χρῶ φίλοις οὓς ἂν ἡγῇ βεβαίους ἔσεσθαι. 13. Ἄνευ ὀργῆς τὴν ἀλήθειαν ζητούντων οἱ κρίνοντες. 14. Ἀργύριον πολὺ εἰς τήνδε τὴν ἐορτὴν δαπανᾶσθω, ἣν λαμπρὰν εἶναι βουλόμεθα. 15. Ἄλλος ὑμῖν, εἰ βούλεται, διὰ τούτων τῶν ἱμνηκῶν ὁρῶν ἡγεῖσθω· ἡμεῖς δ' οὐκ ἐθέλομεν.

4. ὡς, *like, to which point* (p.178). 5. ὁ ταμίης, -ου, *the manager*. 6. ὁ κριτής, -οῦ, *the judge*. 11. ἡ ἐκκλησίᾳ, *the assembly*. 14. ἡ ἐορτή, *the feast*. 15. ὑψηλός, *high*.

§§ 212-213, p. 260.

**V. Training. A. Translate:** 1. Μὴ αἰρεῖσθε· μὴ ἔλησθε. 2. Μὴ αἶρει· μὴ ἔλῃς. 3. Μὴ δίωκε· μὴ διώξῃς. 4. Μὴ ἀσπαζέσθων· μὴ ἀσπάσωνται. 5. Μὴ ἀπτέσθω· μὴ ᾄψῃται. 6. Μὴ ὀνειδίξε· μὴ ὀνειδίῃς. 7. Μὴ δαπανῶμεν· μὴ δαπανήσωμεν. 8. Μὴ πυνθανώμεθα· μὴ πυθώμεθα. 9. Μὴ κλάετε· μὴ κλαύσητε. 10. Μὴ σεῖε· μὴ σείσης. 11. Μὴ κινδυνεύόντων· μὴ κινδυνεύσωσιν. 12. Μὴ βοᾶτε, μὴ βοήσητε. 13. Ἀμφισβητῶμεν· ἀμφισβητήσωμεν. 14. Καλῶμεν· καλέσωμεν. 15. Μὴ μαχέσθων· μὴ μαχέσωνται. 16. Αἰρώμεθα· ἐλώμεθα.

**B. Translate.** As for the negative order, please use the two possible phrases; beware of the irregular forms! 1. May they not scream. 2. Let us not approve. 3. Do not rejoice. 4. Let us not feed anyone. 5. Do not laugh (sg). 6. Do not drink (sg). 7. May they not go. 8. May he not run. 9. Let us lead. 10. Let us carry. 11. Do not become (sg). 12. Let us learn. 13. Let us salute. 14. Do not touch (pl). 15. Let us not hurt anyone.

**VI. G ⇒ E.** 1. Ταχέως δὴ τελευτῶμεν τόδε τὸ ἔργον. 2. Μὴ σεαυτὸν λῖαν ἐπαινέσης. 3. Χειμῶνος ὄντος, μὴ πορεύθητε διὰ τῶν ὁρῶν ἐκείνων, ἀλλ' ὁδῶ ἄλλῃ χρῆσθε. 4. Μὴ ἀμφισβητήσητε περὶ ᾧ κελεύομεν, ἀλλ' ἡμῖν πείθεσθε. 5. Φίλους μὴ λῖαν ταχέως κτῶ, ἀλλὰ πρῶτον σκόπει ὁποῖοί εἰσιν. 6. Μὴ μέγα φρονεῖτω ὁ εὐτυχῶν. 7. Εὖ πεπονθὼς μὴ ἀχάριστος ἴσθι. 8. Μὴ εἰς τὴν οἰκίαν ἐπανέλθωμεν, ἀλλὰ δεῦρο μένοντες λαλῶμεν. 9. Μὴ καταλίπωμεν τὴν πόλιν μηδ' ἐάσωμεν τοὺς βαρβάρους αὐτὴν καταλαβεῖν, ἀλλὰ δεῦρο μένωμεν καὶ μαχώμεθα. 10. Μὴ ἀποκτείνωμεν τάδε τὰ ζῶα, μηδὲ διώκωμεν αὐτά, ἀλλ' ἐῷμεν ἡσυχίαν ἔχειν. 11. Μὴ ὀργισθῇτέ μοι, ἀλλ' ἀκούσατέ μου. 12. Μὴ λῖαν ἡμῖν μελέτω τῆς οὐσίας ἧς (or ἧν) ἔχομεν, ἀλλὰ σοφίαν ἀσπαζώμεθα μᾶλλον ἢ χρήματα τε καὶ ἀργύριον. 13. Εἰ βούλει ἰᾶσθαι, καρποὺς ἔσθιε καὶ ὕδαρ πῖνε, καὶ μήτε κρέατος ἄπτου μήτ' οἴνου.

7. ἀχάριστος, *ungrateful*. 12. μᾶλλον, *more*. 13. τὸ κρέας, -ατος, *meat*.

Vocabularies I and II, p. 261.

**VII. G ⇒ E.** 1. Τὴν τῶν λόγων τέχνην ἀσκούντων καὶ πόνον πολὺν εἰς τοῦτο πονούντων τῶν νέων οἱ ἐλπίζοντες τὰ τῆς πόλεως πράξειν. 2. Μηδεὶς ὑμῶν, ὦ φίλοι, τοῦτον τὸν ἄνθρωπον ἀσπαζέσθω, ὃς πολλάκις ἔβλαψεν ἐμέ, ἡδέως δ' ἂν αὐτὸν ἀποκτεῖναιμι, εἰ μὴ μ' ἐκώλυνον οἱ νόμοι. 3. Οὐ μὴ καλῶς πράττωμεν, ἐὰν πολέμου ἀπτώμεθα· οὐ γὰρ ἔχομεν ἱπιτέας πολλούς, ὥστ' οὐκ ἐλπίς ἐστὶν ἡμῖν νικῆσαι. 4. Ἄλλα ἄλλοις ἐστὶν ἐχθρά. 5. Ἄν μὴ πονεῖν θέλῃς, μὴ ἐλπιζε εὖ πράξειν, μηδὲ πλοῦτον κτήσεσθαι. 6. Τοὺς ἐχθροὺς κωλύωμεν ἡμᾶς βλάπτειν. 7. Μὴ ἐχθροὶ ἀλλήλοις γενώμεθα. 8. Εὐχὰς οἱ ἱερεῖς ποιείσθων τοῖς θεοῖς. 9. Μὴ φθονήσης τοῖς εὖ πεπραγόσιν. 10. Μέμνησο μηδεμίαν ἔχειν ὠφέλειαν τὸ τοῖς θεοῖς εὐχὰς πολλάς εὐχεσθαι· οὐδὲν γὰρ αὐτοῖς μέλει ἡμῶν. 11. Πολλάκις ἡὔξεμην ὄρνις γενέσθαι ἢ τέττιξ ἢ μύρμηξ ἢ ἰχθὺς ἢ κύων. — Γελοῖās δὴ εὐχὰς ἡὔξω. 12. Θέρους φοροῦμεν ἱμάτια κοῦφα. 13. Ὑπ' οὐδενὸς κωλύσομαι τὰ ἐμαυτοῦ τέκνα παιδεύειν ὅπως βούλομαι.

3. οὐ μὴ + subjunctive, *it is impossible that*. 9. φθονέω + dative, *I envy*. 10. οὐδέν, *in nothing*; the sentence has an Epicurean inspiration. 12. φορέω, *I wear*. 13. κωλύσομαι: § 172, p. 202. ὅπως, *in such manner as, as, how* (p. 178).



BASIC TEXTS

I. Non-violence

§§ 209-213, Vocabulary I

Α Ὑμῖν λέγω τοῖς ἀκούουσιν· Β “ Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, Γ καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, Δ εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, Ε προσεύχεσθε περὶ τῶν ἐπηρεάζοντων ὑμᾶς. Ζ Τῷ τύπτοντί σε ἐπὶ τὴν σιαγὸνα πάρεχε καὶ τὴν ἄλλην, Η καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης. Θ Παντὶ αἰτοῦντί σε δίδου, Ι καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει.”

Gospel according to St. LUKE

- Β. A classical author would not have written τοὺς ἐχθροὺς ὑμῶν, the owner being subject of the clause, (§ 150-A, p. 164), but simply τοὺς ἐχθροὺς.
- Γ. 1. καλῶς ποιεῖτε = εὖ ποιεῖτε. 2. τοῖς μισοῦσιν: a classical author would rather have written τοὺς μισοῦντας (cf. Voc. II, p. 35, GR.N. Β).
- Δ. 1. εὐλογέω, *I bless*. 2. κατ-αράομαι, *I curse*.
- Ε. ἐπηρεάζω, *I insult*.
- Ζ. 1. ἐπὶ + accusative, *on* (with idea of direction towards). 2. ἡ σιαγών, -όνος, *the cheek*.
- Η. 1. αἶρω, *I lift up, I take*. 2. ὁ χιτών, -ῶνος, *the tunic*: see Voc. II, p. 227, note about ἱμάτιον. 3. κωλύω τινός (οἱ ἀπό τινος), *I isolate, I shelter from...* 4. τὸν χιτῶνα is object complement of μὴ κωλύσης, and τὸ ἱμάτιον is object of αἵροντος. 5. *καὶ τὸν χιτῶνα, καί* has its adverbial value (*equally, same*).
- Θ. 1. παντὶ αἰτοῦντι: § 58-C, p. 44. 2. σε: for the constructions of αἰτέω and ἀπ-αιτέω, cf. Voc. I, p. 110, GR.N. Β. 3. δίδου, *give*: imperative of δίδωμι, *I give* (§ 280, p. 384, box 3).
- Ι. 1. ἀπὸ τοῦ αἵροντος = παρὰ τοῦ αἵροντος. 2. τὰ σὰ, *your (one owner) things, what belongs to you (sg)* (§ 48, N.B., p. 34).

II. Maxims from Menander

Vocabulary II

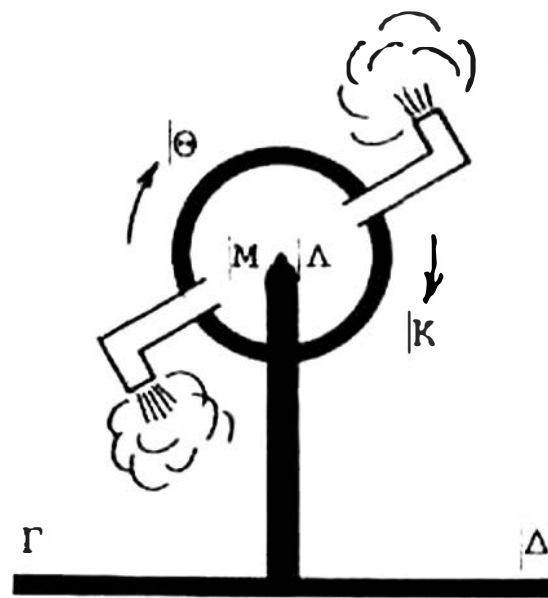
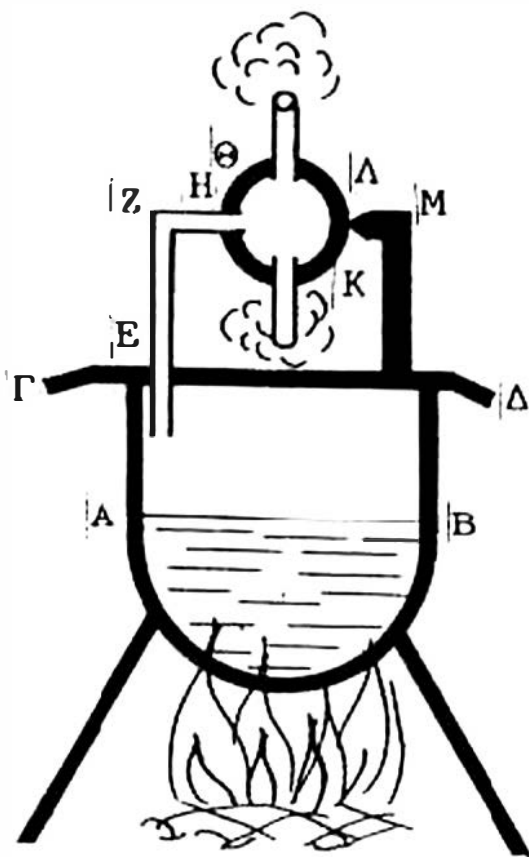
1. Ἐλπιζε τῖμῶν τοὺς θεοὺς πράξειν καλῶς.
2. Αἰσχρὸν δὲ μηδὲν πράττε μηδὲ μάθανε.
3. Ἔργοις φιλόπονός ἴσθι, μὴ λόγοις μόνον.  
ἔργοις ... λόγοις ..., *in action ... in words*.  
φιλόπονός, *laborious*. μόνον, *only*.
4. Βέβαιος ἴσθι καὶ βεβαίοις χρῶ φίλοις.
5. Ἀνὴρ ἀχάριστος μὴ νομιζέσθω φίλος.  
ἀχάριστος, *ungrateful*. νομίζω, *I see (that) like*.
6. Νόμιζ' ἀδελφοὺς τοὺς ἀληθινοὺς φίλους.  
ἀληθινός, *true*.
7. Μέμνησο νέος ὦν ὡς γέρων ἔση ποτέ.  
ἔση = ἔσει.

### III. A steam turbine

Heron of Alexandria wrote books about mathematics, mechanics, ballistics, astronomy. In his *Dioptra* (ch. 35), he describes an eclipse which can have taken place only in 62 A.D. This is our sole biographical landmark.

Α Ἐστω λέβης ὑποκαίόμενος ἔχων ὕδωρ ὁ ΑΒ Β καὶ ἐπιπεφράχθω τὸ στόμιον τῷ ΓΔ πώματι Γ τούτῳ δὲ συντετρήσθω σωλὴν ἐπικαμπῆς ὁ ΕΣΗ, Δ οὗ τὸ ἄκρον ἐς κοῖλον σφαῖριον ἐνηρμόσθω τὸ ΘΚ· Ε τῷ δὲ ἄκρῳ τῷ Η κατὰ διάμετρον ἔστω κνώδαξ ὁ ΛΜ βεβηκῶς ἐπὶ τοῦ ΓΔ πώματος· Ζ ἡ δὲ σφαῖρα ἐχέτω δύο σωληνάρια ἐπικαμπῇ κατὰ διάμετρον συντετρημένα αὐτῇ καὶ ἐπικεκαμμένα ἐναλλάξ· Η αἱ δὲ καμπαὶ ἔστωσαν πρὸς ὀρθάς· Θ συμβήσεται οὖν Ι — θερμαινομένου τοῦ λέβητος — Κ τὴν ἀτμίδα, διὰ τοῦ ΕΖΗ εἰς τὴν σφαῖραν ἐμπίπτουσαν, ἐκπίπτειν διὰ τῶν ἀνακεκαμμένων σωληναρίων Λ καὶ στρέφειν τὴν σφαῖραν.

HERON of ALEXANDRIA



- A. 1. ὁ λέβης, -ητος, *the cauldron*. 2. καίω, *I light up, I burn*; ὑπο-καίω, *I heat up from below*.  
B. 1. φράττω, ἐπι-φράττω, *I obstruct*. 2. τὸ στόμιον, *the aperture*. 3. τὸ πῶμα, -ατος, *the cover, the lid*.  
Γ. 1. τι-τρά-ω, *I drill*; hence, with preverbing, συν-τι-τρά-ω (αογ. συν-έτρη-σα, perf. pass. συν-τέτρημαι), *I make (st) communicate through a hole, I introduce through a hole*. 2. ὁ σωλὴν, -ῆνος, *the conduct*. 3. ἐπικαμπῆς, *bent*.  
Δ. 1. τὸ ἄκρον, *the extremity*. 2. ἐς = εἰς. 3. κοῖλος, *hollow*. 4. τὸ σφαῖριον, *the small sphere*. 5. ἀρμόζω, *I adjust*; ἐν-αρμόζω, *I adjust (with idea of penetration)*.  
Ε. 1. ἡ διάμετρος, *the diameter*; κατὰ διάμετρον, *diametrically opposed*. 2. ὁ κνώδαξ, -ἄκος, *the hinge*. 3. Regarding the value of βέβηκα, perfect of βαίνω, *I walk*, cf. § 132, p. 155.  
Ζ. 1. ἡ σφαῖρα, *the sphere*. 2. τὸ σωληνάριον, *the small tube* (σωλην- + diminutive suffix -άριον). 3. κάμπτω, ἐπι-κάμπτω, *I bend*. 4. ἐναλλάξ, *in the opposite direction*.  
Η. 1. ἡ καμπή, *the curvature*. 2. ἔστωσαν = ἔστων. 3. πρὸς ὀρθάς, *perpendicularly (to the direction ΗΛ)*.  
Θ. συμ-βήσεται: future of συμ-βαίνω.  
Ι. θερμαίνω, *I heat up*.  
Κ. 1. ἡ ἀτμίς, -ίδος, *the steam*. 2. πίπτω and its components do not merely express the idea of falling, but sometimes also that of a vigorous movement. Here: ἐμ-πίπτω εἰς (preverb ἐν-), *I penetrate with force into*; ἐκ-πίπτω, *I escape with strength*. 3. ἀνα-κάμπτω, *I bend*.  
Λ. στρέφω, *I make (something) turn*.

#### IV. Zeus gives his orders to the Winds and to the Seasons

After hearing the prayers made by human beings (p. 258), then after being occupied with oaths, oracles and sacrifices, the king of the gods, in presence of Menippus, gives his orders to the forces of nature.

Α Προσέταττε τοῖς ἀνέμοις καὶ ταῖς ὥραις ἃ δεῖ ποιεῖν Β “Τήμερον παρὰ Σκύθαις ὕέτω, παρὰ Λίβυσιν ἀστραπτέτω, παρ’ Ἑλλησι νιφέτω, Γ σὺ δὲ ὁ Βορρᾶς πνεῦσον ἐν Λυδίᾳ, Δ σὺ δὲ ὁ Νότος ἡσυχίᾳν ἄγε, Ε ὁ δὲ Ζέφυρος τὸν Ἀδρίαν διακῦμαινέτω, Ζ καὶ τῆς χαλάζης ὅσον μέδιμνοι χίλιοι διασκε-  
δασθέντων ὑπὲρ Καππαδοκίᾳς.” LUCIAN (*Icaromenippus*)

- A. 1. αἱ Ὑραι, *the seasons, the Hours* (female door-keepers of heaven). 2. ἃ δεῖ ποιεῖν is in the present tense because this clause expresses Zeus’ thought, who thinks, *at the present*: “I prescribe to them what *must* be done” (one could say ἃ δεοί, with oblique optative: § 207-B, p. 249).  
B. 1. τήμερον, *today*. 2. ὁ Σκύθης, -ου, *the Scythian*. Scythia was a vast region situated in the North of the Black Sea. 3. ἔει, *it rains*. 4. ὁ Λίβυς, -υος, *the Libyan*. 5. ἀστράπτει, *there is lightning*. 6. νίφει, *it snows*.  
Γ. 1. ὁ Βορρᾶς (in Classical Attic ὁ Βορέας), *the Boreas* (cold northern wind). 2. ἡ Λυδίᾳ, *Lydia*, on the middle part of the west coast of today’s Turkey. Capital city Sardis.  
Δ. 1. ὁ Νότος, *the Notus* (southern wind). 2. ἡσυχίᾳν ἄγω, *I keep quiet*.  
Ε. 1. ὁ Ζέφυρος, *Zephyrus*, western wind, violent and rainy (designates sometimes a light and enjoyable wind: it is this meaning that we have in English). 2. ὁ Ἀδρίᾱς or ὁ Ἀδρίᾱς κόλπος, *the Adriatic Sea*. 3. δια-κῦμαινω, *I raise the waves, I stir* (formed upon τὸ κῦμα, -ατος, *the flow*).  
Ζ. 1. ἡ χάλαζα, *the hail*. 2. ὅσον, *about*. 3. ὁ μέδιμνος, *the medimn*, capacity unit (= approximately 52 kilos or 14 U.S. gallons). 4. χίλιοι, *one thousand*. 5. δια-σκεδά-ννῦ-μι, *I spill* (aor. passive δι-ε-σκεδά-σ-θην, δια-σκεδα-σ-θῆναι, etc.; cf. §§ 273-274, p. 381). 6. ὑπὲρ + genitive, *above*. 7. ἡ Καππαδοκίᾳ, *the Cappadocia* (central region of today’s Turkey).

#### COMPLEMENTARY NOTION : ACCENT ON PREVERBED FORMS

In the forms of **indicative with no augment** and in the imperative, the accent can go back up on the preverb:

οἶδα, *I know*    κάτ-οἶδα, *I know well*    ἴσθι, *know*    κάτ-ισθι, *know well*  
εἰμι, *I am*    πάρ-εἰμι, *I am there*    ἴσθι, *be*    πάρ-ισθι, *be there*

If the preverb contains two syllables, the accent cannot go back beyond the second one: δός, *give* (p. 384, box 9): ἀπό-δος, *give back*.

We have already noticed (§ 92, N.B., p. 87) that the accent does not go back beyond the augment.

It cannot go back either beyond the lengthening which, in the perfect, takes the place of the reduplication in the verbs starting by vowel (§ 129-B, p. 154).

συν-άγω, *I reunite*    perf.: A. συν-ῆχα    M.-P. συν-ῆγμαι (cf. § 200-A, p. 237)

**In the other moods**, the preverbed form, generally, has the same accent as the simple form: παρ-εἶναι, *to be there*; παρ-ὼν, *being there*, etc.

Yet let us take the exceptional case of the aorist παρ-έσχον (from παρ-έχω, *I provide*): subjunctive 3S παρᾱ-σχ-ῃ, optative 3S παρᾱ-σχ-οι; in the middle voice παρᾱ-σχ-ῃ-ται, παρᾱ-σχ-οι-το. The recession of the accent up to the preverb is made possible here by the fact that the verbal stem σχ does not contain any vowel.

## GRAMMAR

### 214. Study of verbs with aorists having a long vowel (cf. p. 372).

- 1 δύομαι, *I sink, I get into*      δύσομαι      ἔδυν      δέδυκα  
 Preverbed forms present a more complete set:  
 κατα-δύω, *I sink*      κατα-δύσω      κατ-έδυσσα  
 κατα-δύομαι, *I go down into*      κατα-δύσομαι      κατ-έδυν      κατα-δέδυκα

Notice the intransitive value of the middle forms, of the aorist in -υν, and of the perfect.

- έν-δύω, *I dress*      έν-δύσω      έν-έδυσσα  
 έν-δύομαι, *I get dressed, I put on*      έν-δύσομαι      έν-έδυν      έν-δέδυκα

The basic sense is *I cause something to penetrate into* (έν), *I penetrate*: ψυχή πίθηκον ένδυομένη, *a soul entering the body of a monkey* (PLATO). It is used mainly about clothing: one "enters" or one makes (someone else) "enter" a garment. And one gets out of it or makes someone else get out of it:

- έκ-δύω, *I undress*      έκ-δύσω      έξ-έδυσσα  
 έκ-δύομαι, *I get undressed*      έκ-δύσομαι      έξ-έδυν      έκ-δέδυκα

Here έκ reverses the movement which έν expressed in ένδύω. Basic meaning rarely used: έκδύεσθαι έκ τῆς θαλάττης, *to come out of the bosom of the sea* (PLATO); άπο-δύω has a close meaning.

- 2 φύω, *I bring forth, I produce*      φύσω      ἔφυσσα  
 φύομαι, *I grow, I am born*      φύσομαι      ἔφυν      πέφυκα  
 τὰ φύόμενα έκ τῆς γῆς. *what is growing from the soil*; πέφυκα = *I am by nature* (§ 133, p. 155).

☞ Exercise I, p. 271.

- 3 γι-γνώ-σκ-ω, *I know*      γνώσομαι      ἔγνων      ἔγνωκα (cf p. 213)

Preverbed forms to be memorized: κατα-γινώσκω, *I condemn* (+ genitive); ἀνα-γινώσκω, *I read*; συγ-γινώσκω, *I forgive*. Note the construction: Τοῦ Σωκράτους θάνατον κατέγνωνσαν. *They sentenced Socrates to death*.

- 4 βιόω, *I live*      βιώσομαι      ἐβίωv      βεβίωκα

☞ Exercise II, p. 271, then Voc I, p. 268, Exercises III and IV, p. 272 and Basic Text I, p. 274.

- 5 βαίνω, *I walk*      βήσομαι      ἐβην      βέβηκα

☞ Exercise V, p. 272, Vocabulary II, p. 269, Exercise VI, p. 272, then Basic Text II p. 276

### 215. Study of δύναμαι, επίσταμαι, κείμαι: § 271, p. 380 (cf §§ 268 and 270).

☞ Exercise VII, p. 273. Basic Text III, p. 277.

### 216. The infinitive with ἄν denotes possibility or unreality.

Δοκεῖς μοι ἄν στρατηγὸς ἄριστος γίγνεσθαι.

*I think that you (sg) could (or that you (sg) could have) become an excellent general.*

### 217. Comparative and superlative of adverbs:

σοφῶς, *wisely*      σοφώτερον, *more wisely*      σοφώτατα, *very wisely*

**rule:** – comparative of adverb = neuter SINGULAR of comparative of the adjective.  
 – superlative of adverb = neuter PLURAL of superlative of the adjective.

☞ Exercise VIII, p. 273, Voc. III p. 270, Exercise IX, p. 273, then Basic Text IV, p. 278.

## VOCABULARY I

χαίρω	I rejoice (A) (1)	πρότερος	preceding (7)
χαῖρε (imperative).	Hello!	πρότερον	beforehand (7)
ὁ νεανίσκος	the youth (2)	ἀρκέ-ω	I suffice (E)
πρός + acc., gen., dat.	facing, near (B)	or ἐξαρκέ-ω	
στέλλω	I send (3) (C)	ἀκριβής	precise
or ἀπο-στέλλω		πρῶτος	first (7)
δέδοικα or δέδια	I fear (4) (D)	πρίν	before (F)
χαλεπός	difficult, hard to bear	πάρ-ειμι + dat.	I am there (G)
ὁ δικαστής, -οῦ	the judge (5)	ἀφ-αιρέ-ω	I remove,
τὸ κάλλος	the beauty		I take away (H)
ὁ ἀγών, -ῶνος	the meeting	ἐλέγχω	I cross-examine
or the struggle (6)		or	I prove wrong (I)

- Expressions** I- Μείζων ἢ κατὰ (+ acc.) or μείζων ἢ ὥστε (+ inf.), *too big for...*; Τοῦτο κάλλιον ἐστὶν ἢ κατ' ἐμέ, *This is too beautiful for me*; μείζον ἢ ὥστε φέρειν δύνασθαι κακόν, *a misfortune too great to be able to withstand*.
- II- Οἷος or οἷός τε + infinitive, *capable of*, οἷόν τέ ἐστί + inf., *it is possible that*.
- III- Ἐχειν + adverb = *to be in such or such state*. Εὖ ἔχω, *I am fine*. Κακῶς ἔχω, *I feel bad*. Πῶς ἔχεις; *How are you? In what mood are you?* Οὐκ οἶδα ὅπως (or ὡς) ἔχει, *I do not know how he is*.

## ETYMOLOGICAL AND SEMANTIC NOTES

1. The root χαρ also occurs in ἡ χάρις, -ιτος, *the grace*; χαρίζομαι, *I do a favor*.
2. Derived from ὁ νεανίας, with the nuance "little young man" (-ίσκος has a diminutive value).
3. In ἀπο-στέλλω the preverb underlines the starting point of the movement. The root is στελ/στολ/σταλ: ὁ στόλος, *the expedition, the army, the fleet*; ὁ ἀπόστολος, *the envoy* (hence apostolate, etc); ἡ ἐπιστολή, *the letter* (thus epistolary).
4. Same root (δεν/δου/δι) as in δεινός, *terrible* and δειλός, *fearful*.
5. Cf. δικάζω, *I judge*; δίκαιος, *just*; ἡ δικαιοσύνη, *justice*; ἡ δίκη, *the judgment*.
6. Contest, trial, battle... Thus: 1) ἀγωνίζομαι, *I struggle* (thus ἀντ-αγωνίζομαι, *I struggle against* and ὁ ἀντ-αγωνιστής, -οῦ, *the antagonist*). 2) ἡ ἀγωνία, *the struggle, the anguish*; hence agony.
7. Πρότερον is the accusative neuter, here in the adverbial meaning, of πρότερος (cf. between πρῶτον, *at the first place*, and πρῶτος, *first*; μόνον, *only*, and μόνος, *alone*).

## GRAMMAR NOTES

A. χαίρω                      χαιρήσω                      ἐχάρην (χαρῆναι, etc.)                      κεχάρηκα

B. A few examples of use:

WITH GENITIVE  
Ἐμῖνον πρὸς ὑμῶν ἔχω,  
*On your side, I deserve praises.*

WITH DATIVE  
Πρὸς αὐτῇ τῇ πόλει εἰσὶν,  
*They are just facing the city.*

WITH ACCUSATIVE  
Πρὸς τοὺς πολεμίους ἰέναι,  
*To march against the enemy.*

C. στέλλω                      στελῶ                      ἔστειλα (στεῖλαι, etc.)                      ἔσταλκα  
passive: στέλλομαι                      σταλήσομαι                      ἐστάλην (σταλῆναι, etc.)                      ἔσταλμαι

D. Cf. § 184, p. 210 and § 266, p. 378. Those are forms of the perfect. Imperative δέδιθι, *fear*.

E. ἀρκέω                      ἀρκέσω                      ἤρκεσα (ἀρκέσαι, etc.)

With an infinitive or an infinitive clause ἀρκεῖ and ἐαρκεῖ have the meaning of *it is enough that* or *to...*: Ἀρκεῖ μοι τὴν οὐσίαν ἔχειν ἣν ἔχω, *It is enough for me to have the fortune I have*.



F. If the main clause is affirmative, πρὶν is usually constructed with the infinitive:

Βουλεύου πρὶν τούτῳ τῷ ἔργῳ ἐπιχειρεῖν, *Think before undertaking this work.*

If the main clause is negative, πρὶν is constructed usually like ὅτε, ἐπειδή:

Οὐκ ἐβουλεύσω πρὶν τοῦτο ἐπεχείρησας, *You (sg) did not think before undertaking that.*

Οὐ βουλεύσει πρὶν ἂν τοῦτο ἐπιχειρήσης; *Will you (sg) not think before undertaking that?*

Οὐ βουλεύει πρὶν ἂν τι ἐπιχειρήσης, *You (sg) do not think before undertaking something.*

Οὐκ ἐβουλεύου πρὶν τι ἐπιχειροίης, *You (sg) were not thinking before undertaking something.*

G. Ex.: Παρῆμεν τελευτῶντι τῷ Σωκράτει, *We were present at Socrates' death.*

H. Like αἰρέω (Voc. I, p. 239); non-lengthening of ε in the future and in the aorist passive (compare with ἐπαινέω, p. 165).

ἀφ-αἰρέ-ω	ἀφ-αἰρήσω	ἀφ-εἴλον (ἀφ-ελεῖν, etc.)	ἀφ-ήρηκα
M. ἀφ-αἰρέ-ομαι	ἀφ-αἰρήσομαι	ἀφ-ειλόμην (ἀφ-ελέσθαι, etc.)	ἀφ-ήρημαι
P. ἀφ-αἰρέ-ομαι	ἀφ-αἰρεθήσομαι	ἀφ-ηρέθην (ἀφ-αἰρεθῆναι, etc.)	ἀφ-ήρημαι

With double accusative: ἀφαιρεῖν τινά τι, *to take something away from someone.*

I. Ex.: Ἐλεγχθήσῃ φονεὺς ὧν, *You (sg) will be convicted of murder.*

## VOCABULARY II

ἀ-	negative prefix (1)	εὐθύς	straight, right away (A)
ἀσφαλής	sure, trustworthy (2)	σπένδω	I offer a libation (B)
ἀσφαλῶς	safely	ἡ σπονδή	the libation (4)
ἡ ἀσφάλεια	the security	ὁ στρατηγός	the general (5)
δια-βαίνω	I cross: cf. p. 61	ὁ στρατός	the army
πρόσθεν	ahead or before	οἱ στρατιά	
πάλιν	backwards (3)	βουλεύω	I deliberate (C), I decide
	again	ἐπεὶ	when, since (6)

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Ex.: ἀ-θάνατος, *immortal* (cf. ὁ θάνατος); ἄ-λογος, *without reason* (cf. ὁ λόγος); ἀ-σθενής, *feeble* (cf. τὸ σθένος, *the strength*).

2. May be decomposed into ἀ-σφαλ-ής, with ἀ- negative and root σφαλ (idea of *fall, slip, error*); same root in σφάλω (for \*σφαλ-γω), *I cause to fall, I overthrow*.

3. Thus ἡ παλινωδίᾱ, *the singing over again, the recantation, the palinode* (ἡ ᾠδή, *the song*).

4. A libation is an offering of wine to a deity: the liquid is poured on the ground or on an altar, during a sacrifice, a meal or a treaty; (in the plural αἱ σπονδαί, *the treaty, the truce*; σπονδὰς ποιεῖσθαι or σπονδὰς σπένδεσθαι, *to reach a truce*).

5. From ἡ στρατηγία, *the strategy* and στρατηγέω, *I command the army, I maneuver* (with τὸ στρατήγημα, -ατος, *the maneuver, the stratagem*). In Athens, the στρατηγοί, ten in all, were elected by the people for a year.

6. You already know ἐπειδή (= ἐπεὶ + δὴ): p. 111.

## GRAMMAR NOTES

A. As in English, may be used as an adjective (type ἡδύς: § 113, p. 131) or as an adverb (εὐθύς or εὐθύ).

B. σπένδω σπείσομαι ἔσπειρα (σπεῖσαι, etc.)

C. Mostly in the middle voice: βουλεύεσθαι περί τι or περί τινος, *to deliberate about something*; with indirect question: βουλεύεσθαι πῶς (or ὅπως, or ὡς), *to deliberate or decide the way in which...*; βουλεύεσθαι ὅ τι χρὴ ποιεῖν, *to deliberate about what has to be done*; Βουλευόμεθα ὅπως ἂν κάλλιστα πάντα γένοιτο, *We discuss about the way everything could happen for the best.*

### VOCABULAIRE III

ἡ ἐπιστήμη	the science (1)	παλαιός	ancient (6)
ἐπιστήμων	learned	ἐν-νοέ-ω	I have in mind (7)
τὸ φυτόν	the plant (2)	ἴσος	equal, equitable (8) (B)
φυτεύω	I plant	ἴσως	equally, equitably
δῆλος	obvious (3) (A)		or perhaps (8)
ἀγνοέ-ω	I ignore (4)	πώποτε	ever (C)
πάλαι	long ago (5)	οὐπώποτε	never yet (D)

μάλα, *completely* (9)      μᾶλλον, *more*(9)      μάλιστα, *perfectly* (9)

**Expressions** I- The preverb ἀνα- can indicate: 1) a motion upwards, towards the source, towards the origin: ἀν-έρχομαι, *I go up* or *I come back*; ἀνα-βιόω, *I go back to life, I live again*; 2) an action done with effort (against the wave): ἀν-ευρίσκω, *I manage to discover*; ἀνα-πείθω, *I manage to persuade*.

II- Ὡς + superlative = *as many... as possible*: ὥς διὰ βραχυτάτου λόγου, *with words as short as possible*; ὥς τάχιστα, *as quickly as possible*.

III- Ἐχω + infinitive, *I can*, or *I have to*: Οὐδὲν εἰπεῖν ἔχω, *I have nothing to say*.

IV- Καίπερ accompanying a participle gives it a concessive value (*although...*): Καίπερ πολλὰ λέγειν ἔχων, σιωπῶ, *Although I have many things to say, I keep quiet*; Οὐδὲν μοι λέγειν βούλει, καίπερ φίλη σοι οὔση, *You (sg) do not want to tell me anything, although I am your friend*. Καίπερ is not necessary if the context can show the concessive value: Οὐδὲν μοι λέγειν βούλει, φίλη σοι οὔση, *You (sg) do not want to tell me anything, although I am your friend*. The word is composed of καί + περ (which explains the accent: cf. § 76, N.B., p. 67).

#### ETYMOLOGICAL AND SEMANTIC NOTES

1. Cf. ἐπίσταμαι. In Plato's writings, ἐπιστήμη is the true science, and distinguishes itself from ἡ δόξα, *the opinion* (what appears, the impressions which are *received*).

2. This is the verbal adjective in -τος (§ 194, p. 226) of φύω, used as a substantive in the neuter form. As a component, νεόφυτος, *newly planted* (in biblical Greek *neophyte*: new convert), the **phytotherapy** is the medicine using plants. The root φυ is also that of ἡ φύσις, *the nature* (thus φυσικός, *which concerns the physical nature*), εὐ-φυ-ής, *gifted*, and the like.

3. Δηλοῦν = *to make* δῆλος (same for δουλοῦν, *to enslave* = *to make* δοῦλος; ὀρθοῦν, *to set straight* = *to make* ὀρθός: cf. § 146, p. 161).

4. Prefix ἀ- negative and root γνω/γνο of γινώσκω.

5. Or simply *some time ago*: οἱ παλαιοί, *the ancients*.

6. **Paleography** studies the ancient scriptures (ἡ γραφή, *the scripture*) and **paleontology** the beings of the past (τὰ παλαιὰ ὄντα).

7. That is to say *I think, I understand, I imagine, I wonder*. It is part of numerous preverbbed forms of νοέω, *I think* (formed on ὁ νοῦς, *the mind*: contracted form of ὁ νόος): προ-νοέω, *I foresee*; μετα-νοέω, *I change my mind*; παρα-νοέω, *I lose my wits* (lit. *I think "aside"*). The abstracts are in -νοια, ἡ ἔννοια, *the thought*, ἡ πρό-νοια, *foresight, providence*; ἡ μετά-νοια, *change of mind, repentance*; ἡ παρά-νοια, *madness*; ἡ ἄνοια, *lack of foresight, folly*.

8. Cf. **isothermic** (which keeps an equal temperature). The term ἴσος is important in the Athenian democracy: ἴση πολιτεία, *a regime based upon equality*. For ἴσως, the basic meaning is *equally, equitably*, thus *perhaps* (in equal chances with the opposite idea).

9. It is often found in the answers: καὶ μάλα γε or πάνυ μάλα, *yes of course, absolutely*; μᾶλλον τοῦ δέοντος, *more than needed*; μᾶλλον δέ, *or rather* (formula of rectification: χαλεπόν, μᾶλλον δὲ ἀδύνατον, *the thing is difficult, or rather impossible*); μᾶλλον ἢ, *rather than*; ὥς μάλιστα, ὥς οἶόν τε μάλιστα, *as much (many) as possible*; ἀνὴρ ἐν τοῖς μάλιστα σοφός, *a man among the most learned*; in the answers, μάλιστα = *certainly, absolutely*.

GRAMMAR NOTES

A. Δῆλόν (ἐστίν) ὅτι, *it is obvious that...* Ex.: Δῆλόν ἐστίν ὅτι πάντ' ἄγνοῶ, *It is obvious that I ignore everything*. Or, with participle: Δῆλός εἰμι πάντ' ἄγνοῶν, *It is evident that I ignore everything*.

B. The complement is in the dative: Προσῆκει τοὺς πολίτας ἀλλήλοις εἶναι ἴσους, *It is proper for the citizens to be equal among themselves*. Dative to be compared to that found with ὁ αὐτός (§ 75-B, p. 67) and with ὅμοιος (Voc., p. 88).

C. Formed by ποτε, *one day* and by πω, *during the course of time* (indefinite enclitic adverb which seldom appears outside of the terms and expressions studied here). Examples: Ἄξιος εἶ τιμᾶσθαι ὥπερ οὐδεὶς τῶν πώποτε γενομένων ἀνθρώπων, *You (sg) deserve to be honored more than anyone among those who have ever existed*; Ποῦ εἶδες πώποτε τοιοῦτον πρᾶγμα, *Where have you ever seen such a thing?*

D. Is part of a set of negative locutions including πω, ποτε, πώποτε:

οὐδεὶς πω,	οὐδεὶς ποτε,	οὐδεὶς πώποτε,
<i>no one yet</i>	<i>never anyone</i>	<i>never anyone yet</i>

When the negative term is οὐ, οὐδέ, it can form one word with πω, ποτε, πώποτε:

οὐπω, οὐδέπω	οὐποτε, οὐδέποτε	οὐπώποτε, οὐδεπώποτε
<i>not... yet</i>	<i>never</i>	<i>never yet</i>

It can also be separated from it: Οὐπω τοῦτ' οἶδα or οὐκ οἶδά πω τοῦτο, *I don't know yet*.

In all these phrases, μή is used instead of οὐ when the syntax requires it: οἱ μήπω ἀφικόμενοι, *those who have not arrived yet* (§ 66, p. 59); Μήπω ἀπέλθης, *Do not leave yet* (§ 212, p. 260).

EXERCISES

§ 214 (1, 2), p. 267.

I. G ⇒ E. I. Ἐκ προγόνων θαυμαστῶν ἔφῃμεν καὶ ὑπὸ σοφιστῶν δεξιῶν ἐπαιδεύθημεν· πῶς δὴ οὐκ ἄριστοι ἂν εἴμεν οὕτω φύντες καὶ τραφέντες; 2. Ἀπόδῃθι δὴ, ὅπως σε ἐπισκοπήσῃ ὁ ἰατρός. 3. Νῦν ἡμῖν προσῆκει εἰς τὴν ἑορτὴν ἰέναι τὰ κάλλιστα ἱμάτια ἐνδύσιν· ἐνδῦθι νῦν καὶ σὺ τὴν καλλίστην στολὴν καὶ ἔπου ἡμῖν. 4. Ἀκούων σου ὀνειδίζοντος ἐμέ, ὑπ' αἰσχύνης κατὰ τῆς γῆς δύναι πύχνην. 5. Ἐὰν κατὰ τὴν θάλατταν πλοίοις τισὶ τῶν πολεμίων ἐντύχωμεν, καταδύσομεν αὐτά. 6. Ἐλπίζω τοὺς ἐμοὺς λόγους εἰς τὰς ὑμετέρᾳς ψυχὰς ἐνδύσεσθαι καὶ ἐκεῖ μενεῖν. 7. Τοὺς ἡγεμόνας τοὺς ἡμετέρους ὀρώμεν ἤδη τοὺς θώρακας εἰς τὴν μάχην ἐνδεδυκότας· δεῖ οὖν καὶ ἡμᾶς τοὺς θώρακας ἐνδύεσθαι.

1. ὁ πρόγονος, *ancestor*. 3. ἡ ἑορτή, *festival*. ἡ στολή, *equipment, attire*. 4. ὑπό + gen., *here under the effect of*. κατὰ + gen., *here under, beneath*. ἡ αἰσχύνη, *shame*. 5. τὸ πλοῖον, *the ship*. 7. ὁ θώραξ, -ᾱκος, *the breast-plate*.

§ 214 (3,4), p. 267.

II. G ⇒ E. Beware of the meanings of γινώσκειν: *to know, to decide, to recognize*. 1. Τὴν σὴν ἐπιστολὴν ἀναγνοὺς, ἔγνων ὅτι συμφορᾷ χρῶο μεγάλη. 2. Ἀκούοντές ποτε σοῦ ἀδούσης, ἔγνωμεν τὴν φωνὴν σου. 3. Ποῦ ἐγέγραπτο τὸ "Γνῶθι σεαυτόν"; 4. Τὰ τῷ Ἀλεξάνδρῳ πεπραγμένα θαυμάζω καὶ τοιοῦτον εὐχολίμην ἂν βιῶναι βίον οἶον ἐκεῖνος ἐβίω. 5. Τοῖς πολὺν χρόνον βιάσεσθαι ἐλπίζουσιν πᾶσα ἀνάγκη βιῶναι ὑγιεστάτῃ διαίτῃ χρωμένοις. 6. Εἰ γνοίης ὅσα πράγματα τὸ ἄρχειν παρέχει τυράννῳ, εὐχοιο ἂν μήποτε τῆς ἀρχῆς τυχεῖν. 7. Εἴθε πάντα γινώσκοιμεν ὅσα ἐστὶν ἐπὶ γῆς. 8. Εἰ ὀρθῶς γινώσκοιτε περὶ τῆς τοῦ Φιλίππου δυνάμεως, οὐκ ἂν αὐτὸν κωλύσειν ἐλπίζοιτε τὴν Ἑλλάδα ὅλην καταλαμβάνειν, ἀλλὰ μάχης ἀπέχεσθαι ἂν γνοῖτε.

1. ἡ ἐπιστολή, *the letter*. 2. ἡ φωνή, *the voice*. 5. ὑγίης, *healthy*. ἡ διαίτα, *the diet*. 6. πράγματα παρέχω, *I give cause of worry*. ὁ τύραννος, *the tyrant*. οὐποτε, μήποτε, *never*. 8. ὁ Φίλιππος, *Philip* (\*Alexander's father). ἀπ-έχομαι + genitive, *I refrain from*.

Vocabulary I, p. 268.

III.  $G \Rightarrow E$ . 1. Τῷ κάλλει χαίρω τοῦδε τοῦ ἱματίου. 2. Μετὰ τὴν ἐν Μαραθῶνι μάχην ἄγγελος ἀπεστάλη πρὸς τοὺς Ἀθηναίους ἀγγελῶν τὴν νίκην· καὶ μετὰ τὴν νίκην ἐκείνην, ἡ λαμπροτέρᾳ ἐγένετο τῶν προτέρων, ἡ τῶν Ἀθηναίων πόλις πρώτη ἐγένετο πᾶσων τῶν τῆς Ἑλλάδος πόλεων. 3. Ἐὰν ἐλέγχωμαι ἢ νῦν πονηρόν τι ποιῶν κατὰ τῆς πόλεως ἢ πρότερόν ποτε πεποιηκώς, οἱ δικασταὶ θάνατον ἐμοῦ δικαίως καταγνώσονται. 4. Εἰ ἐξαρκεῖ ἰσχὺν ἔχειν τοῦ σώματος ἢ κάλλος, οὐκ ὠφέλιμός ἐστιν ἡ παιδείᾱ. 5. Οὐκ ἔᾱ Ἥλιος τοὺς ἀνθρώπους ἑαυτὸν ἀκριβῶς ὁρᾶν, ἀλλ' ἔᾱ τις αὐτὸν ἐπιχειρῇ ἀκριβῶς θεωρεῖν, τὴν ὄψιν ἀφαιρεῖ. 6. Ἄρτι ἔκλεψεν ἐμοὶ χρυσόν τις τῶν νῦν ἐν τῇ οἰκίᾳ παρόντων· τί ποιῶν ἂν ἐλέγξαιμι τὸν κλέψαντα; 7. Χαλεπὸν ἐστὶ γινῶναι πότερον φίλοι ἡμῖν ἐστε ἢ ἐχθροί. 8. Τοῦ σώματος τὸ κάλλος τε καὶ τὴν ἰσχὺν ἀφαιροῦσι χρόνος καὶ νόσοι.

2. ὁ Μαραθῶν, -ῶνος, \**Marathon*. 5. ἐπι-χειρέω, *I undertake*. ἡ ὄψις, -εως, *the sight*.

IV.  $G \Rightarrow E$ . 1. Χαίρετε, ὦ τῆσδε τῆς χώρᾱς νύμφαι, ἃς οἶδα παρούσᾱς ἐν τε πᾶσι τοῖς δένδροις καὶ ἐν πάσαις ταῖς πηγαῖς. 2. Διὰ τί δέδοικας μὴ ὅδε ὁ νεανίσκος οὐχ οἷός τε ἢ ἀθλητῆς ἀγαθὸς γενέσθαι καὶ ἐν τοῖς ἀγῶσι νικᾶν; 3. Λόγους ἀκριβεστάτους ποιούσιν τινες περὶ γεωργίᾱς, τὴν δὲ γῆν οὐκ ἐργάζονται· χαλεπώτερον γὰρ τοῦτ' ἐστὶν ἢ κατ' αὐτούς. 4. Μὴ πρότερον τὰ τῆς πόλεως πρᾶττε πρὶν ἂν τόδε τὸ τοῦ Πλάτωνος σύγγραμμα ἀναγνῶς. 5. Τοῦ Πλάτωνος νῦν οὐ παρόντος ἐν ταῖς Ἀθήναις (οἱ Ἀθηναῖοι), οὐδεὶς ἡμῶν οἷός τ' ἐστὶ διδάσκειν αὐτ' αὐτοῦ· μεῖζον γὰρ τοῦτ' ἢ καθ' ἡμᾶς· τίς γὰρ ἂν ἡμῶν ἀρκέσειε πρὸς τοῦτο; 6. Ὑπὸ τῶν δικαστῶν καταγνώσθεις ὁ Σωκράτης οὐ χαλεπῶς ἔφερεν τὴν παρούσαν συμφορὰν, ἀλλὰ πρὸς αὐτὴν ἀνδρείως εἶχεν. 7. Πᾶσι τοῖς εἶδεσι τοῦ κάλλους οἱ σοφοὶ οἷοί τε εἰσιν χαίρειν, ἀπὸ τοῦ τῶν σωμάτων κάλλους ἀρχόμενοι· τοῦτο μέντοι αὐτοῖς οὐκ ἐξαρκεῖ, ὥστε πρὸς ἔρωτα τελευτῶσι τοῦ τῆς ἀληθείᾱς κάλλους. 8. Ἐπισκοπῶμεν ἀκριβῶς ὅπως ἔχει ἡμῖν τὰ πράγματα, καὶ εὖ οἶδα ὅτι κακῶς ἔχει.

4-5. ὁ Πλάτων, -ωνος, \**Plato*. 4. τὸ σύγγραμμα, -ατος, *the treaty*. 5. αἱ Ἀθηναῖ, *Athens*. ἀντί + gen., *instead of*. 7. τὸ εἶδος, *the species*. μέντοι, *however*.

§ 214 (5), p. 267.

V.  $G \Rightarrow E$ . Review the preverbed forms of βαίνω p. 61. 1. Τὸν ποταμὸν διέβημεν αἰὶ κινδυνεύοντες καταδύναι. 2. Ἐὰν εἰς τοῦτο τὸ βαθὺ σπήλαιον καταβῶ, οὐχ οἷός τ' ἔσομαι ἀναβῆναι. 3. Εἰ ὑπερβαῖμεν τάδε τὰ ὄρη, εἰς τίνας τόπους ἂν ἀφικοίμεθα; 4. Τοὺς τεθνηκότας φᾶσιν ἐκ τῆς γῆς τῆσδε ἐκβάντας, ἀναγκάζεσθαι καταβῆναι εἰς Ἄδου καὶ ἐμβῆναι εἰς τὸ τοῦ Χάρωνος σκάφος ἵνα τὴν Στύγα διαβῶσιν· διαβάντες δὲ δικασταῖς ἐντυγχάνουσιν οἱ κρίνουσιν αὐτούς, ἀκριβῶς ἐπισκοποῦντες τὰ ἐκάστω πεπραγμένα ἐν τῷ βίῳ, καὶ καταγιγνώσκουσι τῶν τῆς ὁρθῆς ὁδοῦ παραβάντων· καὶ οὐδεὶς ἐκεῖθεν ἂν ἀναβαίη.

2. τὸ σπήλαιον, *the cave*. 3. ὁ τόπος, *the place*. 4. ὁ Ἄδης, -ου, *Hades* (god of the Underworld); εἰς (τὴν οἰκίαν) Ἄδου, *towards Hades*. ὁ Χάρων, -ωνος, *Charon*. ἡ Στύξ, Στυγός, *the Styx* (cf. pp. 308-311). τὸ σκάφος, *the boat*. παρα-βαίνω + gen. *I walk beside, I transgress*.

Vocabulary II, p. 269.

VI.  $G \Rightarrow E$ . 1. Οἱ στρατιῶται βουλευούσιν ὅπως ἂν ἀσφαλῶς τὸν ποταμὸν ὁ στρατὸς διαβαίη καὶ εὐθὺς πορεύοιτο εἰς τὸ πρόσθεν διὰ τῆς τῶν πολεμίων χώρᾱς. 2. Πολλὴν ἀσφάλειαν παρέχει ἡμῖν τάδε τὰ τείχη. 3. Τὸν φαῦλον σοφιστὴν

τόνδε ἐκεῖ πάλιν ἀποστέλλετε ὁπόθεν ἐλήλυθεν καὶ παραινεῖτε αὐτῷ πρὸς ἡμᾶς μηκέτι ἐρίσαι. 4. Τὸν μέλλοντα τραγωδίᾳς ποιεῖν χρὴ ἀναγνῶναι πάλιν καὶ πάλιν ὅσα γέγραφεν ὁ Σοφοκλῆς. 5. Σπένδωμεν νῦν τοῖς θεοῖς καὶ εὐχώμεθα· σπείσαντες δὲ καὶ εὐξάμενοι τοῦ συμποσίου εὐθὺς ἀρξόμεθα, ἐπεὶ καιρὸς ἐστὶν ἡμῖν χαίρειν.

3. οὐκέτι, μηκέτι, *no longer*. 4. ὁ Σοφοκλῆς, -έους, *Sophocles*. 5. τὸ συμπόσιον, *the banquet*.

§ 215, p. 267.

**VII. G ⇒ E.** 1. Πῶς ἂν δυναίμην ἐγὼ πάντα μανθάνειν ὅσα σὺ ἐπίστασαι; Ἀρκέσει σοι παρεῖναι πολλάκις καὶ ἀκοῦσαι ἐμοῦ διαλεγομένου· οὕτως γὰρ ἀσφαλῶς δυνήσκει μανθάνειν ὅσα ἐγὼ ἐπίσταμαι. 2. Ἐὰν ἐμβῇτε εἰς τόδε τὸ σκάφος, δέδοικα μὴ μετανοήσητε, καὶ μάλιστα ὁπόσοι ὑμῶν νεῖν οὐκ ἐπίστασθε. 3. Οὐκ ἔξεστι τοῖς ἀνθρώποις παραβῆναι τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους. 4. Ὅτ' ἠρξάμην τὴν φιλοσοφίαν ἀσπάζεσθαι, συνεῖναι ἐβουλόμην τοῖς ἐπισταμένοις ἃ μὴ ἠπιστάμην ἐγώ, ἴν' ἐκεῖνα ἐπισταίμην καὶ αὐτός. 5. Μείζον ἢ κατ' ἀνθρώπους τὸ πάντ' ἐπίστασθαι ἀκριβῶς περὶ τοὺς δαίμονας καὶ τοὺς θεούς. 6. Εἰ δυνήσομαι ὑμῖν βοηθεῖν, βοηθήσω. 7. Ἐπεὶ νοσεῖς καὶ κάμνεις, βοηθήσομέν σοι.

1. δια-λέγομαι, *I discuss*. 2. τὸ σκάφος, *the boat*. μετα-νοέω, *I repent*. νέω, *I swim*. 3. κεῖσθαι, *here be established*. 4. σύν-ειμι + dative, *I am with*. 6-7. βοηθέω + dative, *I rescue*.

§ 216-217, p. 267.

**VIII. G ⇒ E.** You will notice that the ἂν can be separated by one or several words from the infinitive which it modifies. 1. Τοὺς πρὸς τοὺς εὐεργέτας ἀμελεῖς οἶομαι ἀμελῶς ἂν μάλιστα ἔχειν καὶ πρὸς τοὺς θεούς. 2. Ὑμᾶς μὲν ἔχων συμμάχους νομίζω πλεῖστ' ἂν δύνασθαι ὑπὲρ τῆς πόλεως, καὶ μετ' ἀσφαλείας· ὑμῶν δ' ἔρημος ὢν οὐκ ἂν ἱκανὸς οἶμαι εἶναι οὐτ' ἂν τὴν πόλιν ὠφελῇσαι οὐτ' ἂν ἐχθροὺς διώκειν. 3. Κῦρος, εἰ ἐβίω, ἄριστος ἂν δοκεῖ βασιλεὺς γενέσθαι. 4. Θᾶπτον ὑμῶν βαδίζομεν, κουφότερα ὅπλα ἔχοντες. 2. Ὅσοι κατὰ τὸν νόμον ζῶσιν, οὗτοι ἀσφαλέστατα πορεύονται διὰ τοῦ βίου. 5. Ποῖα ὁδὸς ἡμᾶς ἄξει τάχιστα εἰς τὸ τοῦ Διὸς ἱερόν; 6. Πέπεισμαι οὐδέν' ἄλλον στρατηγὸν ἄμεινον ἂν ἐμοῦ τοῦδε τοῦ στρατοῦ ἄρχειν.

1. ἀμελής, *negligent*. 2. ὑπέρ + gen., *for*. 3. ὁ Κῦρος, \*Cyrus, Artaxerxes'son (cf. p. 319).

Vocabulary III, p. 270.

**IX. G ⇒ E.** 1. ὦ Σώκρατες, διατρίβεις ἐρίζων πρὸς τοὺς ἐπὶ τῇ ἐπιστήμῃ μέγα φρονοῦντας καὶ αὐτοὺς ἐλέγχων ἀγνοοῦντας πάντα· ὅταν γάρ τινι τῶν οἰομένων εἶναι ἐπιστημόνων ἐντύχης, οὐ παύει αὐτὸν ἐρωτῶν πρὶν ἂν ἐλέγξης αὐτόν μηδὲν εἰδότα (cf. § 265, p. 378, box 7). 2. Εὐχομαι τοῖς θεοῖς μὴ πρότερον ἀποθνήσκειν πρὶν ἂν πᾶσῶν τῶν ἐπιστημῶν γένωμαι ἐπιστήμων. 3. Ὅταν ἀναγιγνώσκωμέν τι περὶ τῶν ἐν τοῖς παλαιοῖς χρόνοις γεγεννημένων, τοῦτο προσήκει ἐννοῆσαι ὅτι οἱ πάλαι ἄνθρωποι πολὺ διέφερον ἴσως τῶν νῦν. 4. Οὐ χαλεπὸν ἐννοῆσαι ὃ λέγω· σὺ δ' οὐκ ἐννοεῖς, καίπερ φρόνιμος ὢν. ὥστ' ἴσως ἀναγκασθήσομαι ἀκριβέστερον καὶ σαφέστερον πάντα λέγειν, ἵνα πάντα σοι δῆλα γένηται. 5. Οἱ μὲν νομίζουσι τὰς τῶν τεθνηκότων ψυχὰς ἐν Ἅδου εἰς ἀεὶ μένειν, οἱ δὲ φᾶσιν αὐτὰς εἰς τὴν γῆν ἀνελθεῖν καὶ πάλιν σώματα ἐνδύεσθαι καὶ ἀναβιῶναι, τοῦ προτέρου βίου ἐπιλησμένῃς. 6. Οὐδὲν λέγειν ἔχω περὶ τὰ φυτὰ καὶ πάντ' ἀγνοῶ περὶ τοῦ δένδρα φυτεύειν. 7. Οὐπώποτ' ἴσως ἐν τῷ πρόσθεν χρόνῳ ἐνέτυχον νεανίσκῳ ἐπιστήμης καὶ σοφίας ἐρῶντι μᾶλλον ἢ σὺ ἐρᾷς. 8. Οὐποθ' οἰοί τ' ἐσόμεθα τόδε τὸ τεῖχος ὑπερβαίνειν, ἐὰν μὴ κλίμακας ποιήσωμεν αὐτῷ ἴσας. 9. Ἐννοούντων οἱ δικασταὶ ὅτι, ἐὰν μὴ ἴσως κρίνωσιν, ἐχθροὺς ἔξουσι τοὺς θεούς.

5. ἐν Ἅδου, *in Hades*. ἀνα-βιόω, *I live again*. 8. ἡ κλίμαξ, -ακος, *the ladder*.



BASIC TEXTS

I. The Judgment of Paris

214 (1-4), Vocabulary I

The goddesses \*Aphrodite, \*Athena and Hera (\*Zeus' spouse) were arguing about the beauty prize. Paris, the son of the king of Troy, Priam, had the duty to be the judge. He was keeping his flocks on mount Ida when Hermes brought the three goddesses to him.

ΕΡΜΗΣ Α Χαῖρε, ὦ βουκόλε.  
ΠΑΡΙΣ Β Νή καὶ σύ γε, ὦ νεανίσκε. Γ Τίς δὲ ὦν δεῦρο ἀφῖξαι πρὸς ἡμᾶς;  
Δ Ἦ τίνας ταύτας ἄγεις τὰς γυναῖκας;  
ΕΡΜΗΣ Ε Ἀλλ' οὐ γυναῖκές εἰσιν, Ἥραν δέ, ὦ Πάρι, καὶ Ἀθηνᾶν καὶ Ἀφροδίτην ὀρᾷς. Ζ Κάμὲ τὸν Ἑρμῆν ἀπέστειλεν ὁ Ζεὺς· ἀλλὰ τί τρέμεις; μὴ δέδιθι· χαλεπὸν γὰρ οὐδέν. Η Κελεύει δέ σε δικαστὴν γενέσθαι τοῦ κάλλους αὐτῶν. Θ Τοῦ δὲ ἀγῶνος τὸ ἄθλον εἴση ἀναγνοῖς τὸ μῆλον.  
ΠΑΡΙΣ Ι Φέρ' ἴδω τί καὶ βούλεται· “Ἡ καλή, φησὶν, λαβέτω.” Κ Πῶς ἂν οὖν, ὦ δέσποτα Ἑρμῆ, δυνηθείην ἐγὼ — θνητὸς αὐτὸς καὶ ἀγροῖκος ὦν — δικαστῆς γενέσθαι παραδόξου θεᾶς καὶ μείζονος ἢ κατὰ βουκόλον; Λ Δοκῶ δ' ἂν μοι καλῶς δικάσαι πάσαις ἀποδοῦς τὸ μῆλον.  
ΕΡΜΗΣ Μ Οὐχ οἷόν τε ἀναδῦναι πρὸς τοῦ Διὸς κεκελευσμένον.  
ΠΑΡΙΣ Ν Ἐκεῖνο δὲ πρότερον εἰδέναι βούλομαι, πότερ' ἐξαρκέσει σκοπεῖν αὐτάς ὥς ἔχουσιν, ἢ καὶ ἀποδῦσαι δεήσει πρὸς τὸ ἀκριβὲς τῆς ἐξετάσεως;  
ΕΡΜΗΣ Ξ Πρόσταττε ὅπη καὶ θέλεις.  
ΠΑΡΙΣ Ο Ὅπη καὶ θέλω; Γυμνὰς ἰδεῖν βούλομαι.  
ΕΡΜΗΣ Π Ἀποδῦτε, ὦ αὔται.  
ΗΡΑ Ρ Καλῶς, ὦ Πάρι· καὶ πρώτη γε ἀποδύσομαι.  
ΠΑΡΙΣ Σ Ἀποδῦθι καὶ σύ, ὦ Ἀφροδίτη.  
ΑΘΗΝΑ Τ Μὴ πρότερον ἀποδύσης αὐτήν, ὦ Πάρι, πρὶν ἂν τὸν κεστὸν ἀπόθηται. Υ Καίτοι γε ἐχρῆν μὴ οὕτω κεκαλλωπισμένην παρεῖναι, ἀλλὰ γυμνὸν τὸ κάλλος ἐπιδεικνύειν.  
ΑΦΡΟΔΙΤΗ Ψ Τί οὖν οὐχὶ καὶ σύ, ὦ Ἀθηνᾶ, τὴν κόρυν ἀφελούσα ψιλὴν τὴν κεφαλὴν ἐπιδεικνύεις; Χ Ἦ δέδicias μὴ σοι ἐλέγχεται τὸ γλαυκὸν τῶν ὀμμάτων;  
ΑΘΗΝΑ Ψ Ἰδού σοι ἡ κόρυς αὕτη ἀφήρηται.  
ΑΦΡΟΔΙΤΗ Ω Ἰδού καί σοι ὁ κεστός.  
ΗΡΑ F Ἀλλὰ ἀποδυσώμεθα.  
ΠΑΡΙΣ Ϝ ὦ Ζεῦ τεράστιε, τῆς θεᾶς, τοῦ κάλλους, τῆς ἡδονῆς.

And Paris declared that Aphrodite was the most beautiful.

LUCIAN (*The judgment of the goddesses*)

The length of the passage required the use of two letters which have disappeared from the Greek alphabet: the digamma (F) and the koppa (Ϝ), the latter being an archaic variation of K.

- A. 1. ὁ βουκόλος, *the ox-driver*.  
B. 1. νή, particle affirmative (frequent in the oaths: νή τὸν Δία, *yes, by Zeus!*; variation of the phrases μὰ τὸν Δία and ναὶ μὰ Δία, see p. 139, Voc. III). 2. καὶ σύ γε (*χαῖρε*).  
Γ. ἀφῖξαι: cf. ἀφ' ὤννομαι.  
Δ. 1. τίνας is predicate of the object; τίνας = τίνας οὐσᾶς.



The Judgment of Paris. Marble sarcophagus from Paros. Paris, Musée du Louvre. From left to right, we see: 1- Athena, wearing her helmet. 2- Hera, right sitting, accompanied with the peacock, her favorite bird as attribute. 3- Aphrodite. 4- Hermes, holding his caduceus. 5- Eros (the child). 6- Paris, a shepherd with his dog, sitting, presenting the apple to Aphrodite.

- Z. 1. κάμει = καὶ ἐμέ. 2. ὁ Ἑρμῆς. \*Hermes. 3. τρέμω, *I tremble, I shiver*. 4. χαλεπὸν οὐδέν = χαλεπὸν οὐδέν ἐστιν ἐν τούτῳ.
- Θ. 1. τὸ ἄθλον, *the prize, the stake, the reward*. 2. εἶση = εἶσει (§ 265, p. 378, case 8). 3. τὸ μῆλον, *the apple*. There is an inscription on the apple.
- I. 1. φέρε (like ἴθι) can serve to give more strength to an imperative expression. 2. τί καὶ βούλεται = τί βούλεται λέγειν (τὸ μῆλον = τὸ ἐπὶ τοῦ μήλου γεγραμμένον). 3. λαβέτω (τὸ μῆλον): λαμβάνειν may mean *to receive*.
- K. 1. δύναμαι, *I can* (aor. ἐδυνήθην). 2. ὃ δέσποτα: phrase denoting respect. 3. θνητός, *mortal*. 4. ἀγροῖκος, *rustic*. 5. παράδοχος, *paradoxal* (= παρὰ τὴν δόξαν, "*besides the opinion*"); cf. § 52, N.B. a), p. 41. 6. ἡ θεά, *the spectacle* (do not confuse with ἡ θεά, *the goddess*).
- Λ. 1. δοκῶ μοι + infinitive, *it seems to me that I* (usual locution). 2. The particle ἄν can give a hypothetical nuance to an infinitive: δοκῶ μοι ἄν δικάσαι, *it seems to me that I would judge...* (cf. p. 73, note E-4). 3. ἀπο-δούς: act. aor. part. of ἀπο-δίδωμι, *I attribute*; is declined like γνούς, participle aorist of γινώσκω (cf. p. 384, box 13).
- M. 1. ἀνα-δύομαι, *I go backward, I withdraw*. 2. τὸ κεκελευσμένον, *the thing ordered, the order*.
- N. 1. σκοπεῖν αὐτὰς ὡς ἔχουσιν = σκοπεῖν ὡς αὐταὶ ἔχουσι. 2. ἀπο-δύειν, *to strip someone from his/her coat*, (M) *to remove one's own coat*. See Lysias: θοῖμάτιον (= τὸ ἱμάτιον) ἀποδεδύσθαι ἢ τὸν χιτωνίσκον ἐκδεδύσθαι, *to have one's coat removed or to be stripped off of one's tunic*. About one's coat, Lysias has favored the verb ἀποδύειν, whereas he used ἐκδύειν regarding the tunic. 3. τὸ ἀκριβές, *precision, correctness* (the neuter adjective can be the equivalent of an abstract; e.g. τὸ καλόν, *beauty*). 4. ἡ ἐξέτασις, -εως, *the examination* (I examine: ἐξ-ετάζω).
- Ξ. ὅπη καί, *the way in which..., exactly like*: p. 178.
- Π. ὃ αὐταί, *all of you!* (familiar way to call someone: cf. ὃ οὗτος in the text III, p. 127).
- Τ. 1. ἀποδύειν, this in the context *to have someone get undressed* and not *to undress* someone. 2. ὁ κεστός: Aphrodite's *magic belt*, which she usually wore over her coat. 3. ὑπό-θηται: subjunctive aorist of ἀπο-τίθεμαι, *I place down, I remove* (cf. p. 387, box 10).
- Υ. 1. καίτοι, *however, besides* (from καί + τοι; cf. § 76, N.B., p. 67). 2. ἐχρῆν (or χρῆν, past of χρῆ): *it would be necessary or it would have been necessary*. 3. καλλωπίζω, *I embellish*. 4. δεικνύω, ἐπι-δεικνύω, *I show*. 5. γυμνός, here *unadorned*.
- Φ. 1. οὐχί = οὐκ. 2. ἡ κόρυς, -υθος, *the helmet* (acc. τὴν κόρυν). 3. ἀφ-ελοῦσα of ἀφ-αίρέω (cf. Voc. I, pp. 268-269). 4. ψιλός, *simple, plain, naked*.
- Χ. 1. γλαυκός, *sea-tinted*. Athena's traditional epithet is γλαυκῶπις, *with greenish-blue eyes* or *with the eyes of an owl* (of ἡ γλαῦξ, γλαυκός, *the owl*). 2. τὸ ὄμμα, -ατος, *the eye, the look*.
- Ψ. 1. ἰδοῦ, *here is*. 2. ἀφ-ήρηται: review ἀφ-αίρέω (Voc. I, pp. 268-269).
- Ω. 1. ἰδοὺ καὶ σοὶ ὁ κεστός (ἀφῆρηται).
- φ. 1. τεράστιος, *maker of marvels* (one of Zeus' epithets). 2. τῆς θεᾶς, etc.: the genitive can have an exclamative value (e.g. τῆς κεφαλῆς, *what a head!*); for this word ἡ θεά, review K-6.

Π. Providential discovery of a ford

map p. 392

§§ 214 (5), Vocabulary Π

The army of the Ten Thousand, which Xenophon commands, is confronted by a tragic situation. Marching up from Cunaxa towards the north, they have reached the frontier south of Armenia, bordering the Centrites river (tributary of the Tigris), which appears very difficult to cross. They are threatened from behind, and on the other bank some troops are facing them. Yet Xenophon has a premonitory dream (he dreams that his feet were in fetters, which fell off by themselves), and the signs were favorable. The order is given to the whole army to prepare for lunch.

<sup>A</sup> Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκῳ· <sup>B</sup> Καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, <sup>Γ</sup> κᾶπειτα κατίδοιεν ἐν τῷ πέραν γέροντά τε καὶ γυναῖκα καὶ παιδίσκᾱς ὥσπερ μαρσίππους ἱματίων κατατιθε-  
μένους ἐν πέτρᾳ ἀνθρώδει· <sup>Δ</sup> ἰδοῦσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι διαβῆναι· <sup>Ε</sup> οὐδὲ γὰρ τοῖς πολεμίοις ἵππεῦσι προσβατὸν εἶναι κατὰ τοῦτο· <sup>Ζ</sup> ἐκδύντες δ' ἔφασαν γυμνοὶ ὡς νευσόμενοι διαβαίνειν· <sup>Η</sup> πορευόμενοι δὲ πρόσθεν διαβῆναι πρὶν βρέξαι τὰ αἰδοῖα· <sup>Θ</sup> καὶ διαβάντες, λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

<sup>Ι</sup> Εὐθὺς οὖν Ξενοφῶν αὐτὸς τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγγεῖν ἐκέλευε. <sup>Κ</sup> Σπείσας δ' εὐθὺς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτά· <sup>Λ</sup> Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. <sup>Μ</sup> Συγκαλέσαντες δὲ τοὺς στρατηγούς, ἐβουλεύοντο ὅπως ἂν κάλλιστα διαβαῖεν. <sup>Ν</sup> Ἐπεὶ δὲ ταῦτα καλῶς εἶχεν, ἐπορεύοντο· <sup>Ξ</sup> ἡγοῦντο δ' οἱ νεανίσκοι. <sup>Ο</sup> ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν, ἔθεντο τὰ ὅπλα, <sup>Π</sup> καὶ αὐτὸς πρῶτος Χειρίσοφος <sup>Ρ</sup> — στεφανω-  
σάμενος καὶ ἀποδύς — <sup>Σ</sup> ἐλάμβανε τὰ ὅπλα, καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε. <sup>Τ</sup> Καὶ οἱ μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· <sup>Υ</sup> ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται, συνωλόλυνον δὲ καὶ αἱ γυναῖκες ἅπασαι.

XENOPHON (\*Anabasis)

- A. 1. ἀριστάω, *I eat*. 2. ὁ Ξενοφῶν, -ῶντος, *Xenophon*. 3. προσ-τρέχω + dative, *I get closer while running*. 4. νεανίσκῳ: dual (§ 234, p. 326); δύο νεανίσκοι is also possible.
- B. 1. τὰ φρύγανα, *the kindling*. 2. ἐπὶ + accusative may signify the purpose (ex. ἐπὶ θήραν ἰέναι, *to go hunting*); ὡς ἐπὶ, *like (one does) for*, i.e. simply *for*.
- Γ. 1. Γ still depends on ὅτι. Translate: *and that*. 2. κᾶπειτα = καὶ ἔπειτα. 3. κατ-ίδοιεν: of καθ-οράω, *I see clearly*. 3. πέραν, *beyond*; τὸ πέραν, *the other side*. 4. ἡ παιδίσκη, *the little girl*. 5. κατα-τιθε-μένους, *in the process of putting down* (participle imperfective middle of κατα-τίθημι, *I put down*). 6. ὁ μάρσιππος, *the bag*; ὥσπερ μαρσίππους, *things like bags*. 7. ἡ πέτρᾱ, *the rock*. 8. ἀνθρώδης, *with the shape of a grotto* (τὸ ἄντρον, *the grotto, the cave*).
- Δ. 1. The narration of the young men, starting with ὅτι, is now continued with infinitive clauses, still depending on ἔλεγον. 2. ἰδοῦσι σφίσι δόξαι, lit. (they were saying) *that to them having seen that, it had seemed...* (= *that in view of the situation it had seemed to them...*); regarding σφίσι, cf. § 232, p. 313.
- Ε. 1. προσ-βα-τός, *accessible*; προσβατόν ἐστι, *there is a possible access*. 2. The rocky slopes in this place were not convenient to horsemen attacks, which encourages the young men and will later facilitate the passage of the Ten Thousand. 3. κατὰ τοῦτο, *in that area* of the opposite bank (local value of κατὰ + accusative).
- Ζ. 1. ἐκδύντες δ' ἔφασαν, *they said that having undressed...* (not *having undressed they said...*!). 2. νέω, *I swim* (for \*νέφω: fut. νεύσομαι, aor. ἔνευσα); ὡς νευσόμενοι, *like being destined to swim, thinking that they would have to swim* (§ 177-A, p. 203).
- Η. 1. πρόσθεν, *before* (here simply reinforces πρὶν). 2. βρέχω, *I wet*. 3. τὰ αἰδοῖα, *the crotch*.
- Ι. ἐγ-χέω, *I pour* (to drink).
- Κ. 1. ὁ Χειρίσοφος, *Chirisophus* (one of the Greek leaders). 2. ταῦτά = τὰ αὐτά (§ 75-B, p. 67).
- Μ. 1. συγ-καλέω, *I summon* to a meeting. 2. κάλλιστα, *perfectly, at its best*.

- N. ταῦτα: those dispositions (for the crossing of the Centrites).  
 O. 1. κατά + accusative, here *on the side of, at the place of, near*. 2. ἡ διά-βασις, *the passage* (the action of passing or the place which one passes through). 3. ἔθεντο, *they laid down* (aor. middle of τίθημι, *I place*).  
 P. 1. στεφανώσμενος: custom of the Spartans before the battle, instituted, so it was said, by Lycurgus. 2. ἀποδύς: it was customary to remove one's coat to make a sacrifice.  
 Σ. παρ-αγγέλλω, *I pass on an order*; παρήγγελλε (ἀποδῦναι καὶ λαβεῖν τὰ ὄπλα).  
 Τ. 1. ὁ μάντις, -εως, *the soothsayer*. 2. σφαγιάζομαι, *I make a sacrifice* (through animal slaughter). 3. εἰς, in such a way as to let the blood flow *toward...* (this rite is destined to make the river propitious).  
 Υ. 1. τὸ σφάγιον, *the victim* (in a sacrifice); τὰ σφάγια καλά ἐστίν, *the examination of the victims shows favorable signs*. 2. παιᾶνίζω, *I sing the \*paeon*. 3. ὀλολύζω, *I scream* (συν- adds the idea of *in the same time*): it is an acute sound women shout in certain circumstances.

### III. An agronomist who ignores himself: Socrates

§§ 215

Here is the socratic \*maieutics... applied to Socrates! Ischomachos undertakes to reveal to Socrates his subconscious competence in agriculture. He has just demonstrated to him, through a series of questions, that he knows everything about the seeds: sowing, grain threshing, winnowing. Simple affair of observation and common sense. Socrates narrates the interview: the pronoun ἐγώ designates him.

— Α Ταῦτα τοίνυν, ἔφην ἐγώ, ἐλελήθειν ἐμαυτὸν ἐπιστάμενος.  
 — Β Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, ἔλεγον ἐγώ σοι πάλαι ὅτι ἡ γεωργικὴ τέχνη ῥάστη ἐστὶ μαθεῖν. — Γ Ἔστι δ' οὖν, ἔφην ἐγώ, τῆς γεωργικῆς τέχνης καὶ ἡ τῶν δένδρων φυτεία; — Δ Ἔστι γὰρ οὖν, ἔφη ὁ Ἰσχόμαχος. — Ε Πῶς ἂν οὖν, ἔφην ἐγώ, τὰ μὲν ἀμφὶ τὸν σπόρον ἐπισταίμην, τὰ δ' ἀμφὶ τὴν φυτεῖαν οὐκ ἐπίσταμαι; — Ζ Οὐ γὰρ σύ, ἔφη ὁ Ἰσχόμαχος, ἐπίστασαι; — Η Πῶς; ἐγὼ ἔφην, ὅστις μήτ' ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οἶδα Θ μήτε ὅπως ἂν ἐν τῇ γῇ κείμενον τὸ φυτὸν μάλιστ' ἂν βλαστάνοι. — Ι Ἴθι δὴ, ἔφη ὁ Ἰσχόμαχος, μάθανε ὅ τι μὴ ἐπίστασαι. Κ Ξηροτέρᾳν καὶ ὑγροτέρᾳν γῆν γινώσκεις ὁρῶν; — Λ Ξηρὰ μὲν γοῦν μοι δοκεῖ, ἔφην ἐγώ, εἶναι ἡ περὶ τὸν Λυκαβηττὸν καὶ ἡ ταύτη ὁμοία, Μ ὑγρὰ δὲ ἡ ἐν τῷ Φαληρικῷ ἔλει καὶ ἡ ταύτη ὁμοία.

XENOPHON (*The Economist*). Continuation: see p. 278.

- A. 1. ταῦτα, *that* (concerning grains). 2. τοίνυν, *so, well!* (particle of transition or of conclusion, never found in the beginning of a sentence). 3. λανθάνω ἐμαυτόν, *I do not see that I...* (review λανθάνω p. 122, Voc. I).  
 B. 1. οὐκοῦν, *isn't it...* 2. γεωργικός, *agricultural*. 3. πάλαι, *long time ago*.  
 Γ. 1. εἶναι + genitive, *to belong to, to be part of* (note the accent ἔστι in the beginning of the sentence). 2. οὖν here is simply used to underline what is said. 3. ἡ φυτεία, *the plantation*.  
 Δ. γὰρ οὖν, *effectively*.  
 Ε. 1. πῶς, *how is it that...* 2. ὁ σπόρος, *grain, seed, sowing*. 3. ἀμφί — περί.  
 Ζ. The tone is that of surprise.  
 Η. 1. πῶς (ἂν ἐπισταίμην;). 2. ὅστις, (*I*) *who...*; the negation μή gives to the relative clause a conditional value (ὅστις μὴ οἶδα = εἰ μὴ οἶδα: § 158, p. 177). 3. φυτεύω, *I plant*.  
 Θ. 1. ὅπως κείμενον, *lit.: placed in which manner...* 2. τὸ φυτόν, *the plant*. 2. βλαστάνειν, *to sprout, grow*. 3. The first ἂν is only an anticipation of the second one and could be omitted.  
 Ι. Ἴθι (imperative of ἔρχομαι) often introduces an imperative sentence (= *let's go! let's see!*).  
 Κ. 1. ξηρός, *dry*. 2. ὑγρός, *humid, moist*. 3. The suffix -τερος of comparative has here a value of opposition (dry versus humid). 4. γινώσκω, here *to distinguish*.  
 Λ. 1. γοῦν, *for example*. 2. ὁ Λυκαβηττός, *the Lycabettos*, hill north of Athens.  
 Μ. 1. Φαληρικός, *of Phaleron* (seaport of the Attic). 2. τὸ ἔλος, *the marsh*.



IV. An agronomist who ignores himself: Socrates (continued)

§§ 216-217, Vocabulary III

— <sup>A</sup> Πότερα οὖν, ἔφη, ἐν τῇ ξηρᾷ ἂν βαθὺν ὀρύττοις βόθρον τῷ φυτῷ ἢ ἐν τῇ ὑγρᾷ; — <sup>B</sup> Ἐν τῇ ξηρᾷ νῆ Δί', ἔφην ἐγώ· <sup>Γ</sup> ἐπεὶ ἐν γε τῇ ὑγρᾷ ὀρύττων βαθύν, ὕδωρ ἂν εὐρίσκοις καὶ οὐκ ἂν δύναιο ἔτι ἐν ὕδατι φυτεύειν. — <sup>Δ</sup> Καλῶς μοι δοκεῖς, ἔφη, λέγειν. <sup>Ε</sup> Οὐκοῦν ὀπηνίκα δεῖ τιθέναι τὰ φυτὰ ἤδη εἶδες; — <sup>Ζ</sup> Μάλιστα, ἔφην ἐγώ. — <sup>Η</sup> Σὺ οὖν, βουλόμενος ὡς τάχιστα φῦναι αὐτὰ, <sup>Θ</sup> πότερον οἶει τὸν βλαστὸν τοῦ κλήματος θάττον ἂν χωρεῖν διὰ τῆς γῆς τῆς εἰργασμένης, <sup>Ι</sup> ἢ διὰ τῆς ἀργοῦ εἰς τὸ σκληρόν; — <sup>Κ</sup> Δῆλον, ἔφην ἐγώ, ὅτι διὰ τῆς εἰργασμένης θάττον ἂν ἢ διὰ τῆς ἀργοῦ βλαστάνοι. — <sup>Λ</sup> Ταῦτά τοίνυν, ἔφη, καὶ περὶ τούτων γινώσκων ἐμοὶ τυγχάνεις.

— <sup>Μ</sup> Μὰ τὸν Δί', ἔφην ἐγώ, οὐδὲν ὦν εἶπας, ὦ Ἰσχόμαχε, ἀγνοῶ, <sup>Ν</sup> ἀλλὰ πάλιν ἐννοῶ τί ποτε, ὅτε πάλαι ἤρου με εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφην. <sup>Ξ</sup> Οὐ γὰρ ἐδόκουν ἔχειν ἂν εἰπεῖν ἢ δεῖ φυτεύειν. <sup>Ο</sup> Ἔρα, ἔφην, ὦ Ἰσχόμαχε, ἡ ἐρώτησις διδασκαλίᾳ ἐστίν; — <sup>Π</sup> Ἄρ' οὖν, ἔφη ὁ Ἰσχόμαχος, καὶ περὶ ἀργυρίου ἐρωτῶν ἂν σε, πότερον καλὸν ἢ οὐ, <sup>Ρ</sup> δυναίμην ἂν σε πεῖσαι ὡς ἐπίστασαι διαδοκιμάζειν τὰ καλὰ καὶ τὰ κίβδηλα ἀργύρια; <sup>Σ</sup> καὶ περὶ αὐλητῶν ἂν δυναίμην ἀναπεῖσαι ὡς ἐπίστασαι αὐλεῖν; — <sup>Τ</sup> Ἴσως ἂν, ἔφην ἐγώ, ἐπειδὴ καὶ γεωργεῖν ἀνέπεισάς με ὡς ἐπιστήμων εἶην, <sup>Υ</sup> καίπερ εἰδότα ὅτι οὐδεὶς πώποτε ἐδίδαξέ με ταύτην τὴν τέχνην. — <sup>Φ</sup> Οὐκ ἔστι ταῦτ', ἔφη, ὦ Σώκρατες. <sup>Χ</sup> Ἄλλ' ἡ γεωργία οὕτω φιλόανθρωπός ἐστιν ὥστε καὶ αὐτὴ διδύσκει ὡς ἂν κάλλιστά τις αὐτῇ χρῶτο.

XENOPHON (*The Economist*)

- A. 1. ξηρός, *dry*. 2. ὀρύττω *I dig*. 3. ὁ βόθρος, *the pit, the hole*. 4. ὑγρός, *humid, moist*.  
B. νῆ Δία = μὰ τὸν Δία, ναι μὰ Δία (cf. Voc. III, p. 139).  
Γ. 1. βαθύν (βόθρον). 2. οὐκ... ἔτι = οὐκέτι. 3. ἐν ὕδατι (ὦν).  
Ε. 1. οὐκοῦν: cf. B-1, p. 277. 2. ὀπηνίκα, *at the moment when, at which time*, here introducing an indirect question (εἶδες ὀπηνίκα δεῖ...). 3. τιθέναι, *to put* (= here *to plant*); cf. p. 386, box 6.  
Θ. 1. ὁ βλαστός, *the sprout*. 2. τὸ κλήμα, -ατος, *the cutting*. 3. χωρέω, *I advance, I progress*.  
Ι. 1. ἀργός, *who does not work or not worked on* (for \*ἀ-εργ-ός). feminine in -ος. 2. σκληρός, *hard*; γῆ ἀργός εἰς τὸ σκληρόν = γῆ οὕτως ἀργός ὥστε σκληρὰ γέγονε.  
Κ. βλαστάνω, *I sprout, I grow*.  
Λ. 1. ταῦτά = τὰ αὐτά, with crasis (§ 16, p. 8). 2. For the use of the dative ἐμοί, cf. § 75-B, p. 67. 3. τοίνυν, *so, therefore*. 2. For τυγχάνω + participle, cf. Voc. I, p. 122.  
Μ. 1. εἶπας = εἶπες. 2. ὦν εἶπας = τούτων ἃ εἶπας (cf. § 159-B, p. 177).  
Ν. 1. ποτε can reinforce an interrogation: ἐννοῶ τί ποτε..., *I do ask myself why...* 2. ἠρόμην (ἐρέσθαι, etc.): thematic aorist equivalent to ἠρώτησα.  
Ξ. ἢ δεῖ, *how one must* (indirect question): for ἢ (= here ὅπως), cf. p. 178.  
Ο. 1. ἡ ἐρώτησις, -εως, *the question*. 2. ἡ διδασκαλίᾱ, *the teaching*. Socrates asks himself if one can teach in every domain with simple questions.  
Π. This ἂν is only an anticipation of the ἂν which accompanies δυναίμην in Ρ.  
Ρ. 1. δια-δοκιμάζω, *I distinguish by testing* (δοκιμάζω, *I test*). 2. κίβδηλος, *unauthentic, falsified*.  
Σ. 1. ὁ αὐλητής, -οῦ, *the flute player*. 2. αὐλέω, *I play the flute*.  
Τ. 1. ἴσως ἂν (δύναιό με πεῖσαι ὡς ταῦτα ἐπίσταμαι). 2. γεωργέω, *I cultivate the soil*.  
Υ. καίπερ εἰδότα: in the accusative, in agreement with με: *although I do know that...*  
Χ. 1. φιλόανθρωπος, *men's friend* (fem. in -ος). 2. ὡς, *how* (introduces an indirect question): cf. p. 178. According to Ischomachos, mankind has a privileged relationship with the soil: "the soil", he says elsewhere, "being a divinity, by itself teaches justice to those who are able to learn it".



## GRAMMAR

218. In English, verbs signifying *to believe, to say, to know* can have as a complement the clause introduced by *that*: *I say, I believe, I know that Philip is my friend*. Yet in Greek:

**A-** With verbs of **saying**, like λέγω, *I say*; φάσκω, *I say, I declare*; ὁμολογέω, *I confess*, we can have either an infinitive clause (review § 65-A, p. 58), or a clause introduced by ὅτι or ὥς, *that* (§ 112, p. 122).

Λέγω τὸν Φίλιππον φίλον εἶναι ἐμοί or Λέγω ὅτι Φίλιππος φίλος ἐστὶν ἐμοί,  
*I say that Philip is my friend.*

**N.B.** a) ὥς is used more often than ὅτι to indicate the subjective or a not proven type of affirmation: Λέγει ὥς βίαιός εἰμι, *He says that I am violent*.

b) A long text can depend entirely on a verb of saying. It is called *indirect style*. Thus the text of p. 289 depends entirely on φάσι in the first line.

**B-** With verbs of **thinking**, like νομίζω, *I believe*; οἶμαι, *I imagine*; ἡγέομαι, *I think*, ἐλπίζω, *I hope*, etc., only the infinitive clause can be used (§ 65-A, p. 58, and § 112, N.B. a, p. 122).

**N.B.** Δοκέω (which you know with the meaning of *I believe, I am under the impression of*) is used also in the phrase δοκῶ μοι + infinitive, *It seems to me that I*: Δοκῶ μοι νοσεῖν, *I believe that I am sick*; Ταῦτ' ἂν μοι δοκῶ ἡδέως ἀκούειν σοῦ, *I believe that I would like to hear you say it*.

☞ *Vocabulary I, p. 280. Exercise I, p. 282. Basic Text I, p. 285.*

**C-** With verbs called verbs of **perceiving**, i.e. meaning *to see, to let see, know, let know, feel*, like ὁράω, *I see*; ἀκούω, *I hear*; ἐπίσταμαι, οἶδα, *I know*; γινώσκω, *I know*; μανθάνω, *I learn*; δηλόω, *I let see*; ἐλέγχω (cf. p. 268), Greek uses **either** ὅτι or ὥς, **or** the participle.

Οἶδα ὅτι Φίλιππος φίλος ἐστὶν ἐμοί or Οἶδα τὸν Φίλιππον φίλον ὄντα ἐμοί,  
*I know that Philip is my friend.*

**N.B.** a) Some verbs of this group have their object in the genitive: thus with ἀκούω the person being heard is in the genitive (p. 88, Note A). In this case, the participle phrase is in the genitive: Ἀκούω τῶν νεανίσκων ἀδόντων, *I hear the young people sing*.

b) There may be a nuance between ὅτι and the participle: Ὁρῶμεν τὴν στρατιάν τὸν ποταμὸν διαβαίνουσαν, *I see the army cross the river*; Ὁρῶ ὅτι ἡ στρατιὰ τὸν ποταμὸν διαβαίνει, *I see that the army crosses the river*. With the participle, there is sensation; with ὅτι, there is observation.

c) It may happen, in the participle phrase, that the subject of the participle is the same as that of the main verb. In that case, the subject is not expressed again with the participle, and it is in the nominative: Εὖ οἶσθα ζημιωθησόμενος, *You know well that you will be punished*. The same: Ὁρῶ κακῶς πράττων, *I see that my affairs are bad*; Μέννημαι ἀκούσας τοῦτο, *I remember having heard that*; Οἶδα ἄνθρωπος ὢν, *I know that I am a man*.

☞ *Exercise II, p. 283,*

*Then Vocabularies II, III, IV, with the Exercises and the corresponding Basic Texts.*

219. Instead of λέγουσιν αὐτὸν εἶναι ἐπιστήμονα, Greek language easily uses the passive:

Λέγεται εἶναι ἐπιστήμων, *He is said to be learned.*

In the same way, we have: Νομίζεται εἶναι ἐπιστήμων, *He is believed to be learned*; Γινωσθήσεται ποτε ἐπιστήμων ὢν, *One day he will acknowledge that he is learned*; Ὁρῶνται διαλεγόμενοι, *They are seen discussing*.

☞ *Exercises VI and VII, p. 284.*

## VOCABULARY IV

ὁ υἱός	the son	κατα-φρονέ-ω	I despise (+gen.) (C)
ἐλαύνω	I set in motion, I drive	ὁ δρόμος	the race (3)
or	I go on (1) (A)	ὁ κύκλος	the circle (4)
κρατέ-ω	I rule over, I master	ὀλίγος	little, scanty (5)
	I take possession of	ἡ τελευτή	the end
	(+gen.) (2) (B)		the death (6)

Expression. The participles λεγόμενος and καλούμενος mean *who/what is called...*: ἡ λεγομένη ἀνδρεία, *that is called courage*; ὁ ἱερός καλούμενος πόλεμος, *the war called sacred*.

## ETYMOLOGICAL AND SEMANTIC NOTES

1. The root ελᾱ expresses an *impulsion*: often about flocks pushed from behind, or horses, chariots, ships, and armies...: Τοὺς πολεμίους ἐλαύνει ἐκ τῆς χώρας, *He chases the enemy out of the country*. Intransitive: Ὁ Ἀλέξανδρος εἰς τὴν Ἀσίαν ἤλασεν, *Alexander charged against Asia*.

2. Linked to τὸ κράτος, *the force, the mastering*: τὸ τῆς θαλάττης κράτος, *the empire of the seas*; thus ἡ δημοκρατία, *democracy*; πόλις δημοκρατουμένη, *city governed democratically*.

3. In composition: ὁ ἵπποδρόμος, *the hippodrome*. Cf., with another vocalism, ἔ-δραμ-ον.

4. Cf. all the words with *cycl* or *cyclo*, such as *cyclic*, *bicycle*.

5. The regime of a city governed by a small number is ὀλιγαρχία: the *oligarchy*.

6. Cf. τελευτάω, *I finish, I die*. Those are words from the family of τὸ τέλος, *the end*.

## GRAMMAR NOTES

A. ἐλαύνω (fut.: cf. p. 375) ἤλασα (ἐλάσαι, etc.) ἐλήλακα

B. With the meaning of *to dominate, to master*, it is constructed with genitive: Τῶν ἄλλων Ἑλλήνων κρατήσομεν, *We will dominate the rest of the Greeks* (cf. § 110-B, p. 121).

C. All verbs where κατα- has the meaning of *against* (§ 90, p. 87) are used with the genitive: Δία τί καταγελάς τῶν ἐπιστημόνων, *Why do you laugh at the learned ones?*

## EXERCISES

§ 218 (A, B), p. 279. Vocabulary I, p. 280

I. G ⇒ E. 1. Τὴν ἐλληνικὴν γλῶτταν ἀγνοῶν, ὁ ξένος τῇ χειρὶ ἔφραζεν ὅτι πεινώη. 2. Χαλεπὸν ἂν ὑμῖν τοῖς στρατηγοῖς νομίζω εἶναι τὰ παρόντα πράγματα φράσαι ἀκριβῶς πρὸς τὸν δῆμον· κίκιον γὰρ ἔχει ἢ πρόσθεν τὰ περὶ τὸν πόλεμον. 3. Οἶμαί σε ῥαδίως ὁμολογήσειν ὅτι πρὸς τοὺς δικαστὰς οὐδέν γε δεῖ σιωπᾶν, ἀλλὰ πάντ' αὐτοῖς φράζειν. 4. Ἐπειδὴ θᾶπτον ὁ ἄγγελος ἀφίκετο ὁ ὑπὸ τῶν ἡγεμόνων ἀποσταλὴς, εὐθὺς ἠγγειλεν ὅτι νενίκηκαμεν. 5. Ὁ ἐμὸς υἱός, ὃν εἰς Ἀλεξάνδρειαν ἀπέσταλκα ἵν' ἐπιστήμων γένηται, γέγραφέν μοι ὅτι ἐκεῖ ἐν οἰκίᾳ τερπινῇ οἰκεῖ, ἐταίροις γελοίοις συνών (ῶν μοι λέγει τὰ ὀνόματα), καὶ φάσκει ὡς ἀργυρίου δεῖται· ἐγὼ δὲ τοῦτ' ἀναγνοὺς οἶμαι αὐτὸν ἐκεῖ, ὡς ἔπος εἶπεῖν, πᾶν ποιεῖν πλὴν μανθάνειν τι, καὶ τοῦτ' οὐκ ἄξιον οἶμαι εἶναι ἐπαίνων. 6. Τί ποτ' ἂν ἀποκρίναίμην πρὸς τοὺς φάσκοντας στρατηγὸν φαῦλον ἂν γενέσθαι ἐμέ; δοκῶ δέ μοι στρατιᾶς ἂν ἄρχειν ἄριστα. 7. Εἶπέν μοί τις ὑπὸ ληστῶν ἀφαιρεθῆναι πάντα πλὴν φαύλου τινὸς ἱματίου. 8. Τί ποτε φάσκεας τοὺς τῆς πόλεως θεοὺς οὐκ ἀξίους εἶναι τιμᾶσθαι;

5. ὁ υἱός, *the son*. σύν-εimi + dative, *I am with*. 7. ὁ λῆστης, -ου, *the thief*.

§ 218-C, p. 279 and chart of εἰδέναι p. 378.

II.  $G \Rightarrow E$ . I. Οἱ ῥήτορες καὶ οἱ δημαγωγοὶ εὖ ἴσασιν τοὺς λόγους ἡγεμόνας ὄντας τῶν ἀνθρώπων. 2. Οὐκ ἀγνοοῦμέν σε οἰόμενον ῥήτορα εἶναι πάντων ἀμείνω· οὐδέποτε μέντοι σὰν ἠκούσαμεν λόγους ποιοῦντος ἀξίους θαυμάζεσθαι οὔτε πρὸς δικαστὰς οὔτε πρὸς τὸν δῆμον, καὶ τὴν περὶ λόγους τέχνην οὐκ εἰδέναι ἡμῖν δοκεῖς μείζω οὔσαν ἢ κατὰ σέ. 3. Τὴν ὑμετέραν δύναμιν ἴσην ἴσμεν οὔσαν τῇ ἡμετέρᾳ. 4. Τίς οὐκ οἶδεν τοὺς θεοὺς οὐκ ἴσως διανέμοντας τοῖς ἀνθρώποις τὰ ἀγαθὰ καὶ τὰ κακὰ; 5. Εἴθε πάντες εἰδεῖεν τοὺς θεοὺς ἀεὶ ἡμῶν ἐπιμελουμένους.

1-2. ὁ ῥήτωρ, -ορος, *the orator*. 1. ὁ δημαγωγός, *the demagogue*. 2. μέντοι, *however*.

Vocabulary II, p. 280

III.  $G \Rightarrow E$ . ΑΠΟΙΚΙΑ 1. Μεγίστου γενομένου τοῦ πλήθους τῶν πολιτῶν ἐν τῇ πόλει ἦν πάλαι ὥκουν, ὁ δῆμος ἀποικεῖν ἐποίησε τινὰς ἡμῶν εἰς ἄλλην χώραν, καὶ εἰς ἣν ἐγὼ τῶν οὕτως ἀποστελλομένων. 2. Τὰς οὖν τῶν οἰκιῶν θύρας κλείσαντές ποτε καὶ τοὺς φίλους ταῖς χερσὶ περιβαλόντες, εἰς τὸν λιμένα ἐβαδίσσαμεν, ἵν' ἐμβαῖμεν εἰς τὰ πλοῖα. 3. Τὴν δὲ θάλατταν ὀρῶντες πάνυ ἥσυχον οὔσαν καὶ εἰδότες πάνυ δεξιούς ὄντας τοὺς κυβερνήτας, εὐθύς ἐνενοήσαμεν ὅτι πλοῦν ἡδὺν πλευσοίμεθα καὶ ἐν ἀσφαλείᾳ. 4. Ἠλπίζομεν δὲ πάντα τὰ περὶ τὴν ἀποικίαν ἡμῖν καλῶς ἔξειν· ἕκαστος γὰρ ἡμῶν συνήδει ἑαυτῷ ἀνδρείῳ ὄντι καὶ ἰσχυρῷ. 5. Ἐπεὶ δὲ τέλος ἔλαβεν ὁ πλοῦς, ἐκ τῶν πλοίων ἐκβάντες καὶ ὁδὸν οὐ μακρὰν παρὰ τὴν θάλατταν βαδίσαντες, τόπον ἠυρήκαμεν ἐν ᾧ οἶόν τε ἦν ὡς κάλλιστα οἰκῆσαι. 6. Ὑστερον δὲ τὸν τόπον ἐκεῖνον τείχεσι περιεβάλομεν, ἵν' αὐτὸν ποιοῖμεν πάνυ ἀσφαλῆ.

ἡ ἀποικία, *the colony, the colonization*; overpopulated cities used to send part of their population to found a colony far away. 1. τὸ πλῆθος, *the crowd*. ἀπ-οικέω, *I emigrate*. 2. κλείω, *I close*. ὁ λιμὴν, -ένος, *the seaport*. 3. ὁ κυβερνήτης, *the pilot*. 5. ὁ τόπος, *the place*. 6. ὕστερον, *later*.

Vocabulary III, p. 281

IV.  $G \Rightarrow E$ . ΦΙΛΟΙ ΔΥΟ. I. Οὔποτ' ἐπιλήσομαι γελοίου τινὸς πράγματος ὁ πάλαι ἡμῖν συνέβη ὅτε νεανίσκοι ἦμεν. 2. Κόπτοντί μοί ποτε τὴν σὴν θύραν οἰκέτης τις ἐκ τῆς οἰκίας ἐξελθὼν ἀπεκρίνατο ὅτι οὐκ ἔνδον εἴης, ἀλλ' εἰς τὴν ἀγορὰν οἴχοιο. 2. Γελῶντος δέ μου καὶ εἰπόντος ὅτι σὺ μὲν ἴσως ἔνδον ὦν οὐκ ἀφανὴς εἴης παῖσιν, ἐμὲ δέ σοι φίλτερον ὄντα οὐκ ἂν κωλύσεις εἰσελθεῖν, ὁ οἰκέτης, ἀντὶ τοῦ ἡσύχως τί μοι ἀποκρίνεσθαι, εὐθύς ἠγανάκτησεν καὶ ἔκοψέ με βιαίως ξύλῳ, κελεύων με μηκέτι ἐπανελθεῖν. 3. Ἐγὼ δ' ἐν μέρει ἀγανακτήσας αὐτὸν ἀντέκοπτον τῇ βακτηρίᾳ. 4. Σὺ δ' ἡμῶν ἀκούσας βρώντων ἐκ τῆς οἰκίας ἐξῆλθες καὶ οὐκέτι δὴ ἀφανὴς ἦσθα, ὥστε πάνυ ἐχάρην ἐγὼ ἀσπαζόμενός σε καὶ ταῖς χερσὶ περιβάλλων. 5. Καὶ τοῦ οἰκέτου ἐκείνου ἀμελήσαντες, πολὺν χρόνον διετρίψαμεν λαλοῦντες. 6. Ἐγὼ μὲν γὰρ τὸν ἐμὸν πατέρα εἶπον, ἵνα ξύλον ἔχη, πάντα τὰ ἐν τῷ ἡμετέρῳ χωρίῳ δένδρα κόψαι, καὶ τούτου τοῦ ξύλου τὸ πλεῖστον μέρος πωλήσειν. 7. Καὶ ἔλεγον ὅτι οὐ μακαριώτερός γέ μοι δοκοῖεν ἂν γενέσθαι ἢ πρὸςθεν ἀργύριον ἔχων ἀντὶ τῶν καλῶν δένδρων ἐκείνων. 8. Σὺ δέ μοι ἔφρασας ὅτι μηκέτι φιλοσοφεῖν βουλεύοιο, ἀλλὰ μᾶλλον ἔλοιο ἐν τῇ ἀγορᾷ χρηματίζεσθαι· σεαυτῷ γὰρ ἔφησθα συνειδέναι τὸν νοῦν οὐχ ἱκανῶς ἔχοντι πρὸς τὸ φιλοσοφεῖν. 9. Καὶ ἐγὼ, καίπερ πάνυ σπουδάζων πρὸς φιλοσοφίαν, οὐδὲν εἶχον ἀντιλέγειν πρὸς τοῦτο, καὶ ἔφασκόν σε πάνυ γε θαυμαστῶς σεαυτὸν γινώσκειν. 10. Μετὰ δὲ τὴν ἡδεῖαν ἐκείνην ἡμέραν οὐκ οἶδα τί ποτ' ἐννοῶν οὐχ οὕτω μοι ἐφιλοφρονήσω ὥσπερ πρότερον.

3. ἡ βακτηρία, *the stick*. 6. πωλέω, *I sell*. 8. φιλοσοφέω, *I study philosophy*. χρηματίζομαι, *I do business*. τὸν νοῦν: § 115, p. 131. 10. φιλοφρονέομαι τινι, *I show friendship for someone*.

**V. G ⇒ E. ΠΕΡΙ ΤΟΥ ΚΥΡΟΥ.** 1. Δαρείου υἱοὶ ἦσαν Ἀρταξέρξης καὶ Κῦρος. 2. Μετὰ δὲ τὴν τοῦ Δαρείου τελευτὴν ἐχθροὶ ἐγένοντο ἀλλήλοις ἐν ὀλίγῳ χρόνῳ. 3. Ὁ μὲν γὰρ Ἀρταξέρξης, πρεσβύτατος ὢν πάντων τῶν τοῦ Δαρείου υἱῶν, βασιλεὺς ἐγένετο τῶν Περσῶν. 4. Ὁ δὲ Κῦρος, τοῦ ἀδελφοῦ καταφρονήσας, ἐπεχείρησεν αὐτὸν ἐξελάσαι καὶ βασιλεὺς ἀντ' ἐκείνου γενέσθαι ἵν' ὅλης τῆς τῶν Περσῶν ἀρχῆς κρατοίῃ. 5. Στρατὸν οὖν μέγιστον εἰς τοῦτο συνέλεξεν εἰς Σάρδεις, καὶ ἐκείνου τοῦ στρατοῦ μέρος οὐκ ὀλίγον ἦσαν Ἕλληνες, μισθοφόροι πάντες ὄντες, πλὴν τοῦ Ξενοφῶντος. 6. Ὁ οὖν Κῦρος, τὴν στρατιὰν ἐκείνην ἄγων, ἤλασεν ὡς τάχιστα εἰς Βαβυλῶνα τῷ ἀδελφῷ μαχούμενος. 7. Μάχης δὲ γενομένης πρὸς τῷ Εὐφράτῃ ποταμῷ, οἱ Ἕλληνες δρόμῳ ἤλασαν εἰς τοὺς πολεμίους καὶ εὐθὺς ἔτρεψαν αὐτοὺς καὶ φεύγειν ἐποίησαν. 8. Ὁ δὲ Κῦρος, εἰς τὸ διώκειν τὸν ἀδελφὸν ὀρμήσας ἵν' αὐτὸν ἀποκτεῖνοι, αὐτὸς ἀπέθανεν ἐν τῇ μάχῃ ἀκοντίῳ βληθείς, ὥστε, καίπερ νικήσας, τῆς ἑαυτοῦ τελευτῆς ἔτυχεν ἀντὶ βασιλείας. 9. Τοιαύτη γάρ ἐστιν ἐνίοτε ἢ τῆς λεγομένης φιλοτιμίας τελευτή. 10. Μετὰ δὲ ταῦθ' οἱ Ἕλληνες διαβῆναι ἠναγκάσθησαν καὶ ὄρη καὶ πεδία καὶ ποταμούς, κινδύνους πολλοὺς κινδυνεύοντες πρὶν εἰς τὰς πατρίδας ἐπανελθεῖν, ὥστε διὰ τῆς τῶν Περσῶν χώρας ὁδὸν μακροτάτην ἐβάδισαν ὁμοίαν μεγίστῳ κύκλῳ.

1. This exercise presents you with the theme of the *\*Anabasis* by Xenophon. ὁ Δαρεῖος, *\*Darius*. ὁ Ἀρταξέρξης, -ου, *Artaxerxes*. ὁ Κῦρος, *\*Cyrus*. 3. πρέσβυς, *aged*. ὁ Πέρσης, -ου, *the Persian*. 4. ἐπι-χειρέω, *I undertake*. 5. αἱ Σάρδεις, -ων, *Sardis*. ὁ μισθοφόρος, *the mercenary*. 6. ἡ Βαβυλῶν, -ῶνος, *\*Babylon*. 7. ὁ Εὐφράτης, -ου, *the Euphrates river*. δρόμῳ = τρέχοντες. τρέπω, *I turn, I put to flight*. φεύγω, *I flee*. 8. ὀρμάω, *I rush*. τὸ ἀκόντιον, *the javelin*. βληθείς: review βάλλω, p. 90. ἡ βασιλεία, *the royalty*. 9. ἡ φιλοτιμία, *the ambition*.

## § 219, p. 279

**VI. G ⇒ E.** 1. Ἐπεὶ ἡγγέλθη ὁ Κῦρος τεθνηκώς, οἱ Ἕλληνες χαλεπῶς ἔφερον τὴν συμφορὰν. 2. Γινώσκομαι ἱατρὸς δεξιὸς ὢν. 3. Ὁμολογούμεθα ἡμεῖς οἱ Ἀθηναῖοι εὐεργέται εἶναι τῇ Ἑλλάδι. 4. Ὅδε ὁ νεανίσκος λέγεται ἀσθενέστερος εἶναι ἢ ὥστ' ἀθλητῆς γίγνεσθαι. 5. Ὁμολογεῖται ὑπὸ πάντων ὁ Ἔρως μέγας θεὸς εἶναι.

Revision of the syntax of πρὶν (which has been indicated in Voc. I, pp. 268-269, note F). You will notice in several sentences below that πρὶν can be announced by πρότερον.

**VII. G ⇒ E.** 1. Μηδένα ποιῶ φίλον πρὶν ἂν ἐξελέγξης ἀκριβῶς αὐτοῦ καὶ τὰς πράξεις καὶ τοὺς τρόπους. 2. Πρὶν καταφρονῆσαί τινος, ἐπισκόπει ἀκριβῶς τὰς πράξεις καὶ τοὺς τρόπους, καὶ μηδένα λίσσιν ταχέως κρίνει. 3. Οὐ πρότερον καλῶς ἔξουσιν αἱ πόλεις πρὶν ἂν ἐν αὐταῖς οἱ φιλόσοφοι ἄρξωσιν. 4. Κοῦθον χρῆμα ποιητῆς ἐστὶ καὶ ἱερὸν καὶ οὐ πρότερον οἷός τε ποιεῖν πρὶν ἂν ἔνθεος γένηται (PLATO). 5. Οὐκ ἠδוקίμεις ἐν τῇ Ἑλλάδι, οὐδ' ἥδει οἰδεῖς σε ποιητὴν ὄντα ἔνθεον πρὶν ἐνίκησας ἐν ἀγῶνί τινι μουσικῷ, καὶ τοὺς οὕτω κρίναντας οἶμαι ὡς ἄριστα κρίναι. 6. Ὁ Κῦρος, πρὶν ἐπιχειρεῖν τι κατὰ τοῦ ἀδελφοῦ καὶ πρὸς τὸν στρατὸν αὐτοῦ ἐλαύνειν, δύναμιν ἀρίστην συνέλεξεν. 7. Ὁ Ἀλέξανδρος οὐ μάχην ἐποιεῖτο πρὶν ὅλον ὁρῶν τὸν στρατὸν ὡς κάλλιστα παρεσκευασμένον. 8. Ὁ Κῦρος οὐκ ἐβούλετο πρότερον κατὰ τοῦ Ἀρταξέρξου μάχεσθαι πρὶν στρατὸν πάνυ ἱκανὸν συλλέξειν. 9. Βουλευέου πρὶν ἀποκρίνεσθαι τι. 10. Βουλευέσθε πρὶν ἰέναι πρόσθεν.

1-2. ὁ τρόπος, *the manner, the way*. 4. ποιεῖν: here, *to create*. 4-5. ἔνθεος, *inspired* (= who has the good will in). 5. εὐδοκίμew, *I am famous*. μουσικός, *poetical*. 6. ἐπι-χειρέω, *I undertake*. 7. ὁρῶν: optative of repetition (§ 206, p. 249). 8. συλλέξειν: oblique optative (§ 207, p. 249).

## BASIC TEXTS

## I- A discussion between Socrates and Alcibiades

## § 218, Vocabulary I

The episode takes place around 430 B.C. \*Alcibiades is going to be 20 pretty soon. Socrates thinks about taking him as a disciple. He wants Alcibiades to feel completely understood by him. He also wants him to know how sensitive he is to the dominant feature of his personality, full of ambition. Socrates is speaking.

<sup>A</sup> Δοκεῖς μοι, εἴ τίς σοι εἴποι θεῶν· <sup>B</sup> “ ὦ Ἀλκιβιάδη, πότερον βούλει ζῆν ἔχων ἢ νῦν ἔχεις, ἢ αὐτίκα τεθνάναι εἰ μή σοι ἐξέσται μείζω κτήσασθαι;” <sup>Γ</sup> δοκεῖς ἄν μοι ἐλέσθαι τεθνάναι. <sup>Δ</sup> Ἀλλὰ νῦν ἐπὶ τίνι δὴ ποτε ἐλπίδι ζῆς, ἐγὼ φράσω· <sup>Ε</sup> ἡγῆ, — ἐὰν θᾶπτον εἰς τὸν Ἀθηναίων δῆμον παρέλθης — <sup>Ζ</sup> ἐνδείξεσθαι Ἀθηναίοις ὅτι ἄξιος εἶ τιμᾶσθαι ὥς οὔτε Περικλῆς οὔτ’ ἄλλος οὐδεὶς τῶν πώποτε γενομένων, <sup>Η</sup> καὶ — τοῦτ’ ἐνδειξάμενος — μέγιστον δυνήσεσθαι ἐν τῇ πόλει· <sup>Θ</sup> ἐὰν δ’ ἐνθάδε μέγιστος ᾖς, καὶ ἐν τοῖς ἄλλοις Ἑλλήσι, <sup>Ι</sup> καὶ οὐ μόνον ἐν Ἑλλήσιν, ἀλλὰ καὶ ἐν τοῖς βαρβάροις ὅσοι ἐν τῇ αὐτῇ ἡμῖν οἰκοῦσιν ἡπείρῳ. <sup>Κ</sup> Καὶ εἰ αὖ σοι εἴποι ὁ αὐτὸς οὗτος θεὸς ὅτι αὐτοῦ σε δεῖ δυναστεύειν ἐν τῇ Εὐρώπῃ, <sup>Λ</sup> διαβῆναι δὲ εἰς τὴν Ἀσίαν οὐκ ἐξέσται σοι οὐδὲ ἐπιθέσθαι τοῖς ἐκεῖ πράγμασιν, <sup>Μ</sup> οὐκ ἂν αὖ μοι δοκεῖς ἐθέλειν οὐδ’ ἐπὶ τούτοις μόνοις ζῆν, <sup>Ν</sup> εἰ μὴ ἐμπλήσεις τοῦ σοῦ ὀνόματος καὶ τῆς σῆς δυνάμεως πάντας ὥς ἔπος εἰπεῖν ἀνθρώπους. <sup>Ξ</sup> Καὶ οἶμαί σε πλὴν Κύρου καὶ Ξέρξου ἡγεῖσθαι οὐδένα ἄξιον λόγου γεγονέναι. <sup>Ο</sup> Ὅτι μὲν οὖν ἔχεις ταύτην τὴν ἐλπίδα, εὖ οἶδα καὶ οὐκ εἰκάζω.

PLATO (*Alcibiades*)

- B. 1. αὐτίκα, *at this instant*. 2. τεθνάναι = τεθνηκέναι cf. p. 375. 3. ἐξ-έσται: future of ἐξ-εστί.  
 3. μείζω: neuter plural (§ 48, N.B., p. 34).  
 Γ. This δοκεῖς merely resumes the δοκεῖς beginning the text (*You appear to me...*).  
 Ε. 1. On this ἡγῆ (= ἡγεῖ) depend, in Ζ-Η, the infinitives ἐνδείξεσθαι and δυνήσεσθαι 2. παρέρχομαι. *I go by or beyond, or I present myself in front of an assembly*.  
 Ζ. 1. ἐν-δείξεσθαι: infinitive future of ἐν-δείκ-νύμι. *I clearly show* (§ 273, p. 381).  
 2. Ἀθηναίοις: without article because it is about the Athenians *in general* (Greek also says τοῖς Ἀθηναίοις). 3. ὁ Περικλῆς, \*Pericles (τὸν Περικλέα, τοῦ Περικλέους, τῷ Περικλεῖ).  
 Θ. The second part of the sentence is elliptic: (μέγιστος ἔσει) καί..., (*you will be very great*) also...  
 Ι. 1. οὐ μόνον... ἀλλὰ καί..., *not only..., but also...* 2. For ὁ αὐτός + dative, cf. § 75-B, p. 67.  
 3. ἡ ἡπειρος, *the continent*.  
 Κ. 1. αὖ, *again*. 2. αὐτοῦ, *here, there* (adverb of place: cf. *The fox and the mask*, B, p. 185).  
 3. δυναστεύω, *I use the power*. 4. ἡ Εὐρώπη, *Europe* (for a Greek of the classical era, this is a geographic zone including, roughly, Turkey, Greece, Italy and Spain).  
 Λ. ἐπι-θέσθαι: inf. aor. of ἐπι-τίθεμαι, *I attack* (+ dative); cf. p. 387, box 12.  
 Μ. 1. Review the values of οὐδέ (§ 81-A, p. 75). 2. ἐπὶ τούτοις μόνοις, *in such conditions, in such a situation* (in the conditions indicated in Ν: not being famous throughout the whole world).  
 Ν. ἐμ-πλή-σεις: future of ἐμ-πίμ-πλη-μι, *I fill* (+ gen. expressing *with what* something is filled; it is convenient to translate εἰ μὴ ἐμπλήσεις by *without filling up*.  
 Ξ. 1. ὁ Κύρος, \*Cyrus. It is about Cyrus the Great (559-529), founder of the Persian Empire (Xenophon celebrates him in his *Cyropaedia*; cf. p. 73). 2. ὁ Ξέρξης, -ου, \*Xerxes.  
 Ο. εἰκάζω, *I suppose, I imagine*.



## II- The apprentice-sorcerer

§§ 218-219, Vocabulary II

The *Philopseudes* is "The lover of Lies": such is the title of a dialogue written by Lucian criticizing the interest manifested by his contemporaries for the paranormal. Several characters try to convince an unbeliever by presenting him with narrations of strange facts. One of the narrators tells a memory of his student's life in Egypt, where his father had sent him to perfect his intellectual education. During his stay there, he happened to go up the Nile river as far as Thebes...

Α Κατὰ δὲ τὸν ἀνάπλουον ἔτυχεν ἡμῖν συμπλέων Μεμφίτης ἀνὴρ τῶν ἱερῶν γραμματέων. Β θαυμάσιος τὴν σοφίαν, καὶ τὴν παιδείαν πᾶσαν εἰδὼς τὴν αἰγύπτιον. Γ ἐλέγετο δὲ τρία καὶ εἴκοσιν ἔτη ἐν τοῖς ἀδίτοις ὑπόγειος ὤκηκέναι. Δ μαγεύειν παιδευόμενος ὑπὸ τῆς Ἰσιδος. Ε Ἐπεὶ δὲ ἐώρων αὐτὸν — εἴ ποτε ὀρμίσαιμεν τὸ πλοῖον — ἄλλα τε πολλὰ τεράστια ἐργαζόμενον, Ζ καὶ δὴ καὶ ἐπὶ κροκοδίλων ὀχούμενον, καὶ συννέοντα τοῖς θηρίοις, Η ἔγνω ἱερὸν τινα ἄνθρωπον ὄντα. Θ Κατὰ μῆκρον δέ, φιλοφρονούμενος, ἔλαθον ἐταῖρος αὐτῷ καὶ συνήθης γενόμενος, Ι ὥστε πάντων ἐκοινώνει μοι τῶν ἀπορρήτων.

After the river journey, the narrator becomes this sacred scribe's travel companion.

Κ Ἐπειδὴ δὲ ἔλθοιμεν εἰς τι καταγώγιον, Λ λαβὼν ἂν ὁ ἀνὴρ ἢ τὸν μοχλὸν τῆς θύρας ἢ τὸ κόρηθρον ἢ καὶ τὸ ὑπερον, Μ περιβαλὼν ἱματίοις, Ν ἐπειπὼν τινα ἐπώδην, Ξ ἐποίει βαδίζειν, Ο τοῖς ἄλλοις ἅπασιν ἄνθρωπον εἶναι δοκοῦντα. Π Τὸ δέ — ἀπιόν — ὕδωρ τε ἀπὴντλει καὶ ὠψώνει καὶ ἐσκεύαζε καὶ πάντα δεξιῶς ὑπηρετεῖ καὶ ἐδιακονεῖτο ἡμῖν. Ρ Εἴτα ἐπειδὴ ἄλις ἔχοι τῆς διακονίᾳς, Σ αὖθις κόρηθρον τὸ κόρηθρον ἢ ὑπερον τὸ ὑπερον, ἄλλην ἐπώδην ἐπειπὼν, ἐποίει ἂν. Τ Τοῦτο ἐγὼ — πάνυ ἐσπουδακῶς — οὐκ εἶχον ὅπως ἐκμάθοιμι παρ' αὐτοῦ. Υ ἐβάσκαينه γάρ, καίπερ πρὸς τὰ ἄλλα προχειρότατος ὢν.

LUCIAN (*The Lover of Lies*). Continued p. 288.

- A. 1. κατὰ + acc. can situate something in space or time (κατ' ἀγρούς, *in the fields*; κατὰ τοῦτον τὸν χρόνον, *at that time*). 2. ὁ ἀνάπλουος, *the navigation* (πλοῦς) *back* (ἀνα- indicates either an *upwards* motion, or a motion *towards the starting point*); here the starting point can only be Alexandria, great intellectual center in Egypt since Alexandrine time. 3. Μεμφίτης, -ου, *from Memphis* (city situated south of the delta of the Nile). 4. ὁ γραμματεὺς, *the scribe*; here partitive genitive.
- B. 1. θαυμάσιος = θαυμαστός. 2. The Παιδεία is here the teaching contents, the science. 3. αἰγύπιος, *Egyptian* (feminine identical to masculine).
- Γ. 1. τρία καὶ εἴκοσιν, *three and twenty* (23). 2. τὸ ἔτος, *the year*. 3. τὸ ἀδυτον, *the adyton* (part of a sanctuary forbidden to profane people); neuter of ἄ-δυ-τος, *impenetrable* (verbal adj. in -τος, with α- negative, of δύω, *I enter*; cf. § 194, p.226). 3. ὑπόγειος, -ος, *underground*.
- Δ. 1. μαγεύω, *I practice magic*; ἡ μαγεία (the magus: ὁ μάγος). 2. Note the sentence παιδεύω τινα ποιεῖν τι, *I teach someone to do something* (passive: παιδεύομαι ποιεῖν τι, *I am learned in the practice of something*). 3. ἡ Ἰσις, -ιδος, *Isis* (Egyptian divinity).
- Ε. 1. ὀρμίζω, *I ride at anchor*, reg. the optative, cf. § 206, p. 249. 2. τεράστιος, *prodigious*. (from τὸ τέρας, -ατος, *the prodigy*). 3. ἐργάζεσθαι here has the meaning of to accomplish.
- Ζ. 1. καὶ δὴ καί, *and also*. 2. νέω, *I swim*. 3. ὀχέω, *I ride*; Egyptian priests were supposed to know magic formulas allowing people to navigate in rivers on crocodiles' backs! 4. ὁ κροκόδilos, *the crocodile*. 5. τὸ θηρίον, *the wild beast*.
- Η. ἔγνω (αὐτὸν) ὄντα...
- Θ. 1. κατὰ μῆκρον, *little by little*. 2. φιλοφρονέομαι, *I manifest sympathy*. 3. ἔλαθον γενόμενος, *I became unawares, progressively*. 4. συνήθης, *usual, familiar, accustomed, friend*.
- Ι. 1. κοινωνέω + genitive, *I share, I communicate*. 2. ἀπόρητος, *secret*.

- K. 1. Regarding the use of the optative, cf. § 206, p. 249. 2. τὸ καταγώγιον, *the inn*.
- Λ. 1. This ἄν is not the ἄν expressing unreality (§ 165, p. 168), but *iterative* ἄν; used to underline the repetition of a past action: we can translate it by *usually* (or not translate it at all). 2. ὁ μοχλός, *the wooden bar* used to lock the door. 3. τὸ κόρηθρον, *the broom* (κορέω, *I sweep*). 4. τὸ ὑπερον, *the pestle*.
- N. 1. ἐπι-λέγω, *I say in addition, I add*. 2. ἡ ἐπωδή, *the spell*.
- Ξ. ἐποίει (αὐτὰ) βαδίζειν: to this αὐτὰ which is implied has to be attached the δοκοῦντα of O.
- Π. 1. τὸ δέ, *and this one* (this object); ὁ δέ (τὸ δέ, ἡ δέ, etc.): often at the beginning of a sentence (with no parallel with a ὁ μὲν preceding) meaning *and this one, but he*, etc. 2. ἀπ-ιών: cf. ἀπ-έρχομαι. 3. ἀντλέω or ἀπ-αντλέω, *I draw*. 4. ψωνέω, *I do the grocery shopping*. 5. σκευάζω, *I prepare* (here, food). 6. πάντα: acc. of point of view (§ 115, p. 131). 7. ὑπηρετέω, *I serve*. 8. διακονέω, *I serve, I attend to* (here in the middle voice).
- P. 1. ἄλιν, *enough*; ἄλιν ἔχω + genitive, *I have enough of*; the magician is subject of ἄλιν ἔχοι (regarding the use of the optative, cf. § 206, p. 249). 2. ἡ διακονία, *the service*.
- Σ. 1. αὖθις, *again*. 2. lit.: ἐποίει ἄν αὖθις τὸ κόρηθρον (object) κόρηθρον (predicate of the object) ἢ τὸ ὑπερον (object) ὑπερον (predicate of the object); in ἐποίει ἄν, we again have iterative ἄν (as in Λ), underlining the repetition value of the imperfect ἐποίει.
- T. 1. The participle ἐσπουδακώς here has a concessive value: to be translated by *although, despite*. We could have καίπερ ἐσπουδακώς. You know the variety of circumstantial notions which an explicative participle can convey (§ 58-A, pp. 43-44). 2. μανθάνω (or ἐκ-μανθάνω) τι παρά τινος, *I learn something from someone*; the preverb ἐκ-, which with a concrete sense has the idea of *exit* (ἐξ-έρχομαι, *I go out*), may also mean that someone *succeeds* in accomplishing an action (*to get out of a situation = to succeed*): ἐκ-μανθάνω, *I manage to learn*; ἐξ-ευρίσκω, *I discover* at the end of a research. 3. οὐκ ἔχω ὅπως + subj., *I do not have the means to*: e.g. Οὐκ ἔχω ὅπως ἐνθένδε ἐξέλθω, *I do not know how to get out of here*. For the past, optative is used rather than the subjunctive (oblique optative: § 207-B, p. 249).
- Υ. 1. βασκαίνω, *I see unfavorably*: the magician “was seeing unfavorably” any attempt to seize that magic secret. 2. πρὸς τὰ ἄλλα, *for the rest*. 3. πρόχειρος, *accessible*.



Enchantment scene portrayed in a comic way. Drawing in *The Journal of Hellenic Studies* 1892-93, from a Boeotian vase of the British Museum, found in the sanctuary of the Cabiri gods (circa 450-420 BC). Published in “*À la Rencontre d’Ulysse*”, by Odette Touchefeu-Meynier, 1997. The present scene illustrates the sorceress Kirke (Κίρκη, Aeolic form Κίρκᾱ) offering Ulysses a magic drink to bewitch him. On the right, we can see a loom. In her palace, indeed, she liked to weave sumptuous cloths and fabrics while singing. Far right, one of Ulysses’ companions has already been partially transformed into a pig.

## III- The apprentice-sorcerer (continued)

## Vocabulary III

A Μιῶ δέ ποτε ἡμέρα — λαθών — ἐπήκουσα τῆς ἐπωδῆς (ἦν δὲ τρισύλλαβος) ἐν σκοτεινῷ ὑποστάς. B Καὶ ὁ μὲν ὥχετο εἰς τὴν ἀγοράν, ἐντειλάμενος τῷ ὑπέρῳ ᾧ ἔδει ποιεῖν. Γ Ἐγὼ δέ, εἰς τὴν ὑστεραίαν, — ἐκείνου τι κατὰ τὴν ἀγοράν πρᾶγματευομένου — Δ λαβὼν τὸ ὑπερον, σχηματίσας ὁμοίως, ἐπειπὼν τὰς συλλαβάς, ἐκέλευσα ὑδροφορεῖν. E Ἐπεὶ δὲ ἐμπλησάμενον τὸν ἀμφορέα ἐκόμισε, Z “Πέπαυσο, ἔφην, καὶ μηκέτι ὑδροφόρει, ἀλλ’ ἴσθι αὖθις ὑπερον.” H Τὸ δὲ οὐκέτι μοι πείθεσθαι ἤθελεν, ἀλλ’ ὑδροφόρει αἰεί. Θ ἄχρι δὲ ἐνέπλησεν ἡμῖν ὕδατος τὴν οἰκίαν ἐπαντλοῦν. I Ἐγὼ δὲ ἀμηχανῶν τῷ πράγματι (K ἐδεδίειν γὰρ μὴ ὁ Παγκράτης ἐπανελθὼν ἀγανακτήσῃ, — ὅπερ καὶ ἐγένετο) Λ ἀξίνην λαβὼν, διακόπτω τὸ ὑπερον εἰς δύο μέρη. M Τὰ δὲ (ἐκάτερον τὸ μέρος), ἀμφορέας λαβόντα ὑδροφόρει N καὶ ἀνθ’ ἐνὸς δύο μοι ἐγγένηντο οἱ διάκονοι. Ξ Ἐν τούτῳ καὶ ὁ Παγκράτης ἐφίσταται καί — συνεῖς τὸ γινόμενον — O ἐκεῖνα μὲν αὖθις ἐποίησε ξύλα, ὥσπερ ἦν πρὸ τῆς ἐπωδῆς. Π αὐτὸς δέ, ἀπολιπὼν με, λαθὼν οὐκ οἶδ’ ὅποι ἀφανῆς ὥχετο ἀπιών.

LUCIAN (*The Lover of Lies*)

- A. 1. μιῶ ἡμέρα: dative expressing time (ex. τῇ πρώτῃ ἡμέρᾳ, *the first day*). 2. ἐπ-ακούω, + genitive, *I listen to*. 3. ἡ ἐπωδή, *the spell*. 4. τρισύλλαβος, *having three syllables*. 5. σκοτεινός, *obscure*. 6. ὑπο-στάς, *lying in ambush, having crouched* (participle aorist active, with intransitive value, of ὑφ-ίστημι, *I place underneath, I place secretly* (with the idea of lying in wait); cf. p. 390, box 13).
- B. 1. ὁ μὲν, *him* (the magician). 2. ἐν-τέλλομαι, *I give the order* (for \*ἐν-τέλλομαι: § 179, p. 204). 3. τὸ ὑπερον, *the pestle*.
- Γ. 1. ἡ ὑστεραίᾳ, *the next day*. 2. κατὰ + acc. can locate something on an area; e.g. κατ’ ἀγρούς, *in the fields*. 3. πρᾶγματεύομαι, *I deal with business*.
- Δ. 1. τὸ ὑπερον, *the pestle*. 2. σχηματίζω, *I give a σχῆμα* (cf. Voc. V, p. 303); here, *I dress up, I rig out*. 3. ὁμοίως, *in the same manner* (as the magician was doing). 4. ἐπι-λέγω, *I say in addition, I add*. 5. ἡ συλλαβή, *the syllable*. 6. ὑδροφορέω, *I carry (or bring) water*.
- E. 1. ἐμ-πίμπλημι, *I fill*; aor. ἐν-έπλησα (§ 284, p. 391). 2. ὁ ἀμφορεύς, *the amphora*. 3. κομίζω, *I bring*.
- Z. 1. ἴσθι: can be linked either to οἶδα (§ 265, box 3, p. 378), or to εἶμι (§ 269, box 3, p. 379). 2. αὖθις, *again*.
- H. 1. τὸ δέ, *and this one*. 2. ὑδροφόρει is not exactly the same verbal form as in the preceding sentence; mind the augment in the verbs starting with ὑ-: § 85, p. 86.
- Θ. 1. ἄχρι, *until*. 2. ὕδατος: with ἐμ-πίμπλημι, the genitive indicates what something is being filled with (ἐνέπλησamen οἶνου τοὺς πίθους, *we have filled the jars with wine*). 3. ἀντλέω or ἐπαντλέω, *I draw*; the form ἐπ-αντλοῦν is a participle.
- I. ἀμηχανέω, *I have a lot of trouble* (I do not have any μηχανή, I do not have any means to get out of a situation).
- K. 1. ἐδεδίειν: review § 266, box 2, p. 378. 2. ὁ Παγκράτης, -ου, *Panocrates*. 3. ὅπερ καὶ ἐγένετο, *what precisely happened* (about ὅπερ, cf. § 160, N.B., b, p. 179).
- Λ. 1. ἡ ἀξίνη, *the axe*. 2. δια-κόπτω, *I break*; the preverb δια- adds to κόπτω, *I hit* an idea of dissociation.
- M. 1. τὰ δέ, *and these* (the parts). 2. ἐκάτερος, *both*.
- N. ὁ διάκονος, *the servant*.
- Ξ. 1. ἐν τούτῳ, *at that moment*. 2. ἐφ-ίσταμαι, *I place myself on or against something, I rise* (§ 283, p. 390). 3. συν-εῖς, *having understood* (participle aorist of συν-ίημι, *I understand*: p. 388, box 13).
- O. 1. Word for word: ἐποίησε ἐκεῖνα (object) αὖθις ξύλα (predicate of the object). 2. πρὸ + genitive, *before*.
- Π. 1. ἀπο-λείπω: little different from κατα-λείπω. 2. ἀπ-ιών: cf. ἀπ-έρχομαι.

## IV- The Legend of Phaeton, son of the Sun

## Vocabulary IV

<sup>A</sup> Πολλοὶ τῶν τε ποιητῶν καὶ τῶν συγγραφέων φᾶσι Φαέθοντα τὸν Ἥλιου μὲν υἱόν, παῖδα δὲ τὴν ἡλικίᾱν ὄντα, πεῖσαι τὸν πατέρα μίαν ἡμέρᾱν παραχωρῆσαι τοῦ τεθρίππου. <sup>B</sup> Συγχωρηθέντος δ' αὐτῷ τούτου, <sup>Γ</sup> τὸν μὲν Φαέθοντα, ἐλαύνοντα τὸ τέθριππον, οὐ δύνασθαι κρατεῖν τῶν ἡνιῶν, <sup>Δ</sup> τοὺς δ' ἵππους καταφρονήσαντας τοῦ παιδὸς ἐξενεχθῆναι τοῦ συνήθους δρόμου, <sup>Ε</sup> καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους ἐκπυρῶσαι τοῦτον <sup>Ζ</sup> καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλούμενον κύκλον, <sup>Η</sup> μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης ἐπιφλέξαντας, οὐκ ὀλίγην κατακάειν χώρᾱν. <sup>Θ</sup> Διὸ καὶ τὸν Δία, ἀγανακτήσαντα ἐπὶ τοῖς γεγενημένοις, <sup>Ι</sup> κεραυνῶσαι μὲν τὸν Φαέθοντα, <sup>Κ</sup> ἀποκαταστῆσαι δὲ τὸν ἥλιον ἐπὶ τὴν συνήθη πορείᾱν. <sup>Λ</sup> Τοῦ δὲ Φαέθοντος πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν καλουμένου Πάδου ποταμοῦ, <sup>Μ</sup> θρηνῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευταίην φιλοτιμότητα, <sup>Ν</sup> διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχηματισθῆναι τὴν φύσιν, γενομένης αἰγείρους. <sup>Ξ</sup> Ταύτας δὲ κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν ὥρᾱν δάκρυον ἀφιέναι, <sup>Ο</sup> καὶ τοῦτο, πηγνύμενον, ἀποτελεῖν τὸ καλούμενον ἤλεκτρον.

\*DIODORUS SICULUS

The text depends completely on φᾶσι in the first line (it is implied in all the sentences).

- A. 1. ὁ συγγραφεύς, *the writer*. 2. ὁ Φαέθων, -οντος, *Phaeton*. 3. ἡ ἡλικία, *the age* (§ 115, p. 131). 4. παρα-χωρέω τινός τινι, *I concede something to someone* (ex. παραχωρῶ σοι τῆς ὁδοῦ, *I give way to you*). 5. τὸ τέθριππον, *the quadriga* (a four-horse chariot).
- B. συγ-χωρέω, *I grant* (prev. συν-).
- Γ. 1. ἡ ἡνία, *the bridle*.
- Δ. 1. ἐκ-φέρω + genitive, *I carry outside of*. 2. συν-ήθης, *usual* (cf. τὸ ἥθος, *the custom, usage*).
- Ε. 1. κατὰ + accusative: cf. E-3, p. 276. 2. πλανάομαι, *I wander*. 3. ἐκ-πυρῶω, *I set on fire*.
- Ζ. ὁ γαλαξίας (-ου) κύκλος, *the milky way* (cf. τὸ γάλα, -ακτος, *the milk*).
- Η. 1. τῆς οἰκουμένης: cf. the note about οἰκέω in Voc. I, p. 280. 2. Greek says πολλή τῆς οἰκουμένης rather than πολὺ τῆς οἰκουμένης (in the same way: τῆς γῆς ἡ ἀρίστη rather than τῆς γῆς τὸ ἄριστον, *the best part of the earth*). 3. ἐπι-φλέγω, *I set on fire*. 4. καίω or κάω (no contraction), *I burn* is conjugated like κλαίω (Voc., p. 196); for the value of κατα-, cf. § 90, p. 87.
- Θ. διό, *here is why* (= δι' ὅ, *on account of what*).
- Ι. κεραυνῶω, *I thunder* (derived from ὁ κεραυνός, *the thunderbolt*).
- Κ. 1. καθ-ίστημι, *I establish*; ἀπο-καθ-ίστημι, *I re-establish* (= *I establish in the original state, the notion of origin being indicated by ἀπο-*); aorist transitive ἀπο-κατα-στῆσαι, *have re-established* (cf. § 283, p. 390). 2. συνήθης: cf. Δ-2. 3. ἡ πορεία, *the itinerary* (linked to πορεύομαι).
- Λ. 1. ἡ ἐκ-βολή, *the action of throwing or to throw oneself outside* (cf. βάλλω); about a river, *the mouth*. 2. ὁ Πάδος, *the Po* (in Latin Padus).
- Μ. 1. θρηνέω, *I lament* (ὁ θρῆνος, *the funeral lamentation*); the subject of θρηνῆσαι is τὰς ἀδελφὰς. 2. αὐτοῦ works both for τὰς ἀδελφὰς and for τὴν τελευταίην. 3. φιλοτίμος, *full of ambition, of emulation*; here neuter plural of the superlative (= superlative of the adverb φιλοτίμως, *with emulation, in rivalry, vying with each other*: § 217, p. 267).
- Ν. 1. ἡ ὑπερβολή, *the excess*. 2. μετα-σχηματίζω, *I modify the form, I transform* (τὸ σχῆμα, -ατος, *the form*; μετα- can express the idea of changing while suggesting an *after*). 3. τὴν φύσιν: accusative of the point of view (§ 115, p. 131). 4. ἡ αἰγείρος, *the poplar*.
- Ξ. 1. κατ' ἐνιαυτόν, *yearly* (the same: καθ' ἡμέραν, *daily*; κατὰ μῆνα, *monthly*). 2. τὸ δάκρυον, *the tear*. 3. ἀφ-ίημι, *I let go, I set forth* (§ 282, p. 388).
- Ο. 1. πηγνύμι, *I fasten, I solidify* (type δείκνυμι: § 273, p. 381). 2. ἀπο-τελέω, *I accomplish*. 3. τὸ ἤλεκτρον, *the yellow amber*: fossil resin which is *electrified* by rubbing. The Ancients sometimes attributed its origin to the poplar.

## GRAMMAR

**220.** We resume the study of verbs of which the imperfective is athematic (see § 42, N.B., p. 31). We start with δείκ-νῦ-μι, *I show*: § 273, p. 381. This verb presents in the imperfective a suffix -νῦ-/νῦ which does not appear in the other stems (it is comparable to the elements studied § 263-D, pp. 369-370). While studying the chart you note that only the indicative, the imperative, the infinitive and the participle are athematic (their stem is not ended by the alternating ε/ο vowel), and you observe the use of endings special to athematic forms (§ 244, p. 344). In the subjunctive and in the optative, the stem δεικνυ- is equipped with thematic final vowel of παιδεύω type.

**221.** Preverbs of δείκνῦμι. Keep in mind:

ἐπι-δείκνῦμι, *I show, I display*

ἀπο-δείκνῦμι, *I make known*

Μ. ἐπι-δείκνυμαι, *I show off, I exhibit*

ἐν-δείκνῦμι, *I point out*

☞ *Exercise I, p. 293,*

*Then Vocabulary I, p. 291, Exercise II, p. 293, Basic Texts I and II, pp. 295-296.*

**222.** Read § 274, p. 381 and § 275, p. 382 (ἀπ-όλλῦμι, *I lay waste* and ὀμνῦμι, *I swear*).

☞ *Vocabulary II, p. 291, Exercise III, p. 293, Basic Text III, p. 297.*

**223.** Proceeding with the study of verbs of which the imperfective is athematic, review § 276, p. 382 (φημι, *I say*) and § 278, p. 383 (εἶμι, *I go, I will go*). These verbs contain a vowel gradation in the root (φη/φᾶ for φημι, and εἰ/ι for εἶμι). Cf. the “complementary notions” pp. 157 and 199.

**224.** Study of δίδωμι, *I give*: § 280, pp. 384-385. Verb built upon a root δω/δο. Two important points are to be noted:

1) The reduplication with ι in the imperfective, similar to that of γίγνομαι and γιγνώσκω: § 263-D, a), p. 369.

2) The distribution of the forms δω (or δου) and δο of the root.

**225.** Preverbed forms of δίδωμι. Keep in mind:

ἀπο-δίδωμι, *I give back, I give in exchange*

προ-δίδωμι, *I abandon, I betray*

Μ. ἀπο-δίδομαι, *I sell*

δια-δίδωμι, *I distribute*

μετα-δίδωμι, *I give part of (+ genitive)*

παρα-δίδωμι, *I transmit*

ἐπι-δίδωμι, *I give besides or I advance*

**N. B.** Note the use of the genitive with μετα-δίδωμι. Εχ.: Μεταδώσω ὑμῖν τῆς εὐτυχίας, *I will associate you to my success*. With verbs expressing a notion of participation (often preverbed with μετα-), the genitive indicates what the participation is for (cf. p. 246 the note I-I about μεταλαμβάνω).

☞ *Exercises IV, V, VI, pp. 293-294*

*then Vocabulary III, p. 291, Exercise VII, p. 294, Basic Text IV, p. 297,*

*and finally Vocabulary IV, p. 292, Exercise VIII, pp. 294-295, and Basic Text V, pp. 298-299.*



## VOCABULARY I (Basic Texts I and II)

σαφής	clear	ἄδικος (fem -ος)	unfair (1)
σαφῶς	clearly	τέμνω	I cut (2) (B)
δῆλον ὅτι	of course (A)	λοιπός	remaining (3)
or δηλονότι		ἄρα	then, so (C)

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Formed upon ἡ δίκη, *the justice*, with privative ἀ-.
2. Root τεμ/τομ/τμη: ἄ-τομος, *what cannot be cut* (thus τὸ ἄτομον, *the atom*, once reputed to be indivisible); τὸ τέμενος is the portion of a field reserved to a god.
3. Same root λειπ/λοιπ/λπι as in λείπω, *I leave* (ἐλιπον, λέλους).

## GRAMMAR NOTES

A. Here is the expression δῆλον ὅτι or δηλόν ἐστιν ὅτι, *it is evident that...*, taken as adverb. Σοφὸς εἶ δηλονότι (or δῆλον ὅτι), *you (sg) are obviously a wise person*.

B. τέμνω                      τεμῶ                      ἔτεμον (τεμῆν, etc.)                      τέτμηκα  
passive: τέμνομαι                      τμηθήσομαι                      ἐτμήσθην (τμηθῆναι, etc.)                      τέτμημαι

About the distribution of the forms τεμ and τμη, cf. § 145, p. 158.

C. Indicates often the discovery of a consequence. It never starts a sentence. Do not confuse with ἄρα; *is it that?* (§ 187, p. 212).

## VOCABULARY II

ἀπ-όλλυμι	I lay waste, I lose	ἡ ὁρμή	the momentum (1)
middle:	I perish (A)	ὀρμά-ω	I throw myself
ἀπ-έχομαι + gén.	I refrain (B)	μικροῦ	almost (C)

## ETYMOLOGICAL AND SEMANTIC NOTE

1. Or *the attack, the assault, the impulse*. The hormones ensure the vital impulse.

## GRAMMAR NOTES

A. ἀπ-όλ-λυμι                      ἀπ-ολ-ῶ                      ἀπ-ώλε-σα (ἀπ-όλε-σαι, etc.)                      ἀπ-ολώλε-κα  
middle ἀπ-όλ-λυμαι                      ἀπ-ολ-οῦμαι                      ἀπ-ωλόρμην (ἀπ-ολ-έσθαι, etc.)                      ἀπ-όλωλ-α

Review the explanations given § 275, p. 282. Note in particular the intransitive value of perfect ἀπόλωλα, *I am dead* (already seen in the basic text p. 246); cf. § 133, p. 155.

B. ἀπ-έχομαι                      ἀφ-έξομαι                      ἀπ-εσχόμην (ἀπο-σχέσθαι, etc.)                      ἀπ-έσχημαι

Imperfect ἀπ-ειχόμην (§ 92, p. 87). In the future the preverb ἀπο- becomes ἀφ- because of the initial breathing of future of ἔχω (ἔξω, ἔξομαι: § 175, p. 202). Οἴνου ἀπέχομαι, *I refrain from (drinking) wine* (§ 110-F, p. 121). Cf. the stoic formula Ἀνέχου καὶ ἀπέχου, *Withstand and refrain*.

C. Indicates what has almost happened. Ex.: Μικροῦ ἔπεσον, *I almost fell*. Do not confuse this adverbial use with the adjective μικρός in the genitive.

## VOCABULARY III

κομίζω	I bring, I take away (1)	ἱκετεύω	I beg
ἔγωγε : reinforced form of ἐγώ (= ἐγώ + γε, with accent regression)			

## ETYMOLOGICAL AND SEMANTIC NOTE

1. Or *I take with me, I bring forth, I introduce*: τὴν φιλοσοφίαν εἰς τοὺς Ἕλληνας κομίζειν, *to introduce philosophy into Greece*. In the middle, with implication of the subject, *I obtain*: χάριν κομίζεσθαι, *to obtain gratitude*; καρπὸν ἀπὸ τίνος κομίζεσθαι, *to gather the fruit of something*.

## VOCABULARY IV

ὄμνῶμι	I swear (1)(A)	ἔστε or ἔως	as long as (C)
πιστεύω	I believe (2)	or	until
ὁ γάμος	the marriage (3)	εὐτυχής	fortunate, lucky (5)
γαμέ-ω	I wed (B)	ἡ ἑορτή	the festival
μόνος	alone (4)	κάθημαι	I am sitting (6)(D)
μόνον	only (4)	ὁ ὄρκος	the oath

οὐ μόνον... ἀλλὰ καί... not only... but also...

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Ὀμνύναι θεόν, *to swear by a god*; ὀμνύναι σπονδάς, *to confirm a treaty with an oath*.
2. With idea of trust and of certitude. Cf. the beginning of the *Credo* of Nicaea: Πιστεύω ἓνα Θεόν, *I believe in one God*.
3. In the plural: οἱ γάμοι, *the wedding*. Cf. **polygamous**; **endogamy**: marriage *inside* (ἐνδον) the group.
4. Cf. **mono-** in **monologue**, **monotonous** (ὁ τόνος, *the tone*), **monogamous**, **monolithic**; μόνον is the accusative neuter, used adverbially, of μόνος. Notice: μόνος ὁ παῖς, or ὁ παῖς μόνος, *only the child*; ὁ μόνος παῖς, *the only child*.
5. Cf. ἡ τύχη, *the chance* (cf. also εὐτυχέω and εὐτυχία, p. 80). The prefix εὐ- indicates something *good*: εὐφορος, *easy to carry*. The contrary is expressed by the prefix δυσ-: δυστυχής, *unfortunate*; δυστυχέω, *I am unfortunate*; ἡ δυστυχία, *the misfortune*; δύσφορος, *difficult to carry*.
6. Can receive a derogatory nuance: *I am inert, useless...*

## GRAMMAR NOTES

A. ὄμ-νῶμι ὀμ-οῦμαι ὤμο-σα (ὀμό-σαι, etc.) ὀμ-ώμο-κα

Review the explanations given § 275, p. 282.

Greek says ὀμνύναι μέγαν ὄρκον, *to swear a solemn oath* like νόσον δεινὴν νοσεῖν, *to suffer a serious disease* or χαλεπὴν ὁδὸν βαδίζειν, *to follow a difficult path*: here, the accusative expresses **internal object**, because it indicates an idea which is already **contained in** the verb.

B. γαμέ-ω γαμῶ ἔγημα (γῆμαι, etc.): for \*ἔ-γαμ-σα γεγάμηκα  
γαμέ-ομαι γαμοῦμαι ἐγημάμην (γῆμασθαι, etc.): for \*ἔ-γαμ-σάμην γεγάμημαι

The aorist and the future are formed upon a stem γᾶμ (§ 178, p. 203), thus a future identical to the imperfective. The active voice is used, with the accusative, when the subject is a man (ἄνθρωπος γαμεῖ γυναῖκα); the middle, with the dative, when the subject is a woman (γυνὴ γαμεῖται ἀνδρὶ). This verb becomes regular in the post-classical era: γαμήσω, ἐγάμησα.

C. Examples of use:

With meaning of *as long as*:

Ἔστε (ἔως) σπονδαὶ ἦσαν, εὐτυχὴς ἦν.

*As long as the truce was enforced, I was happy.*

With the meaning of *until*:

Ἐμαχέσαντο ἕως οἱ σύμμαχοι ἀφίκοντο, *They fought until the allies arrived*.

Περίμενετε, ἔστ' ἂν ἔλθω, *Wait until I arrive* (§ 185-B, p. 211).

Ζητοῦμεν, ἕως ἂν εὑρωμεν, *We search until we find* (§ 185-A, p. 211).

Ἐζητοῦμεν, ἕως εὑροίμεν, *We searched until we found* (§ 206, p. 249).

D. Type ἐπίσταμαι: see § 271, p. 380.

## EXERCISES

§§ 220-221, p. 290 (δείκνυμι).

I.  $G \Rightarrow E$ . 1. Τὴν εὖνοιαν μάλλον τοῖς ἔργοις δείκνυσθε ἢ τοῖς λόγοις. 2. Λαμπρὰν νίκην νενίκηκας, καὶ τοῦτο ποιῶν ἐδείκνυς οἷος στρατηγὸς εἶ. 3. Δεῖξον ἡμῖν ὁπόθεν ἔμαθες ὅσα ἐπίστασαι. 4. Οὐδεὶς πόλιν ἂν ἐπιδείξειε τῆς ἡμετέρᾳς λαμπροτέρᾳν. 5. "Ὅδε ὁ σοφιστὴς τὴν ἑαυτοῦ σοφίαν ἐπιδείκνυται· ἐγὼ δ' αὐτὸν ἀποδείξω ὑμῖν εὐθὺς οὐκ ἀληθῶς ἐπιστήμονα ὄντα. 6. Περικλῆς τοῖς τε βαρβάροις καὶ τοῖς Ἑλλησι τὴν τῶν Ἀθηναίων δύναμιν ἐπεδείξατο. 7. "Ὅτι ἀληθῆ λέγω τεκμήρια μεγάλα ὑμῖν δείξω. 8. Ἐν πολλαῖς μάχαις οἱ πάλοι Ἕλληνες ἔδειξαν κρείττους ὄντες τῶν βαρβάρων. 9. Ἄρ' οἷόν τέ ἐστι δεικνύναι ὅτι δύο τῷ αὐτῷ ἴσα ἐστὶν ἀλλήλοις ἴσα; — Ἐδείχθη γε τοῦτο, καίπερ πᾶσι δῆλον ὃν καὶ ἀποδείξεως οὐ δεόμενον. 10. Οὐχ οἷός τ' εἰμὶ ὑμῖν τὴν ὁδὸν δεῖξαι ἣν ζητεῖτε.

1. ἡ εὖνοια, *the kindness*. 5. For this sentence, and others *infra*, see § 218-C, p. 279. 6. ὁ Περικλῆς, *Pericles*. 7. τὸ τεκμήριον, *the proof*; τὸ τεκμήριον ὅτι, *the proof that...* 9. δύο, *two (quantities)*. ἡ ἀπόδειξις, -εως, *the demonstration*.

Voc. I, p. 291.

II.  $G \Rightarrow E$ . 1. Τοῦδε τοῦ ἄρτου ὃν σοι δείκνυμεν τέμνε καὶ ἔσθιε ὅσον βούλει· ἡμεῖς δὲ τὸ λοιπὸν ἐδόμεθα. 2. Εἰς πέντε ἴσα μέρη ἄρτον τινὰ τεμόντες καὶ εἰς τὰ ἡμέτερα τέκνα, πέντε ὄντα, διανείμαντες δείξαμεν αὐτοῖς σαφῶς ὅ τί ἐστι τὸ ἴσως καὶ δικαίως πάντα ποιεῖν ἐν παντὶ καιρῷ. 3. Σαφῶς ὑμῖν καὶ σοφῶς ἀποδείξομαι τὴν ψυχὴν ἀθάνατον οὖσαν. — Δεξιώτατος ἄρα καὶ πάνυ ἐπιστήμων εἶ ἀνὴρ· καὶ γὰρ ὀλίγοις μὲν ἀνθρώποις τοῦτο σαφές, οἱ δὲ λοιποὶ πάντ' ἀγνοοῦσι περὶ τὰ τοιαῦτα. 4. Δύο κύκλους γράφε ἀλλήλους τέμνοντας· κατὰ πόσα σημεῖα ἀλλήλους τέμνουσιν; 5. Νῦν δὲ δύο εὐθείας γράψον· κατὰ πόσα σημεῖα ἀλλήλας τέμνουσιν, καὶ πόσας γωνίας οὕτω γέγραφας; 6. Εἰς πόσα μέρη οἶει οἷόν τε εἶναι τήνδε τὴν εὐθεῖαν τέμνειν; 7. Ἐὰν ἄδικα ποιήσης, ὑπὸ τῶν δικαστῶν καταγνωσθήσει δηλονότι.

1-2. ὁ ἄρτος, *the bread*. 2. πέντε, *five* (invariable). 3. ἀθάνατος, *immortal* (fem. in -ος). 4-5. τὸ σημεῖον, *the mathematical point*. 5-6. ἡ εὐθεῖα, *the line*. 5. ἡ γωνία, *the angle*.

Vocabulary II, p. 291.

III.  $G \Rightarrow E$ . 1. Εἰ μὴ φυλάττεις τὰ μικρά, ἀπολεῖς καὶ τὰ μείζονα. 2. Θησεὺς τοὺς τῆς Ἑλλάδος ἐχθροὺς ἀπώλεσεν. 3. Ἐὰν τὰ περὶ τῶν πάλοι βιβλία ἀναγνῶς, πολλοὺς τυράννους εὐρήσεις ὑπὸ τῶν δοκούντων εἶναι φίλων ἀπολωλότας. 4. Πάντες ἀπόλιντο οἱ τοὺς τυράννους κολακεύοντες. 5. Τύραννος πολλῶν ἡδονῶν ἀναγκάζεται ἀπέχεσθαι καὶ αἰεὶ δέδοικε μὴ κεράσῃ τις φάρμακον τῇ τροφῇ. 6. Πολλὰ πόλεις καὶ πάλοι ἀπώλοντο καὶ νῦν ἀπόλλυνται καὶ ὕστερον ἀπολοῦνται διὰ τὸ ἄρχεσθαι ὑπ' ἀρχόντων πονηρῶν. 7. Ὑβριν ἐπιδείκνυνται καὶ τῶν θεῶν καταφρονοῦσιν οἱ ἐν τοῖς πολέμοις τέκνα καὶ γυναῖκας ἀπολλύντες. 8. Εἰς ἡμᾶς ἡλάσατε δρόμῳ τοσαύτη ὁρμῇ ὥστε μικροῦ φόβῳ ἀπωλόμεθα. 9. Ὁ Ἀλέξανδρος, τὸν Δᾶρεϊον νικήσας, εἰς τὰ λοιπὰ μέρη τῆς Ἀσίας ὥρμησεν.

2. ὁ Θησεύς, *Theseus* (legendary king of Athens). 3-4-5. ὁ τύραννος, *the tyrant*. 4. κολακεύω, *I flatter*. 5. κεράσῃ: subj. aor. of κεράννυμι (§ 274, p. 381). 6. ὕστερον, *later*.

§§ 220-221, p. 290 (δίδωμι).

IV. Training. Translate: 1. Οὐδὲν ἡμῖν ἔδοτε. 2. Ἀποδίδου μοι ὅ σοι ἔδωκα. 3. Ἀργύριον ὑμῖν δοθήσεται. 4. Δῶρα ὑμῖν διδοῖμεν ἄν, εἰ ἔχοιμεν. 4. Ἀποδώσομαι τὴν οἰκίαν. 5. Προδίδοσσί τινες τὴν πόλιν. 6. Δός μοι τοῦτο.

V.  $G \Rightarrow E$ . 1. Πάνυ πεινῶμεν ἡμεῖς καὶ ἡδέως ἂν τὰ κρέατα ἐσθίοιμεν ἂ τοῖς κυσὶ δίδως. 2. Τοῖς μὲν τῶν ἀνθρώπων οὐδὲν ἄνευ πόνου οἱ θεοὶ διδόασιν, τοῖς δ' ἡ τύχη δίδωσιν ἐν πᾶσι τοῖς πράγμασιν εὖ πράττειν. 3. Προμηθεύς, τοὺς ἀνθρώπους ποιήσας, πῦρ αὐτοῖς ἔδωκεν, καὶ οἱ ποιηταὶ φᾶσιν αὐτὸν δίκην διὰ τοῦτο δοῦναι δεινὴν. 4. Πολλὰ ἀγαθὰ δοῖεν οἱ θεοὶ τοῖς ἡμετέροις εὐεργέταις. 5. Ἐλεγεν ὁ Ἀχιλλεύς οὐ δώσειν τὸ Ἑκτορος σῶμα τῷ πατρί, ἀλλὰ κυσίν. 6. Στέφανος χρυσοῦ δεδόσθω τῷ ἀθλητῇ τῷ ἐν τῷδε τῷ ἀγῶνι νικήσαντι. 7. Χρήματα πολλὰ ἔτοιμος εἶ ἡμῖν διδόναι, ἵν' ὑμῖν συμπλέωμεν (= ἵνα μεθ' ὑμῶν πλέωμεν)· ἡμεῖς δὲ σοῦ καταφρονοῦντες λαβεῖν οὐ βουλόμεθα τὰ ὑπὸ σοῦ διδόμενα.

1. τὸ κρέας, -ατος, *meat*. 3. ὁ Προμηθεύς, -έως, \**Prometheus*. 3. δίκην δίδωμι, *I am punished*. 5. ὁ Ἀχιλλεύς, -έως, \**Achilles*. ὁ Ἑκτωρ, -ορος *Hector*.

VI.  $G \Rightarrow E$ . 1. Δίδου μοι ἀργύριον — Ἀργύριον οὐκ ἔχω· πῶς οὖν ἂν σοι δοίην· — Ἀγρὸν ἀποδίδοσο καὶ δὸς ἐμοὶ τὸ ἀργύριον ὃ τοῦτον ἀποδόμενος ἔξεις. 2. Πάντα μοι ἀπόδος ὅσ' ἀδίκως ἀφήρηκας ἐμέ. 3. Διὰ τί οὐ μεταδίδως ἡμῖν τοῖς πένησι τοῦ πλούτου ὃν σὺ κέκτησαι; — Οὐ μεταδώσω τοῦ πλούτου, ἀλλὰ δείξω σαφῶς ὑμῖν τί ποιῶν πλούσιος γέγονα. — Ἐὰν τοῦθ' ἡμῖν δείξης, πολλὴν γε χάριν σοι ἀποδώσομεν. 4. Προδότης ἐστὶν ὁ μεταδιδούς τοῖς πολεμίοις τῶν τῆς πόλεως ἀπορρήτων ἢ παραδούς αὐτοῖς ὅπλα, καὶ δίκην δώσει μεγίστην ὃ τὴν πατρίδα οὕτως ἀποδόμενος· θανάτου γὰρ ἄξιον νομίζω εἶναι τὸν τοιοῦτον. 5. Διέδωκα τοῖς ἐταίροις πάντα τὰ δῶρα τὰ ἐμοὶ ὑπὸ τοῦ πατρὸς δοθέντα. 6. Τὸ ἀργύριόν σοι ἀποδώσω ὃ μοι ἐδάνεισας, καὶ τοὺς τόκους ἐπιδώσω. 7. Ἐὰν τὸν στρατὸν ἐπιτρέπωμεν στρατηγοῖς πάνυ δεξιοῖς, ἐπιδώσει ἡ τῆς πόλεως δύναμις.

3. ὁ πένης, -ητος, *the poor man*. 4. ὁ προδότης, -ου, *the traitor*. ἀπόρρητος, *secret*. 6. δανείζω, *I loan*. ὁ τόκος, *the (financial) interest*. 7. ἐπι-τρέπω, *I entrust*.

Vocabulary III, p. 291.

VII.  $G \Rightarrow E$ . 1. Οἱ Ῥωμαῖοι, τῶν Ἑλλήνων κρατήσαντες, τὰς τῆς Ἑλλάδος τέχνας καὶ ἐπιστήμας εἰς τὴν πατρίδα ἐκόμισαν. 2. Ἐν τῷδε τῷ πλοίῳ εἰς Αἴγυπτον ἐπλεύσαμεν καὶ εἰς τὴν Ἑλλάδα ἐκομίσθημεν πάλιν. 3. Ἡμεῖς μὲν οἱ στρατιῶται ὑπὲρ τῆς πόλεως κεκινδυνεύκαμεν κατὰ τῶν βαρβάρων μαχόμενοι, ἡμεῖς δ' οἱ ἄρχοντες τοὺς καρπούς νῦν κεκόμισθε, καὶ ὑμᾶς ἱκετεύω ἔγωγε μάλιστα τούτου ἐπιλανθάνεσθαι. 4. Ἰκετεύω σε μηκέτι καταφρονῆσαι ἐμοῦ.

1. Ῥωμαῖος, *Roman*. 2. ἡ Αἴγυπτος, *Egypt*.

Vocabulary IV, p. 292.

VIII.  $G \Rightarrow E$ . ΜΕΓΑΣ ΘΕΟΣ Ο ΕΡΩΣ. 1. Ὃτε νεανίσκος ἦν, συνεβούλευόν μοι τῶν ἐταίρων τινὲς γάμων ἀπέχεσθαι. 2. Ἐφασκον γάρ μοι γελῶντες ὅτι, γαμῶν, οὐ μόνον παυσοίμην μετ' αὐτῶν ἐορτὰς ἄγων, ἀλλὰ καὶ πᾶσαν τὴν ἐμὴν εὐδαιμονίαν μικροῦ ἀπολοίην, μεγίστων λυπῶν αἰτίου ὄντος γάμου ἀνδρί. 3. Καὶ ἐνίστε οὐκέτι γελῶντες· “Ἐννόει, ἔφασαν, τὰ ἡμῖν εἰρημένα, ἕως ἂν μάθῃς”. 4. Ἐγὼ δέ, ἰὼν Ἐρωτα σαφῶς εἰδὼς μέγαν γε θεὸν ὄντα, βιώναι οὐκ ἤθελον μόνος ἀεὶ ὢν καὶ ἔρημος γυναικός. 5. Καὶ δὴ ποτε, καθήμενος παρὰ τινι ὁδόν, ἐορτῆς οὔσης τῆς Ἀρτέμιδος, παρθένους ἐθεώρουν εἰς τὸ ἱερὸν ἰούσας τῆς θεοῦ. 6. Καὶ συνέβη μοι ὑπὸ μιᾶς αὐτῶν βλεπομένῳ εὐθύς ἐρασθῆναι αὐτῆς, καὶ ἐπίστευον αὐτὴν ἐρασθήσεσθαι ἐμοῦ. 7. Ἐπυθόμην οὖν παρὰ τῶν παρόντων τί εἴη τὸ ὄνομα αὐτῆς καὶ ποῦ οἰκοίη. 8. Ταῦτα δὲ πυνθόμενος πολλάκις αὐτῇ ἐνέτυχον, ἀγνοούντων τοῦ πατρὸς

1. συμ-βουλεύω, *I advise* (prev. συν). 2. ἐορτὴν ἄγω, *I celebrate*. ἡ εὐδαιμονία, *happiness*. 5. ἡ Ἀρτεμις, -ιδος, \**Artemis*. ἡ θεός, *the goddess*.

καὶ τῆς μητρός. 8. Καὶ ἐθαύμαζον αὐτῆς οὐ μόνον τὸ κάλλος, ἀλλὰ καὶ τὸν νοῦν. 9. Πολλάκις δ' ὠμόσαμεν γάμον ποιήσεσθαι καὶ ἀλλήλους δι' ὅλου τοῦ βίου εὐδαίμονας ποιήσιν, ὅρκους ποιούμενοι. 10. Καὶ οὕτω διατρίβοντες ἐχαίρομεν ἔστε τῶν γάμων ἦλθεν ὁ καιρός. 11. Τὴν οὖν γυναῖκα ἧς ἐρῶ γεγάμηκα καὶ ἐμαυτῷ γε σύνοιδα εὐτυχῶς βιούς εἰς τὴν παροῦσαν ἡμέραν καὶ εὐτυχῆς ἔσεσθαι πεπίστευκα εἰς τὸ λοιπὸν τοῦ βίου. 12. Κάκεινη λέγει ὅτι μοι γαμουμένη εὐτυχεστάτη ἐγένετο πασῶν τῶν γυναικῶν. 13. Πᾶσιν οὖν τοῖς ὅρκοις ἐνεμείναμεν οὓς ὁμωμόκαμεν.

11. βιούς: do not confuse with βίους. 12. κάκεινη = καὶ ἐκείνη (§ 16, p. 8). 13. ἐμ-μένω (preverb ἐν-) + dative, *I hold to, I stand by*. This story is inspired from ancient Greek novels.

## BASIC TEXTS

## I. Socrates and Euthyphro

## §§ 220-221, Vocabulary I

Socrates asks Euthyphro, renowned soothsayer, what piety is. A fact serves as the start of the discussion. Euthyphro had sent one of his servants to work at his father's house, and that servant had, during a fight, killed another servant. The father had thrown the murderer to prison, where he died of hunger and cold even before the beginning of the lawsuit. Euthyphro had therefore engaged a lawsuit against his own father on account of murder. Yet could the gods approve such a behavior?

ΣΩΚΡΑΤΗΣ- Α ἴθι νῦν, ὦ φίλε Εὐθύφρων, δίδαξον καὶ ἐμέ, ἵνα σοφώτερος γένωμαι. Β τί σοι τεκμήριόν ἐστιν ὡς ὀρθῶς ἔχει ἐπεξιέναι καὶ ἐπισκήπτεσθαι φόνου τὸν υἱὸν τῷ πατρί; Γ ἴθι, περὶ τούτων πειρῶ τί μοι σαφές ἐνδείξασθαι ὡς παντὸς μᾶλλον πάντες θεοὶ ἡγοῦνται ὀρθῶς ἔχειν ταύτην τὴν πράξιν. Δ Κἂν μοι ἱκανῶς ἐνδείξη, ἐγκωμιάζων σε ἐπὶ σοφίᾳ οὐδέποτε παύσομαι.

ΕΥΘΥΦΡΩΝ- Ε Ἄλλ' ἴσως οὐκ ὀλίγον ἔργον ἐστίν, ὦ Σώκρατες, Ζ ἐπεὶ πάνυ γε σαφῶς ἔχοιμι ἂν ἐπιδειξαί σοι.

ΣΩΚΡΑΤΗΣ- Η Μανθάνω ὅτι σοι δοκῶ τῶν δικαστῶν δυσμαθέστερος εἶναι. Θ ἐπεὶ ἐκείνοις γε ἐνδείξη δῆλον ὅτι ὡς ἄδικά τέ ἐστιν καὶ οἱ θεοὶ ἅπαντες τὰ τοιαῦτα μῖσοῦσιν.

ΕΥΘΥΦΡΩΝ- Ι Πάνυ γε σαφῶς, ὦ Σώκρατες, εἴηνπερ ἀκούωσί γέ μου λέγοντος.

ΣΩΚΡΑΤΗΣ- Κ Ἄλλ' ἀκούσονται, εἴηνπερ εὖ δοκῆς λέγειν.

PLATO (*Euthyphro*)

And Socrates continues to press the poor Euthyphro with questions. Finally he declares that he is in a hurry and that they will talk about it another time.

A. ἴθι: cf. p. 275, note 1-1. Same use at the beginning of Γ.

B. 1. τὸ τεκμήριον, *the proof*; τὸ τεκμήριον ὅτι (οἱ ὡς), *the proof that...* 2. ἐπ-εξ-έρχομαι, *I pursue, I attack* (+ dative). 3. ἐπ-σκήπτομαι, *I denounce, I accuse* (+ dative). 4. ὁ φόνος, *the murder*; φόνου: genitive of cause (cf. p. 73, note on Δ).

Γ. 1. τούτων designates the criminal acts which are the matter here. 2. The neuter σαφές here has an adverbial value (= σαφῶς). 3. ταύτην τὴν πράξιν: the fact of accusing his own father.

Δ. 1. κἂν = καὶ εἰάν. 2. ἐγ-κωμιάζω, *I praise, I celebrate*. 3. ἐπὶ + dative, *about*.

Ζ. ἐπεὶ here expresses the nuance *if for otherwise*.

Η. 1. μανθάνω here has the nuance *I understand*. 2. δυσμαθής, *who learns with difficulty*; Socrates does not let Euthyphro get away so easily!

Θ. 1. ἐν-δείξη: 2S from future middle. 2. The subject non-expressed of ἐστὶ is *that, those things* (Euthyphro's father's behavior).

Ι. 1. πάνυ γε σαφῶς (ἐνδείξομαι τοῦτο). 2. εἴηνπερ γε, *if at least* (-περ: § 179, N.B.h, p. 179).



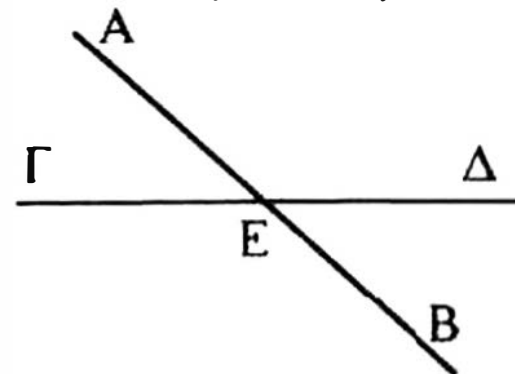
## II. One of Euclid's theorems

Two intersecting straight lines have vertical opposite angles that are congruent.

§§ 220-221, Vocabulary I

Α Ἐὰν δύο εὐθεῖαι τέμνωσιν ἀλλήλας, τὰς κατὰ κορυφὴν γωνίας ἰσᾶς ἀλλήλαις ποιοῦσιν.

Β Δύο γὰρ εὐθεῖαι αἱ ΑΒ, ΓΔ τεμνέ-  
τωσαν ἀλλήλας κατὰ τὸ Ε σημεῖον. Γ Λέγω  
ὅτι ἴση ἐστὶν ἡ μὲν ὑπὸ ΑΕΓ γωνία τῇ ὑπὸ  
ΔΕΒ, ἡ δὲ ὑπὸ ΓΕΒ τῇ ὑπὸ ΑΕΔ.



Δ Ἐπεὶ γὰρ εὐθεῖα ἡ ΑΕ ἐπ' εὐθεῖαν τὴν ΓΔ ἐφέστηκε, γωνίας ποιοῦσα τὰς  
ὑπὸ ΓΕΑ, ΑΕΔ, Ε αἱ ἄρα ὑπὸ ΓΕΑ, ΑΕΔ γωνίαι δυσὶν ὀρθαῖς ἴσαι εἰσίν.  
Ζ Πάλιν, ἐπεὶ εὐθεῖα ἡ ΔΕ ἐπ' εὐθεῖαν τὴν ΑΒ ἐφέστηκε, γωνίας ποιοῦσα τὰς  
ὑπὸ ΑΕΔ, ΔΕΒ, Η αἱ ἄρα ὑπὸ ΑΕΔ, ΔΕΒ γωνίαι δυσὶν ὀρθαῖς ἴσαι εἰσίν.  
Θ Ἐδείχθησαν δὲ καὶ αἱ ὑπὸ ΓΕΑ, ΑΕΔ δυσὶν ὀρθαῖς ἴσαι. Ι αἱ ἄρα ὑπὸ ΓΕΑ,  
ΑΕΔ ταῖς ὑπὸ ΑΕΔ, ΔΕΒ ἴσαι εἰσίν. Κ Κοινὴ ἀφηρήσθω ἡ ὑπὸ ΑΕΔ. Λ λοιπὴ  
ἄρα ἡ ὑπὸ ΓΕΑ λοιπὴ τῇ ὑπὸ ΒΕΔ ἴση ἐστίν. Μ ὁμοίως δὲ δειχθήσεται ὅτι καὶ  
αἱ ὑπὸ ΓΕΒ, ΔΕΑ ἴσαι εἰσίν.

Ν Ἐὰν ἄρα δύο εὐθεῖαι τέμνωσιν ἀλλήλας, τὰς κατὰ κορυφὴν γωνίας ἰσᾶς  
ἀλλήλαις ποιοῦσιν. ὅπερ ἔδει δεῖξαι.

EUCLID (*Elements*: I, 15)

## Some mathematics language:

ἡ εὐθεῖα (γραμμὴ), *the straight (line)*

ἡ κορυφή, *the top*

ἡ γωνία, *the angle*

τὸ σημεῖον, *the point*

αἱ κατὰ κορυφὴν γωνίαι, *the angles opposed at the top*

ἡ ὀρθὴ γωνία οἱ ἡ ὀρθή, *the right angle*

Β. τεμνέτωσαν: a less classical imperative form than τεμνόντων.

Γ. τῇ ὑπὸ ΔΕΒ (γωνία): ὑπό = *here under, under the dependence of* (you can neglect this ὑπό in the English translation).

Δ. ἐπ' εὐθεῖαν τὴν ΓΔ ἐφέστηκε, "*stays on*" the (straight) ΓΔ (= has its extremity on ΓΔ); ἐφέ-  
στηκε, *I stay on* is the perfect of ἐφ-ίστημι, *I place on* (cf § 133, p. 155).

Ε. 1. δυσὶν has replaced δυοῖν like dative of δύο in post-classical era. 2. δυσὶν ὀρθαῖς = δυσὶν ὀρθαῖς γωνίαις.

Ζ. πάλιν, in mathematical demonstrations, often indicates the repetition of an intellectual operation: we can translate by *the same way, symmetrically*.

Κ. 1. ἀφ-ηρή-σθω: review § 248, p. 348, case 20. 2. κοινὴ ἀφηρήσθω ἡ ὑπὸ ΑΕΔ = ἀφηρήσθω ἡ ὑπὸ ΑΕΔ γωνία, ἥ κοινὴ ἐστὶ (*which is common* to the two groups cited in 1).

We know little about Euclid's life. He lived during the first decades of the 3rd c. B.C. Formed in platonic thinking, he was thereafter invited to Alexandria by the king to teach mathematics there. From him, we only know his *Στοιχεῖα* (the *Elements of Geometry*). Many other mathematicians had before him produced geometry treatises, yet Euclid's work imposed by its order and its rigor. His *Elements* were, from the start of publication on, the basis for mathematics. In Western Europe they were reintroduced in the 12th century through the Arabs, but the Greek text was rediscovered in the 16th century only.

## III. Lethal dangers of drunkenness

§§ 222, Vocabulary II

<sup>A</sup> Τῆς μέθης κατατρέχων, ὁ ποιητὴς τὸν τηλικούτον Κύκλωπα ὑπὸ μικροῦ σώματος διὰ ταύτην ἀπολλύμενον παρίστησι. <sup>B</sup> Καὶ Ἀντίνοος οὐκ ἀπείχετο τοῦ πώματος· <sup>Γ</sup> διὸ καὶ τρωθεὶς ἀπώλετο, ἔτι κρατῶν τὸ ποτήριον. <sup>Δ</sup> Ποιεῖ δὲ καὶ τοὺς Ἕλληνας ἐν τῷ ἀπόπλῳ μεθύοντας, διὸ καὶ στασιάζοντας· <sup>Ε</sup> ὅθεν καὶ ἀπόλλυνται. <sup>Ζ</sup> ἱστορεῖ δὲ καὶ τὸν δεινότατον Αἰνεΐαν τῶν Τρώων <sup>Η</sup> διὰ τὴν ἐν τῇ μέθῃ παρρησίαν καὶ τὰς ἀπειλὰς δις Τρωσὶν ὑπέσχετο “οἰνοποτάζων” <sup>Θ</sup> ὑπομείναντα τὴν Ἀχιλλέως ὀρμὴν καὶ μικροῦ παραπολλύμενον.

\*ATHENAEUS (*Banquet of the Sophists*)

- A. 1. ἡ μέθη, *drunkenness*. 2. κατα-τρέχειν, according to the meaning given to κατα- (§ 90, p. 87) means either *to run downwards* or, with genitive, *to run against* (fig. *to criticize*). 3. ὁ ποιητής: the Poet (Homer). 4. παρ-ίστησι, *presents, puts on the scene* (from verb παρ-ίστημι: p. 390). 5. ὁ Κύκλωψ, -ωπος, *the Cyclops* (cf. *Odyssey IX*). 6. τηλικούτος, *of that size* (= *of the size that you know*); cf. § 160, p. 178. 7. διὰ ταύτην = διὰ τὴν μέθην. 8. σῶμα = *here a person*.
- B. 1. Ἀντίνοος, *Antinoos*, one of the suitors (*Odyssey XXII*). 2. τὸ πῶμα, -ατος, *the drink*.
- Γ. 1. διὸ, *consequently*. 2. τιτρώσκω, *I wound* (aor. p. ἐτρώην). 3. τὸ ποτήριον, *the cup*.
- Δ. 1. ποιεῖ = παρίστησι. 2. ὁ ἀπόπλους, *the voyage home* (cf. ὁ πλοῦς, *the navigation*). 3. μεθύω, *I get drunk*. 4. στασιάζειν, *to get one against another*.
- Ε. ὅθεν, (*thing*) *where from (it resulted that)*, i.e. *on account of what* (§ 160, p. 178).
- Ζ. 1. ἱστορέω, *I strive to know or I tell that*; we have Z-H-Θ, a frequent participle phrase with verbs meaning *to know, to let know*: ἱστορεῖ τὸν Αἰνεΐαν... ὑπομείναντα..., *he says that Aeneas... had to withstand...* 2. οἱ Τρῶες, *the Trojans* (τοὺς Τρῶας, τῶν Τρώων, τοῖς Τρωσί).
- Η. 1. ἡ παρρησίᾳ, *the fact of speaking one's mind*. 2. ἡ ἀπειλή, *the threat*. 3. ὑπ-ισχνέομαι, *I promise or I loudly utter* (aor. ὑπ-εσχόμην). 4. οἰνοποτάζω, *I drink wine* (homeric word).
- Θ. 1. ὁ Ἀχιλλεύς, -έως, *Achilles*. 2. παρ-απ-όλλῃμι: little different from ἀπ-όλλῃμι.

## IV. Conversation after hunting

§§ 224-225, Vocabulary III

The very young \*Cyrus I presents the game from his first hunting to his grand-father Astyages.

<sup>A</sup> Ὁ Κῦρος εἰσκομίσας τὰ θηρία ἐδίδου τε τῷ πάππῳ καὶ ἔλεγεν ὅτι αὐτὸς ταῦτα θηράσειεν ἐκείνῳ. <sup>B</sup> Καὶ τὰ ἀκόντια ἐπεδείκνυ μὲν οὐ, κατέθηκε δὲ ἡματωμένα ὅπου ᾤετο τὸν πάππον ὀψεσθαι. <sup>Γ</sup> Ὁ δὲ Ἀστυάγης ἄρα εἶπεν· <sup>Δ</sup> Ἀλλ', ὦ παῖ, δέχομαι μὲν ἔγωγε ἡδέως ὅσα σὺ δίδως, οὐ μέντοι δέομαί γε τούτων οὐδενός. <sup>Ε</sup> Καὶ ὁ Κῦρος ἔφη· <sup>Ζ</sup> “Εἰ τοίνυν μὴ σὺ δέῃ, ἰκετεύω, ὦ πάππε, ἐμοὶ δὸς αὐτά, ὅπως τοῖς ἡλικιώταις ἐγὼ διαδῶ.” <sup>Η</sup> “Ἀλλ', ὦ παῖ, ἔφη ὁ Ἀστυάγης, καὶ ταῦτα λαβὼν διαδίδου ὅτῳ σὺ βούλει.” <sup>Θ</sup> Καὶ ὁ Κῦρος λαβὼν ἐδίδου τοῖς παισίν.

XENOPHON (*The Education of Cyrus*)

- A. 1. ὁ Κῦρος, *Cyrus*. 2. εἰσ-κομίζω: little different from κομίζω. 3. τὸ θηρίον, *the beast* (it is about the animals that he has just killed during his hunting). 4. ὁ πάππος, *the grand-father*. 5. ἐκείνῳ = τῷ πάππῳ.
- B. 1. τὸ ἀκόντιον, *the javelin*. 2. κατέθηκε, *he had placed (them) down*: aor. of κατα-τίθημι, *I depose* (cf. p. 386, case 8). 3. αἱματώω, *I stain with blood*; those blood-stained javelins prove Cyrus' hunting skill.
- Γ. ὁ Ἀστυάγης, -ου, *Astyages*.
- Δ. 1. μέντοι, *indeed, however*; replaces δέ after οὐ (to avoid confusion with οὐδέ).
- Ε. 1. τοί-νυν, *well!* (particle of transition). 2. ὁ ἡλικιώτης, -ου, *the companion of the same age*.
- Ζ. τοῖς παισίν: those παῖδες are the ἡλικιώται of young Cyrus.

## V. A courtesan and her mother

## Vocabulary IV

Here are the courtesan Little-Muse and her mother (the name Μουσάριον is a diminutive in -άριον formed upon ἡ μουσα, *the muse*). Little-Muse's mother reproaches her not to be a good diamond hunter.

ΜΗΤΗΡ- Α Ἄν δ' ἔτι τοιοῦτον ἐραστὴν εὕρωμεν, ὦ Μουσάριον, οἷος ὁ Χαιρέας ἐστί, μακάριαι καὶ τρισευδαίμονες ἐσόμεθα. Β Νῦν ὁρᾷς παρὰ τοῦ νεανίσκου ἡλίκᾳ λαμβάνομεν, Γ ὅς ὀβολὸν μὲν οὐδέποτε σοι δέδωκεν, οὐκ ἐσθῆτα, οὐχ ὑποδήματα, οὐ μύρον, Δ ἀλλὰ προφάσεις αἰεὶ καὶ ὑποσχέσεις καὶ μακραὶ ἐλπίδες. Ε Σὺ δὲ καὶ ὁμωμοκέναι αὐτὸν φῆς ὅτι νόμῳ γαμετὴν ποιήσεται σε;

ΜΟΥΣΑΡΙΟΝ- Ζ Ὡμοσε γάρ, ὦ μήτερ, κατὰ ταῖν θεοῖν καὶ τῆς Πολιάδος.

ΜΗΤΗΡ- Η Καὶ πιστεύεις δηλαδὴ Θ καὶ διὰ τοῦτο πρόην οὐκ ἔχοντι αὐτῷ καταθεῖναι συμβολὴν τὸν δακτύλιον δέδωκας, ἀγνοούσης ἐμοῦ, Ι ὃ δὲ ἀποδόμενος κατέπινε.

ΜΟΥΣΑΡΙΟΝ- Κ Ἀλλὰ καλὸς καὶ ἀγένειος, καὶ φησὶν ἐρᾶν, καὶ δακρύει, καὶ Δεινομάχης καὶ Λάχητος υἱὸς ἐστί τοῦ Ἀρεοπαγίτου, καὶ φησὶν ἡμᾶς γαμήσειν, καὶ μεγάλᾳς ἐλπίδας ἔχομεν παρ' αὐτοῦ ἦν ὁ γέρων μόνον καταμύσῃ.

ΜΗΤΗΡ- Λ Οὐκοῦν, ὦ Μουσάριον, ἐὰν τὸ ἐνοίκιον αἰτώμεθα, Μ “Περίμεινον, φήσομεν, ἔστ' ἂν Λάχης ὁ Κολλυτεὺς ἀποθάνῃ. Ν ἀποδώσω γάρ σοι μετὰ τοὺς γάμους”. Ξ Οὐκ αἰσχύνη μόνη τῶν ἐταιρῶν οὐκ ἐλλόβιον οὐχ ὄρμον οὐ ταραντινίδιον ἔχουσα;

ΜΟΥΣΑΡΙΟΝ- Ο Τί οὖν, ὦ μήτερ; ἐκεῖναι εὐτυχέστεραί μου καὶ καλλίους εἰσίν;

ΜΗΤΗΡ- Π Οὐκ, ἀλλὰ συνετώτεραι καὶ ἴσασιν ἐταιρίζειν. Ρ Ἀλῶά ἐστί τί δέ σοι δέδωκεν ἐς τὴν ἐορτήν;

ΜΟΥΣΑΡΙΟΝ- Σ Οὐκ ἔχει, ὦ μαννάριον.

ΜΗΤΗΡ- Τ Μόνος οὗτος οὐ τέχνην εὕρηκεν ἐπὶ τὸν πατέρα, οὐκ οἰκέτην καθῆκεν ἐξαπατήσοντα. Υ ἀλλὰ κάθηται ἡμᾶς ἐπιτρίβων, οὔτε αὐτὸς διδούς, οὔτε παρὰ τῶν διδόντων ἐὼν λαμβάνειν. Φ Σὺ δὲ οἶει, ὦ Μουσάριον, ὀκτωκαίδεκα ἐτῶν αἰεὶ ἔσεσθαι; Χ ἢ τὰ αὐτὰ φρονήσειν Χαιρέαν, ὅταν ἡ μήτηρ γάμον πολυτάλαντον ἐξεύρῃ αὐτῷ; Ψ Μνησθήσεται ἔτι, οἶει, τότε τῶν φιλημάτων ἢ τῶν ὀρκῶν;

ΜΟΥΣΑΡΙΟΝ- Ω Μνησθήσεται ἐκεῖνος.

LUCIAN (*Dialogues of the courtesans*)

A. 1. ὁ ἐραστής, -οῦ, *the lover*. 2. ὁ Χαιρέας, -ου, *Chaereas*. 3. τρις-ευδαίμων, *three times happy*.

B. 1. ἡλίκᾳ = *here ὅσα*. 2. λαμβάνειν *often means to receive*.

Γ. 1. ὁ ὀβολός, *the obol*. 2. ἡ ἐσθῆς, -ῆτος, *the garment*. 3. τὸ ὑπόδημα, -ατος, *the shoe*. 4. τὸ μύρον, *the perfume*.

Δ. 1. ἡ πρόφασις, -εως, *the pretext*. 2. ἡ ὑπόσχεσις, -εως, *the promise*.

Ε. 1. φῆς: cf. φημι. 2. ἡ γαμετή, *the spouse*.

Ζ. 1. ὁμνῦμι κατὰ + genitive, *I swear by...* 2. ταῖν θεοῖν: genitive of τὸ θεῶ (dual), *both goddesses* (Demeter and Persephone). 3. ἡ Πολιάς, *the Protectress of the city* (Athena).

Η. δηλαδὴ (= δηλα δὴ), *obviously, of course* (here with ironical value).

Θ. 1. πρόην, *recently*. 2. κατα-θεῖναι, *to put down* (particularly a sum of money): inf. aor. active of κατα-τίθημι (p. 386, box 8). 3. ἡ συμβολή, *the contribution*. 4. τὸ δακτύλιον, *the ring*.

Ι. κατ-έπινε: κατα- of reinforcement (§ 90, p. 87); the metaphor entails “he has *drunk* his money”.

- K. 1. ἀ-γένει-ος, *beardless* 2. δακρύω, *I cry*. 3. ἡ Δεινομάχη, *Deinomache*, w.n. 4. ὁ Λάχης, -ητος, *Laches*, m.n. 4. ὁ Ἀρεοπαγίτης, -ου, *member of the Areopagus*. 5. ἤν (=ἐάν) μόνον, *if only, provided that*. 6. κατα-μύω, *I close my eyes* (here: *I die*).
- Λ. 1. οὐκοῦν, *so, isn't it...?* 2. τὸ ἐν-οίκ-ιον, *the rent* (linked to ἡ οἰκία). 3. αἰτεῖσθαι, *passive, is to be asked for something* (ex.: αἰτοῦμαι σῖτον, *I am asked for some bread*).
- M. 1. περι-μένω, *I wait*. 2. φήσομεν *shall we say* (future of φημι). 3. Λάχης ὁ Κολλυτεύς, *Laches, from the district of Collytus* (an area of Athens). An Athenian's identity is given with the district of origin (Ex.: Περικλῆς ὁ Χολαργεύς, *Pericles, from the district of Cholargus*).
- Ξ. 1 αἰσχύνομαι, *I am ashamed*. 2. ἡ ἐταίρα, *the courtesan*. 3. τὸ ἐλλόβιον, *the bear-ring* (about \*ἐν-λόβ-ιον: cf. ὁ λοβός, *the lobe*). 4. ὁ ὄρμος, *the necklace*. 5. τὸ ταραντινίδιον, *the garment in fine fabric from Tarentum* (= modern Tarento).
- Π. 1. οὐκ, *not* (note the accent). 2. συνετός, *intelligent*. 3. ἐταφίζω, *I am ἑταῖρος or ἐταίρα*.
- P. 1. τὰ ἀλῶα, *the harvest feast* (in honor of Demeter). 2. ἐς = εἰς.
- Σ. 1. οὐκ ἔχει (ἀργύριον). 2. μαννάριον, *little Mom, dear Mom*.
- T. 1. ἐπί + acc., *in direction of, to the intention of*. 2. καθ-ῆκεν, *orist of καθ-ίημι, I throw (downwards), I place on track* (cf. p. 388, case 8). 3. ἐξ-απατάω, *I succeed in cheating* (the preverb ἐκ- can express the idea of achievement).
- Υ. 1. ἐπι-τρίβω, *I use, I tire*. 2. διδόντων: the διδόντες are not here *those who give*, but rather *those who offer*: the imperfective may express an action entirely in perspective, or still being attempted; this is the **conative** imperfective (from Latin *conari*, *to attempt*): ex. Πείθεις ἐμέ, *Υου (sg) are trying to convince me*: Little-Muse's love for Chaereas eliminates wealthy suitors!
- Φ. 1. ὀκτωκαίδεκα (= ὀκτώ καὶ δέκα), *eighteen*; cf. § 239, p. 327. 2. τὸ ἔτος, *the year*.
- Χ. 1. πολυτάλαντος, *worth many talents*; the talent (τὸ τάλαντον) is worth a huge sum of money. 2. ἐξ-ευρίσκω, *I succeed in finding* (value of achievement of preverb ἐκ-).
- Ψ. τὸ φίλημα, -ατος, *the kiss*.



Greek Coins. 1. Athenian tetradrachm (classical era). Obverse: Athena with her helmet. Reverse: her attribute, the owl. 2. Silver tetradrachm of Antiochus IV Epiphanes (215-164 B.C.), with Zeus enthroned. 3. One third of an Attic mine. 4. Mine of King Antiochus of Syria (Hellenistic period). The word "mine", in this context, is of semitic origin.

The earliest coins were probably created in Lydia's capital city, Sardis (see map, p. XI). The coins were struck in "white gold", which the Romans called "electrum". By the 6th c. B.C., electrum was replaced by pure gold in the Ionian mints. The stater was the major coin. Square coins imitate the ancient Persian model.

According to calculations made by the Louvre and the British Museum, in classical Greece: 6 obols = 1 drachm; 20 drachms = 1 gold stater; 100 drachms = 1 mine; 60 mines = 1 talent. Staters were all made of gold. Copper was used for coins of lesser value.

The monetary system was based on a double division: the Chaldean sexagesimal system, with the talent as the basic unit (the word "talent" as "skill" comes from this talent, as a natural asset); and a centesimal one, properly Greek, with the drachm (meaning "a handful") as the basic unit, worth 4.25 g. of silver.

## GRAMMAR

226. Study of τίθημι, *I place, I put*: § 281, pp. 386-387. It is built on a root θη/θε. Observe the parallelism with δίδωμι, *I give*: 1) the reduplication with the vowel ι in the imperfective; 2) the distribution of alternating the forms of the root: θη (or θει) and θε. This parallelism includes slight differences; note them while studying the charts of these conjugations.

☞ Exercise I, p. 303

227. Preverbed forms of τίθημι. Keep in mind:

κατα-τίθημι, <i>I put on the ground, I depose</i>	δια-τίθημι, <i>I dispose, I organize</i>
συν-τίθημι, <i>I gather, I compose</i>	προσ-τίθημι, <i>I add, I apply</i>
ἐπι-τίθημι, <i>I put on, I impose</i>	ὑπο-τίθημι, <i>I put underneath</i>
M. ἐπι-τίθεμαι, <i>I attach myself to, I attack (+ dat.)</i>	M. ὑπο-τίθεμαι, <i>I suppose</i>

☞ Exercise II, p. 304

*Then Vocabulary I, Exercise III, p. 304, Basic Text I, p. 308.*

228. Study of ἵημι, *I make go, I throw* (M. ἵεμαι, *I throw myself*): § 282, pp. 388-389. It is built on a root \*yη/\*ye (with yod). It is, roughly, parallel to τίθημι and to δίδωμι. Two important points: 1) the phonetic treatment of the yod (§ 26, pp. 11-12); 2) The precise observation of the parallelism with τίθημι and δίδωμι.

229. In prose, ἵημι is used almost always with preverb. Keep in mind:

ἀφ-ίημι, <i>I let go, I let do</i>	ἐφ-ίημι, <i>I send against or I permit</i>
μεθ-ίημι, <i>I let go, I release</i>	συν-ίημι, <i>I comprehend</i>

☞ Exercises IV and V, p. 304.

*Vocabularies II and III, Exercises VI and VII, p. 305, Basic Texts II and III, p. 309.*

*Vocabularies IV and V, Exercises VIII and IX, p. 305, Basic Texts IV and V, pp. 310-313.*

## VOCABULARY I

εἶωθα	I am used to (A)	λύω	I untie, I undo (B) (2)
νεκρός	dead (1)	μετ-έχω (+ gen.)	I take part (C)

Expressions I- A question with οὐ + indicative future indicates an order given with liveliness: Οὐ σιωπήσεις; *Aren't you going to keep quiet?* with οὐ μή + indicative future, order of ceasing an action is given on the same tone: Οὐ μὴ λαλήσεις; *Aren't you going to stop chatting?* Both formulas may be combined: Οὐ σιωπήσεις καὶ μὴ λαλήσεις; *Aren't you going to keep quiet and stop chatting?*

II- The preverb προ- has the double value of *forward* and *before (prior)*, e.g.: προ-τρέχω, *I run forward*; προπέμπω, *I send forward*; προβαίνω, *I move forward*; προκάθηναι, *I seat in the first rank*; προγίγνεσθαι, *to happen beforehand* (τὰ προγεγενημένα, *the prior events*); προγράφω, *I write before* (thus τὸ πρόγραμμα, -ατος, *what is written beforehand, the program*); προοράω, *I foresee or I see ahead of me*.



## ETYMOLOGICAL AND SEMANTIC NOTES

1. Thus **necrologic**, **necropolis** (= cemetery), **necrosis** (mortification of tissue cells). Formed on an Indo-European root \*nek/\*nok: cf. Latin *necare*, *to kill*, and, with a weakened meaning, *nocere*, *to harm* (thus **nocive**).

2. Thus ἡ λύσις, -εως, *the action of untying, of undoing* and λυτικός, *capable of untying*. Cf. scientific terms in **-lysis** and **-lytic**: **electrolysis** is the decomposition of a body through electricity; the **analysis** of a body decomposes it while going back up (ἀνα-) to its constituents.

## GRAMMAR NOTES

A. Verb extant only in the perfect (and in the pluperfect: εἰώθειν, *I used to*). Οὐκ εἴωθα ἐν τῷ δήμῳ λέγειν, *I am not used to talking in public*; κατὰ τὸ εἰωθός, *according to custom*. More classical than ἔθος ἔχω.

B. Considered usually as the model of regular verbs. In reality the stem presents an alternating λῡ/λῡ (partly comparable to the alternating δο/δω of δίδωμι) which has consequences in some forms regarding the accent: inf. aor. active λῡσαι (ῡ); inf. perf. M-P λελύσθαι (ῡ). Λύω has several preverbed forms: ἀπο-λύω, *I free*; δια-λύω, *I dissolve*; κατα-λύω, *I destroy*, etc.

C. μετ-έχω μεθ-έξω μετ-έσχον (μετα-σχεῖν, etc.) μετ-έσχηκα

This is the verb ἔχω preverbed with μετα-. Imperfect μετ-εἶχον (§ 92, p. 87). In the future the preverb μετα- becomes μεθ- because of the initial breathing of future of ἔχω (ἔξω, ἔξομαι: § 175, p. 202). Note the use of the genitive: μετέχω τῶν κινδύνων, *I take part in the dangers*: § 225, N.B., p. 290.

## VOCABULARY II

τὸ παρόν, -όντος	the present	τὸ κέρδος	the profit
	state of affairs(1)	προσ-δοκά-ω + acc.	I expect (4)
ὑστερον	afterwards (2)	ὑπ-άρχω	I am, I exist (right here)
αὐξάνω	I increase (3)(A)	or	I initiate (5)

## ETYMOLOGICAL AND SEMANTIC NOTES

1. This is the neuter participle of πάρ-ειμι, *I am there* (cf. p. 268). Ex.: Ἀρκεῖ ἡμῖν τὰ παρόντα, καὶ τῶν ἀλλοτρίων οὐδαμῶς ἐπιθυμοῦμεν, *We have enough for us, and we absolutely do not covet others' belongings*. Locution: ἐν τῷ παρόντι, *in the present circumstances*.

2. Ex.: βραχεῖ χρόνῳ ὑστερον, *little time after*; ὑστερον τῶν ἰππέων, *after the horsemen*. This is the neuter, used adverbially, of ὑστερος, *posterior*: ὑτέρῳ χρόνῳ, *at a later time*; Ὑστεροὶ ἀφίκοντο τῆς μάχης, *They arrived after the battle* (PLATO). Superlative forms: ὑστατος, *last* and ὑστατον, *in the last place*.

3. In αυξ (for αυγ-σ), we have the i-e root \*aug which is also in Latin *augeo*, *I augment*; *augmentum*, *augmentation*.

4. Linked to δοκέω with meaning of *to believe* (cf. Voc. III, p. 111).

5. That is to say: 1) *to be in first position* (ἄρχειν: p. 69) *under* (ὑπο-) *the hand* or *the eyes*. It is said of what is available; 2) *to be the first* (ἄρχειν) *at the base* (ὑπο-) of a series of events *to be the first to do something, to take the initiative*.

Ex.: 1) ἡ ὑπάρχουσα οὐσίᾱ, *the fortune that is available*; 2) ὑπάρχειν τῆς ἐλευθερίᾱς ἀπάση τῇ Ἑλλάδι, *to give the signal of freedom to all Greece* (note the use of the genitive).

With participle: Ἐχθρὸς ὑπάρχει ὢν, *He has hostile feelings*; Ὑπάρχουσι δύναμιν μεγάλην κεκτημένοι, *They have a great power at their disposal*.

## GRAMMAR NOTE

A.	αὐξάνω	αὐξήσω	ἠύξησα (αὐξῆσαι, etc.)	ἠύξηκα
passive:	αὐξάνομαι	αὐξηθήσομαι	ἠύξην (αὐξήσθηναι, etc.)	ἠύξημαι

## VOCABULARY III

ὁ θυμός	the vital and passionate momentum (1)	ὁ φόνος	the murder
γεννά-ω	I engender (2)	ἐκὼν	willingly (5) (Λ)
ἡ μανία	craziness (3)	ἡ δίκη	the justice, the law
τολμά-ω	I dare		the trial or the penalty (6)
δρά-ω	I do, I act (4)	ἄσεβής	impious
		ἡ ἀσέβεια	impiety

## ETYMOLOGICAL AND SEMANTIC NOTES

1. In Homer, the θυμός is the principle of life. It is distinct from ψυχή, which may designate the soul of the dead). There Plato sees an "effervescence of the soul". That momentum is often linked to anger. It is often opposed to sanity, but may also occur with it. From θυμός we have: ἐπι-θυμέω, *I desire*; ἡ ἐπιθυμία, *the desire*; πρόθυμος, *full of spirit*; εὐθυμος, *joyful*.

2. Root γεν/γον/γν (cf. γί-γν-ομαι, ἐ-γεν-όμην, γέγονα): the general idea is that of *coming into being* (thus the notions of *birth*, of *becoming*).

3. Linked to an Indo-European root \*men/\*mon/\*mn, expressing activities or states of mind. In Latin, mens, mentis, *the mind*; memento, *remember*. The μανία is either the craziness, or the enthusiasm inspired by the gods: thus **mania**, **maniac**.

4. Thus τὸ δράμα, -ατος, *the action, the drama*.

5. The opposite is ἄκων, *not willing* (contraction of ἀ-έκων, with ἀ- negative). From ἐκὼν and ἄκων derive the adjectives ἐκούσιος, *voluntary* and ἄκούσιος, *involuntary*.

6. Cf. δίκαιος, *just*; δικάζω, *I judge*; ὁ δικαστής, -οῦ, *the judge*; δίκη φόνου, *trial or punishment for murder*; δίκη αἰκίας, *trial or punishment on account of assault* (cf. p. 73, Γ).

## GRAMMAR NOTE

A. Isolated participle. Conjugated and accented like βαλὼν (p. 371). Ex.: Ἐκόντες τοῦτο ποιοῦμεν, *we do that voluntarily*; Ἐμοῦ οὐχ ἐκόντος τοῦτο ἐποίησας, *You have done that despite me* (note the genitive absolute); Ἠνάγκακεν ἡμᾶς οὐχ ἐκόντας ὁμολογεῖν, *He has forced us to agree unwillingly* (PLATO).

## VOCABULARY IV

ὁ τύραννος	the dictator (1)	ἔοικα	I resemble, I look like (A)
οὐδαμῶς	absolutely not	τὸ γένος	kin (familial, social, national), class, sort (4)
μηδαμῶς			
ἰδοῦ	behold! (2)	ἡ δόξα	the glory or the opinion (5)
ἐμ-βαίνω	I embark, I go on board (3)	ἡ εἰρήνη	peace (6)

## ETYMOLOGICAL AND SEMANTIC NOTES

1. It is said of a god or of a man who exercises an absolute power (not always a *tyrant* with the actual meaning of the word). Thus τυραννέω, *I exercise an absolute power*. Note πόλις τυραννουμένη, *a city governed by a dictator*; πόλις δημοκρατουμένη, *a democratic city*.

2. With accent changing, comes from ἰδοῦ (imperative aorist middle of ὁράω).

3. Review the preverbed forms of βαίνω: see p. 61 and Voc. II, p. 269.

4. The idea of *birth* changed into that of *family*, *race*. Later on, more generally, it changed into that of *category*. In logics, τὸ γένος is *the gender*, by opposition to τὸ εἶδος, *the species*.

5. With the meaning of *glory*, is linked to δοκέω, *I appear*; with the meaning of *opinion*, is linked to δοκέω, *I believe*: Voc. III, p. 111. We have already seen the opposition between δόξα and ἐπιστήμη (p. 270).

6. Thus εἰρηναῖος, *pacific*; hence the first name **Irene**. Εἰρήνην ἄγω, *I live in peace*.

GRAMMAR NOTE

A. It is used only in the perfect (subj. *ἐοίκω*, opt. *ἐοίκοιμι*, inf. *ἐοικέναι*, part. *ἐοικώς*). Πάντα *ἔοικας τῷ πατρί*, *You look like your father in every aspect*; *ὥς ἔοικε*, *as it seems*; *Οὐκ ἔοικέ σοι τοῦτο ποιεῖν*, *It is not conforming to your nature to do that*.

The participle of *ἔοικα* may be *ἐοικώς* or *εἰκώς*. We find the latter in expressions designating *the likeliness, the propriety*: *κατὰ τὸ εἰκός*, *as it is natural*; *τὰ εἰκότα καὶ δίκαια*, *the reasonable and fair things*. Hence the adverb *εἰκότως*, *naturally, with reason*.

VOCABULARY V

τὸ σχῆμα, -ατος	the external form	τοίνυν	so, well! (3)
	the look (1)	βαρὺς	heavy (4)
τὸ ψεῦδος	the lie (2)	ὁ γέλως, -ωτος	the laughter (5)
ψεύδομαι	I lie, I am wrong	ὁ ῥήτωρ, -ορος	the orator
ψευδής	false		or the rhetor (7)

**Expression** A -ί may be added to demonstrative forms, e.g. *οἶδί, ταδί, τουτονί, αὐτηί*.

ETYMOLOGICAL AND SEMANTIC NOTES

1. The form *σχη* is from the same root as *ἔχω*, *I have, I hold* (cf. *σχῆσω, ἔσχηκα*). A *σχῆμα* may be *the exterior aspect, the attitude, the bearing, the posture*, or a geometrical diagram. Hence **schema** and **scheme**.

2. Thus **pseudo-** in **pseudo-problem, pseudo-science, pseudo-random, pseudonym**.

3. Particle of transition. It can also indicate a conclusion. *Τοίνυν* is never placed at the beginning of a sentence.

4. Ex.: *ὅπλα βαρέα*, *heavy weapons*; *πόλεμος βαρὺς*, *a war heavy to withstand*. The **barometer** indicates the pression of the atmosphere, measured in bars and millibars.

5. Cf. *γελᾶω*, *I laugh*. We also have *ὁ ἔρως, -ωτος*, *the love* in parallel with *ἐράω*, *I love*.

6. The *ῥήτορες* are in Athens either the orators who intervene in public assemblies, or the eloquence teachers; thus *ἡ ῥητορική, rhetoric, oratory art*. The root *ῥη*, which means *say*, can be found in some forms of *λέγω*: *ῥηθήσομαι, ἐρρήθην, εἶρηκα, εἶρημαι*.

EXERCISES

§ 226, p. 300

According to the context, you will have to translate *τίθημι* in various ways: *I establish, I admit*, etc.

I. G ⇒ E. 1. Τῷ ἐμῷ υἱῷ ἐθέμην τὸ ὄνομα τοῦ ἐμῆς πατρός. 2. Ὁ θεὸς ἔθηκε τὸν ἥλιον ὑπὲρ γῆς. 3. Τοὺς ἀγράφους νόμους οὐχ οἱ ἄνθρωποι ἔθεντο, ἀλλὰ θεοὶ αὐτοὺς τοῖς ἀνθρώποις ἔθεσαν. 4. Οἱ πρόγονοι οἱ πάντα τοὺς ἡμετέρους νόμους θέμενοι καλῶς αὐτοὺς ἔθεντο. 5. Θεὸς ἐπὶ τῆς τραπέζης τὸ ἀργύριον ὃ ἔχων ἵκει. 6. Εἶθε με τιθείης ἐν τοῖς φίλοις. 7. Τὰ ὅπλα νῦν δεῖ τίθεσθαι, ἐπεὶ προσέρχεται ὁ τῶν πολεμίων στρατός. 8. Ἀρά τις οἶδεν ὑπὸ τίνων ἐτέθη τῶν τῆς Ἑλλάδος πόλεων τὰ ὀνόματα; 9. Τίθημί σε τὴν ἐμὴν γνώμην ἐπαινεῖν, ἐπεὶ οὐδὲν ἀντιλέγεις. 10. Οἱ Λακεδαιμόνιοι μέγα φρονοῦσιν ἐπὶ τοῖς ὑπὸ τοῦ Λυκούργου τεθεῖσι νόμοις. 11. Ἐχθρὸς ἂν γένοιτο τοῖς θεοῖς δικαστὴς μὴ δικαίως τὴν ψῆφον θέμενος ἐν δὲ τῷ παρόντι ἀγῶνι οὐκ οἶδα τίνα ψῆφον τιθέμενος δικαίως ἂν τιθείην. 12. Μαχούμεθα ἕως ἂν δούλους θῶμεν τοὺς ἐχθρούς.

2. *ὑπέρ* + genitive, *above*. 3. *ἄγραφος*, *unwritten* (from stem *γραφ* and *ἀ-* negative); Sophocles' *Antigone* made famous the topic of the unwritten Laws. 4. *ὁ πρόγονος*, *the ancestor*. 5. *ἡ τράπεζα*, *the table*. 11. *ἡ ψῆφος*, *the vote* (cf. *ψηφίζω* p. 111).

II.  $G \Rightarrow E$ . 1. Πάντα τὸν χρῦσὸν κατέθηκα εἰς φρέαρ ὕδωρ οὐκ ἔχον καὶ λίθους ἐπέθηκα κρυψόμενος τὸν οὕτω κατατεθέντα θησαυρόν. 2. Χρόνος ἡμᾶς τοὺς γέροντας πάντα ἀφαιρεῖ, ἐπιστήμην δὲ καὶ σοφίαν προστίθῃσιν. 3. Οἱ θεοὶ κάλλιστα συντεθείκασι πάντα τὰ μέρη τοῦ κόσμου. 4. Πολλαὶ πόλεις ἐν τῇ Ἑλλάδι ἀγῶνας διατιθέασιν. 5. Νόσον χαλεπὴν νοσῶ καὶ κακῶς τὸ σῶμα διατίθεμαι. 6. Πᾶσαι αἱ τραγωδίαὶ κατὰ τοὺς αὐτοὺς κανόνας συντίθενται. 7. Στρώματά μοι καὶ προσκεφάλαια ὑπέθεσαν • οἱ οἰκέται σου ἐπεὶ με κάμνοντα εἶδον. 8. Ἐὰν ὑποθῇ σὺ τὰ δίκαια εἶναι καὶ ὠφέλιμα, οὐκ οἶμαί σε ὀρθῶς ἂν ὑποθέσθαι, καὶ οὐδέποτε οὐδὲν τοιοῦτον ἔγωγ' ἂν ὑποτιθείμην. 9. Ἐπιτίθεσθαι ἔγνων τοῖς τῆς πόλεως πράγμασιν, ἵν' ἀνὴρ δυνατὸς γένωμαι. 10. Αἱ τῆς Ἑλλάδος πόλεις πάσαι ἀλλήλαις ἀεὶ ἐπετίθεντο. 11. Τιμωρίαν δεινὴν ἐπιθήσομεν τοῖς ἡμῖν ἀδίκως ἐπιθεμένοις.

1. τὸ φρέαρ, -ατος, *the well*. ὁ θησαυρός, *the treasure*. 2. ἀφ-αιρεῖ: for the accusative forms, cf. nos. I, pp. 268-269. 6. ἡ τραγωδίᾱ, *the tragedy*. ὁ κανὼν, -όνος, *the rule*. 7. τὸ στρώμα, -ατος, *the cover*. τὸ προσκεφάλαιον, *the pillow*. 9. δυνατός, *powerful*. 11. ἡ τιμωρίᾱ, *the vengeance*.

Vocabulary I, p. 301

III.  $G \Rightarrow E$ . ΠΕΡΙ ΤΑΣ ΣΠΟΝΔΑΣ. 1. ὦ Ἀθηναῖοι, οὐ παύσεσθε νίκᾳς καινᾶς ἀεὶ ἐλπίζοντες; 2. Νῦν εἰρήνην ἄγειν εἰώθαμεν, καὶ οὐ προσήκει τὰς σπονδὰς λύειν ἅς πρὸς τοὺς Λακεδαιμονίους ἐσπείσάμεθα καὶ τοὺς ὅρκους οὓς ὁμωμόκαμεν. 3. Ἐὰν γὰρ ἐκείνᾳς τὰς σπονδὰς καὶ ἐκείνους τοὺς ὅρκους λύωμεν, μεγάλᾳς γε συμφορᾷς προορῶ γενησομένᾳς, τῶν προγεγενημένων μεμνημένος καὶ τῶν νεκρῶν μετὰ τὰς μάχᾳς εἰς τὴν πατρίδα κομιζομένων ἵνα θάπτοιεντο. 4. Τοιαῦτα οὖν καὶ ἔτι χαλεπώτερα συμβήσεται ἔάν πολέμου τινὸς αὐθις μετέχωμεν.

These words could be uttered by an Athenian partisan of peace after the unreinforced truce concluded in 421 B.C. between Sparta and Athens. 2. ἡ εἰρήνη, *the peace*; εἰρήνην ἄγω, *I live in peace* (reminder). σπονδὰς σπένδεσθαι: nos. II, p. 269. 3. θάπτω, *I bury*. 4. αὐθις, *again*.

§§ 228-229, p. 300

IV.  $G \Rightarrow E$ . 1. Οὐ ζῶσι βίον χρηστὸν οἱ μηδὲν συνιέντες τῆς φιλοσοφίας. 2. Σὺ μὲν συνίης ὃ λέγω, ἐκεῖνοι δὲ οὔτε συνιᾶσι οὔτ' ἂν συνιῇεν. 3. Οἱ παῖδες, ὑπὸ τοῦ διδασκάλου ἀφεθέντες, ἔπαιζον. 9. Μὴ σεαυτὸν ἄφες εἰς διατριβὴν τινα πρὶν ἂν εὖ εἰδῇς ὁποία ἐστίν. 4. Διδασκάλῳ ἀγαθῷ οὐ προσήκει ὀργὴν ἀεὶ ἐφίεναι τοῖς τέκνοις. 5. Μέθες τὰς λύπᾳς, καὶ ἡσυχώτερον ζήσεις. — Καλῶς λέγεις, ἀλλ' οὐ ράδιόν γε τὰς λύπᾳς μεθιέναι: πῶς γὰρ ἂν αὐτὰς μεθείην; 6. Καίπερ νῦν νενίκημένοι, μὴ τῶν ἐλπίδων ἀφίεσθε. 7. Οὐδέποτε μεθήσομαι τῶν ἐμῶν παίδων.

6-7. ἀφ-ίεμαι, μεθ-ίεμαι + genitive, *I renounce, I abandon*.

V.  $G \Rightarrow E$ . 1. Διὰ τί πάντας τοῖς δούλους οὐκ ἂν ἀφείμεν ἐλευθέρους; 2. Ὃτε νεανίσκος ἦν, τὰ τοῦ Πινδάρου ποιήματα ἀκούων, ἀκριβῶς ὥμην συνιέναι ὃ τι ἐκεῖνα λέγει: νῦν δ' ἐμαυτῷ σύνοιδα οὐδὲν τούτων συνιεῖς σαφῶς: ἄρα συνίης σὺ ταῦτα; εἰ μὴ συνίεμεν μήτ' ἐγὼ μήτε σύ, πῶς ἂν ἄλλοι συνιῇεν, ὥστ' ἴσως ἄρα οὐδεὶς αὐτὰ συνίησιν. 3. Πάνυ καλῶς συνῆκας ὃ ἄρτι ἔφραζον. 4. ὦ Σώκρατες, ἀφίεμεν σε, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν. 5. Ἐφῆκα σοι πάντα λέγειν, ἵνα σύμβουλος ἀγαθὸς εἴης ἐμοί. 6. Πολλὰ τῆς Ἑλλάδος πόλεις τὴν ἡγεμονίαν τοῖς Ἀθηναίοις ἐφίεσαν. 7. Μέθετε τὰ τοῦ πλοίου πείσματα, ἵνα ἀποπλέωμεν. — Μεθεῖται πάντα.

2. ὁ Πίνδαρος, *Pindar*, 5th c. B.C. lyric. τὸ ποίημα, -ατος, *the poem*. 3. ἄρτι, *just now*. 4. ἐφ' ᾧτε + infinitive, *on the condition that*. 5. ὁ σύμβουλος, *the counselor*. 6. ἡ ἡγεμονία, *the hegemony*. 7. τὸ πείσμα, -ατος, *the cable, the rope*. ἀπο-πλέω, *I sail away*.

Vocabulary II, p. 301.

VI.  $G \Rightarrow E$ . ΝΑΥΚΛΗΡΟΣ ΚΑΙ ΦΙΛΟΣ. 1. Ναύκληρός τις τῶν ἐμῶν φίλων ἐνέτυχέ μοί ποτε, καὶ τοῦ λόγου ὑπάρχων. 2. “Οὐ προσήκει σοι, ἔφη, ἀγαπᾶν τῇ ὑπαρχούσῃ οὐσίᾳ, καίπερ οὐ φαύλη οὖση, ἀλλὰ τὰ ὑπάρχοντά σε χρή αὐξάνειν ἀργύριον παρ’ ἐμοὶ καταθέμενον. 3. “Υστερον δὲ τὸ οὕτω κατατεθὲν ἀργύριον αὐξήσεται καὶ κέρδος μέγιστον προσδοκᾶν ἔξεστί σοι. 4. Πλοῖα γὰρ πριάμενος εἰς Αἴγυπτον ἀποστελῶ, ὅπλα καὶ οἶνον καὶ ἐλαίᾱς κομίζοντα.” 5. Πολλὰ οὖν χρήματα αὐτῷ ἐδάνεισα, προσδοκῶν πλούσιος γενήσεσθαι ὥσπερ ὁ Κροῖσος. 6. Χειμῶνος δὲ γενομένου ἀπώλετο πάντα τὰ πλοῖα, συναπώλοντο δὲ καὶ αἱ ἐμαὶ ἐλπίδες. 7. Νῦν οὖν πένης ἀντὶ πλουσίου γέγονα, καὶ συνῆκα ὅτι ἐνίστε βλαβερόν τὸ ἐλπίζειν τι.

ὁ ναύκληρος, *the shipowner*. 2. ἀγαπάω + dative, *I am satisfied with*. 4. πριάμενος: § 272, p. 380. ἡ Αἴγυπτος, *Egypt*. 5. δανείζω, *I loan*. ὁ Κροῖσος, *\*Croesus*. 5-6. πλούσιος, *rich*. 6. Regarding συν-, cf. voc. II, p. 280. πένης, -ητος, *poor man*.

Vocabulary III, p. 302.

VII.  $G \Rightarrow E$ . ΠΕΡΙ ΘΥΜΟΥ. 1. Θῦμός ἐστιν ὁρμή τις τῆς ψυχῆς, ἡ αἰτιᾶ ἐστὶ καὶ κακῶν καὶ ἀγαθῶν. 2. Θῦμοῦ γὰρ παρόντος, ἀνδρεῖοι γίνονται οἱ ἄνδρες καὶ νίκης τυγχάνουσι τοῖς πολεμίοις ἐπιτιθέμενοι. 3. “Ὅταν δέ τι ἀσθενῇ ποιῇ τὸν θυμόν, ἄθυμοι γιγνόμεθα καὶ οὐκέτι οἱοί τ’ ἐσμέν ἀγαθόν τι δρᾶν. 4. Καὶ ἄνευ γενναίου θυμοῦ οἱ δικασταὶ οὐκ ἂν τὰς προσηκούσας δίκας ἐπιτιθεῖεν τοῖς ἀσεβέσι καὶ τοῖς φόνους ποιήσασιν ἢ ἄλλα πονηρὰ τολμήσασιν. 5. Θῦμός δ’ ἐνίστε ἄνευ νοῦ παρῶν μανίᾱν γεννᾷ καὶ βίᾱν καὶ ὕβριν καὶ ἀσέβειαν, καὶ τοὺς ἀνθρώπους ποιεῖ τολμᾶν δεινά. 6. Χαλεπὸν δ’ ἐστὶν εἰδέναί εἰθ’ ἐκόντες εἴτε δαίμονί τι ἀναγκαζόμενοι τοιαῦτα ἔδρασαν οἱ δεδρακότες, ὥστ’ οὐ ῥάδιον αὐτοὺς δικάζειν κατὰ δίκην.

3. ἄθυμος, *cast down, disheartened*. 4. γενναῖος, *noble*. 6. εἴτε... εἴτε, *if... or if...*

Vocabulary IV, p. 302.

VIII.  $G \Rightarrow E$ . ΤΥΡΑΝΝΟΣ. 1. Εἰ οἴεσθε, ὦ φίλοι, δόξη καὶ δυνάμει καὶ ἡδοναῖς περιβεβλησθαι τὸν τῶν τυράννων βίον, παύσασθε δὴ τοιαύτῃ περὶ ἡμῶν δόξη χρώμενοι. 2. Ἐξ οὗ γὰρ τύραννος γεγέννηται, οὐδαμῶς ἔξεστί μοι εἰρήνην ἄγειν πρὸς τοὺς πολίτας, ὧν οἱ πλεῖστοι μισοῦσιν ἐμέ, ἐνιοὶ δὲ καὶ ἡδέως ἂν ἀποκτεῖναι τολμῶεν καὶ ἐμὲ καὶ πᾶν τὸ ἐμὸν γένος. 3. Ἴδού τις πρυσέρχεται, ὅς φονεῖ ἔοικεν ἀπόλωλα. 4. “Μὴ δέδιθι, ὦ δέσποτα· οἰκέτης γάρ εἰμι τῶν σῶν, καὶ τροφήν εἰς τὸ δεῖπνόν σοι παραθήσων ἥκω.” 5. Ἀλλ’ ἴσως φάρμακον ἐνέθηκέν τις. 6. Εἴθε μοι ἐξεῖη ποτὲ εἰς πλοῖον ἐμβάντι ἀπιέναι ἐνθένδε, ἵνα μηκέτι μηδαμῶς μηδὲν φοβῶμαι.

2. ἐξ οὗ, *since*. 4. τὸ δεῖπνον, *the dinner*. παρα-τίθημι, *I place aside, I serve*. 4. δέσποτα: there is regression of the accent on this vocative (cf. πάτερ, p. 61). 5. ἐν-τίθημι, *I put in or into*.

Vocabulary V, p. 303.

IX.  $G \Rightarrow E$ . ΚΛΕΩΝ. 1. Καίπερ τὴν τῶν ῥητῶρων τέχνην πάνυ ἀγνοῶν, ῥήτωρ δεινὸς ἐπεφύκει ὁ Κλέων καὶ τῷ σχήματι καὶ τῇ τοῦ λόγου δυνάμει. 2. Θῦμοῦ δὲ καὶ ὕβρεως πλήρης ὢν, τοὺς θυμούς ἐκίνει τῶν ἀκουόντων, ὥστε βλαβερά ψεύδη ψευδόμενος περὶ τὸ τῇ πόλει ὠφέλιμον ἐλάνθανεν καὶ ἑαυτὸν καὶ τὸν δῆμον. 3. Γέλωτα δὲ ποτ’ ἐκίνησεν καθ’ ἑαυτοῦ ἀμφισβητήσας μὴ ἱκανοὺς εἶναι τοὺς τότε στρατηγούς, καὶ στρατηγὸς αὐτὸς αἰρούμενος. 4. Αἴτιος τοίνυν ἐγένετο συμφορῶν βαρειῶν, τοὺς Ἀθηναίους κωλύσας εἰρήνην ποιεῖσθαι πρὸς τοὺς Λακεδαιμονίους.

ὁ Κλέων, *Cleon*, demagogue: 5th c. B.C. 2. πλήρης + gen., *full of*. 2-3. κινέω, *I stir, I excite*.



## BASIC TEXTS

## I. The horse and the donkey

§§ 226-227, Vocabulary I

Babrius' fables were discovered in 1840. We have no biographical details about this author, who put in verses the Aesopic fables. He is thought to have lived some time in the first three centuries (modern era). His language includes some ionic forms (Attic equivalent in the right margin).

Α Ἄνθρωπος ἵππον εἶχε. Β Τοῦτον εἰώθει  
 κενὸν παρέλκειν, ἐπετίθει δὲ τὸν φόρτον  
 ὄνῳ γέροντι. Γ Πολλὰ τοιγαροῦν κάμνων,  
 ἐκεῖνος ἐλθὼν πρὸς τὸν ἵππον ὠμίλει·  
 Δ “ Ἄν μοι θελήσης συλλαβεῖν τι τοῦ φόρτου,  
 τάχ' ἂν γενοίμην σῶος· Ε εἰ δὲ μή, θνήσκω.”  
 Ζ Ὁ δ' “ Οὐ προάξεις, εἶπε, μηδ' ἐνοχλήσεις; ”  
 Η Εἶρπεν σιωπῶν, τῷ κόπῳ δ' ἀπαυδήσας  
 πεσὼν ἔκειτο νεκρός, ὥς προειρήκει.  
 Θ Τὸν ἵππον οὖν παρ' αὐτὸν εὐθέως στήσας  
 ὁ δεσπότης καὶ πάντα τὸν γόμον λύων  
 ἐπ' αὐτὸν ἐτίθει, τὴν σάγην τε τοῦ κτήνους,  
 Ι καὶ τὴν ὀνείην προσεπέθηκεν ἐκδείρας. ὀνείαν  
 Κ Ὁ δ' ἵππος “ Οἶμοι τῆς κακῆς, ἔφη, γνώμης.  
 Λ Οὐ γὰρ μετασχεῖν μῆκρον οὐκ ἐβουλήσθην,  
 τοῦτ' αὐτό μοι πᾶν ἐπιτέθεικεν ἡ χρεία. ” χρεία

BABRIUS

- Β. 1. κενός, *empty* (here *without a load*). 2. παρ-έλκω, *I pull* (ἐλκω) *near* (παρα-) *me*: the man has his horse beside him and he pulls him. 3. ὁ φόρτος, *the load*. 4. ὁ ὄνος, *the donkey*.  
 Γ. 1. Here πολλά is used as an adverb (= *a lot*). 2. τοιγαροῦν, *this is why*. 3. ἐκεῖνος = ὁ ὄνος. 3. ὠμίλει, *I frequent* (here *I talk*, already with the meaning of modern Greek μιλάω).  
 Δ. 1. For the value of συν- in συλ-λαμβάνω and the use of the dative μοι, cf. Voc. II, p. 280. 2. τάχα, *perhaps* (= ἵσως). 3. σῶος, *safe and sound*.  
 Ε. 1. εἰ δὲ μή, *otherwise*. 2. θνήσκω: in prose, we usually find ἀπο-θνήσκω.  
 Ζ. 1. προ-άγω, *I lead forward* or (intransitively) *I move forward*. 2. ἐνοχλέω, *I annoy*.  
 Η. 1. εἶρπον is the imperfect of ἔρπω, *I crawl, I move forward painfully or slowly, I drag myself* (for the augment in ει, cf. § 92, p. 87); the subject of εἶρπε is ὁ ὄνος. 2. ὁ κόπος, *the fatigue*. 3. ἀπ-αυδάω, *I forbid* or *I am exhausted, I give up* (αὐδάω is a poetic verb meaning *to talk*; ἀπο- expresses a notion of *a removing*; thus the two meanings of this verb: a. *to forbid*; b. *to declare that someone gives up, has enough*). The usual verb in prose is ἀπ-αγορεύω, *I forbid, I renounce* (formed on ἀγορεύω, *I talk*). 4. ὥς, *as*. 5. προ-λέγω, *I predict*.  
 Θ. 1. εὐθέως, *right away* (adverb formed on εὐθύς, *straight, direct*). 2. στή-σας, *having put* (participle aorist active of ἵ-στη-μι, *I put*; cf. § 283, p. 390). 3. ὁ γόμος, *the burden*. 4. λύων: cf. § 103, A, b), p. 108. 5. ἐπ' αὐτόν: ἐπί, *on* is here followed by the accusative because there is a motion εἰς τὸν ἵππον. 6. τὴν τε σάγην = καὶ τὴν σάγην (*as well as*); ἡ σάγη, *the pack-saddle*. 7. τὸ κτήνος, *the beast of burden*.  
 Ι. 1. ἡ ὀνεία (δορά), *the (skin) of a donkey*. 2. προσ-επ-έθηκεν: the preverb προσ- often means *in addition*. 3. ἐκ-δέρω, *I skin* (with the meaning of *removing the skin*).  
 Κ. 1. οἶμοι, *alas!* 2. τῆς κακῆς γνώμης: after an interjection, the genitive marks the cause of the exclamation (genitive of cause: cf. Basic Text, p. 73, Δ).  
 Λ. 1. οὐδ'... τοῦτ' αὐτό..., *that thing... that very thing...* 2. ἡ χρεία, *the use, the profit, the necessity*.

## II. The fisherman and the small fish

§§ 221-229, Vocabulary II

A Ἀλιεύς καθείς τὸ δίκτυον ἀνήνεγκε σμαρίδα. B Τῆς δὲ ἱκετευούσης αὐτὸν πρὸς τὸ παρὸν μεθεῖναι αὐτήν, Γ ἐπειδὴ μῖκρὰ τυγχάνει, Δ ὕστερον δὲ αὐξηθεῖσαν συλλαβεῖν εἰς μείζονα ὠφέλειαν. E ὁ ἀλιεύς εἶπεν· Z “Ἀλλ’ ἐγώ γε εὐηθέστατος ἂν εἶην, εἰ, τὸ ἐν χερσὶ παρὲς κέρδος, ἄδηλον ἐλπίδα διώκοιμι.”

H Ὁ λόγος δηλοῖ ὅτι αἰρετώτερόν ἐστι τὸ παρὸν κέρδος, κἂν μῖκρόν ᾖ, τοῦ προσδοκωμένου, κἂν μέγα ὑπάρχῃ.

AESOP

- A. 1. ὁ ἀλιεύς, *the fisherman*. 2. καθ-ίημι, *I throw (downward)*. 3. τὸ δίκτυον, *the net*. 4. ἀναφέρω, *I carry or I bring back upward*. 5. ἡ σμαρίς, -ίδος, *pickerel* (tiny sea-fish).  
 B. 1. τῆς δέ, *and that one...* 2. πρὸς τὸ παρὸν = ἐν τῷ παρόντι.  
 Γ. μῖκρὰ τυγχάνει (οὕσα): Cf. p. 122, GRN. A (the participle of εἰμι may be omitted).  
 Δ. συλ-λαμβάνω (πρην. συν-), *I reunite, I seize, I grasp*.  
 Z. 1. εὐήθης, *naive*: who has a very “nice” (εὖ) character, behavior (τὸ ἦθος)! 2. παρ-ίημι, *I leave aside* (παρα-), *I let pass*. 3. ἄδηλος (feminine in -ος), *invisible, uncertain*.  
 H. 1. αἰρετός, *what one must or may take, desirable* (verbal adjective in -τος of αἰρέω: § 194, p. 226). 2. κἂν (= καὶ ἐάν), *same if...* 3. κἂν μέγα ὑπάρχῃ (ὄν): in the phrasing ὑπ-άρχω + participle (cf. Voc. II, p. 301), the participle of εἰμι may be omitted.

III The punishment of the parricides in Plato's *Laws*

Vocabulary III

A Ἐάν τις εἰς τοσοῦτον ἀκρατῆς θυμοῦ γίγνηται πρὸς τοὺς γεννήσαντας. B ὥστε μανίαις ὀργῆς τῶν γεννητόρων τολμῆσαι κτεῖναί τινα. Γ ἐάν μὲν ὁ τελευτήσας, πρὶν τελευτῆσαι, τὸν δράσαντα φόνου ἀφίῃ ἐκόν, Δ καθάπερ οἱ τὸν ἀκούσιον φόνον ἐξεργασάμενοι καθαρθεῖς, E καὶ τᾶλλα ὅσαπερ ἐκεῖνοι πράξας, Z καθαρὸς ἔστω. H ἐάν δὲ μὴ ἀφῇ, πολλοῖς ἔνοχος ἔστω νόμοις ὁ δράσας τι τοιοῦτον. Θ Καὶ γὰρ αἰκίᾱς δίκαις ταῖς ἐσχάταις ἔνοχος ἂν γίγνοιτο καὶ ἀσεβείᾱς ὡσαύτως καὶ ἱεροσυλίᾱς, I τὴν τοῦ γεννητοῦ ψυχὴν σὺλήσας.

PLATO (*The Laws*)

- A-B. εἰς τοσοῦτον... ὥστε..., *to such a point... that..., to the point of...*  
 A. ἀκρατῆς + genitive, *without any control over* (cf. τὸ κράτος, *the power*). 2. μεθ-ίημι, *I let go, I release*, or, intransitively, *I release myself, I let it go*.  
 B. 1. The plural of an abstract noun often indicates the *concrete manifestations* of the notion: μανίαι, *fits of dementia*. 2. ὁ γεννήτωρ, -ορος, *the parent* (from γεννάω); τῶν γεννητόρων is a partitive genitive depending on τινα.  
 Γ-H. The enounced hypothesis is going to be subdivided into two hypotheses: ἐάν μὲν..., ἐάν δέ...  
 Γ. ἀφ-ίημι + gen., *to release from...* (ἀφίημί σε τοῦ ἐγκλήματος. *I release you from the accusation*).  
 Δ. 1. Literally: καθαρθεῖς καθάπερ οἱ ἐξεργασάμενοι τὸν ἀκούσιον φόνον. The word καθαρθεῖς refers to the ritual purifications undergone by the murderers. 3. καθάπερ, *in the same way as, just as*. 4. ἐξ-εργάζομαι, *I accomplish*. 5. ἀκούσιος, *involuntary*.  
 E. 1. τᾶλλα = τὰ ἄλλα, with crasis (§ 16, p. 8). 2. ὅσαπερ ἐκεῖνοι (πράττουσι): ἐκεῖνοι = οἱ τὸν ἀκούσιον φόνον ἐξεργασάμενοι; about ὅσαπερ, cf. § 160, N.B., b), p. 179.  
 H. 1. ἐάν δὲ (ὁ τελευτήσας) μὴ ἀφῇ (τὸν δράσαντα). 2. ἔνοχος + dative, *submitted to, falling under the influence of, liable to*. 3. πολλοῖς νόμοις is explained by the following sentence.  
 Θ. 1. ἐσχάτος, *last, extreme*. 2. ἡ αἰκία, *the insulting treatment, outrage*. 3. ὡσαύτως καί, *as well as*. 4. ἡ ἱεροσυλία, *the sacrilege* (the theft of a sacred thing).  
 I. 1. ὁ γεννητής, -οῦ = ὁ γεννήτωρ (cf. B). 2. σὺλάω, *I despoil, I plunder*.

## IV. Passengers going to the Underworld: immediate boarding

## Vocabulary IV

Here, Lucian sets the scene on the banks of the Styx river, where the souls of the deceased, led by Hermes, present themselves at the wharf of the ferryman Charon, whose boat will take them to Hades' realm. Charon has some worries: the old boat is somewhat rotten, and it is necessary to avoid overloading it. The dead therefore must board naked, despoiling themselves of all the heavy weight one cannot bring to the realm of shadows: honor, insignia, wealth, power, pretensions... and here comes Menippos, \*cynicist philosopher admired by Lucian. For him, no problem. Then comes another dead: a certain Lampichos, tyrant of Gela in Sicily, overloaded with royal attributes.

ΕΡΜΗΣ <sup>A</sup> Τί οὖν, ὦ Λάμπιχε, τοσαῦτα ἔχων πάρει;

ΛΑΜΠΙΧΟΣ <sup>B</sup> Τί οὖν; Ἐχρῆν, ὦ Ἑρμῇ, γυμνὸν ἥκειν τύραννον ἄνδρα;

ΕΡΜΗΣ <sup>Γ</sup> Τύραννον μὲν οὐδαμῶς, νεκρὸν δὲ μάλα· <sup>Δ</sup> ὥστε ἀπόθου ταῦτα.

ΛΑΜΠΙΧΟΣ <sup>Ε</sup> Οὐκοῦν ἀλλὰ τὸ διάδημα ἔασόν με ἔχειν καὶ τὴν ἐφεστρίδα.

ΕΡΜΗΣ <sup>Ζ</sup> Οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφες.

ΛΑΜΠΙΧΟΣ <sup>Η</sup> Εἶεν· τί ἔτι; πᾶν γὰρ ἀφεῖκα, ὥς ὁρᾷς.

ΕΡΜΗΣ <sup>Θ</sup> Καὶ τὴν ὠμότητα καὶ τὴν ἄνοϊαν καὶ τὴν ὕβριν καὶ τὴν ὀργήν. καὶ ταῦτα ἄφες.

ΛΑΜΠΙΧΟΣ <sup>Ι</sup> Ἰδού σοι ψιλός εἰμι.

ΕΡΜΗΣ <sup>Κ</sup> Ἐμβαινε ἤδη. Another dead arrives. <sup>Λ</sup> Σὺ δὲ ὁ παχύς, τίς ὧν τυγχάνεις;

ΔΑΜΑΣΙΑΣ <sup>Μ</sup> Δαμασίᾱς ὁ ἀθλητής.

ΕΡΜΗΣ. <sup>Ν</sup> Ναί, ἔοικας· <sup>Ξ</sup> οἶδα γάρ σε, πολλάκις ἐν ταῖς παλαίστραις ἰδών.

ΔΑΜΑΣΙΑΣ <sup>Ο</sup> Ναί, ὦ Ἑρμῇ· ἀλλὰ παράδεξαί με γυμνὸν ὄντα.

ΕΡΜΗΣ <sup>Π</sup> Οὐ γυμνόν, ὦ βέλτιστε, τοσαύτας σάρκας περιβεβλημένον· <sup>Ρ</sup> ὥστε ἀπόδῃθι αὐτάς, ἐπεὶ καταδύσεις τὸ σκάφος τὸν ἕτερον πόδα ὑπερθεῖς μόνον.

ΔΑΜΑΣΙΑΣ <sup>Σ</sup> Ἰδού σοι γυμνός, ὥς ὁρᾷς, ἀληθῶς εἰμι.

ΕΡΜΗΣ <sup>Τ</sup> Οὕτως ἄμεινον, ὥστε ἔμβαινε. Another dead comes along: a certain Craton, very wealthy character. <sup>Υ</sup> Καὶ σύ, τὸν πλοῦτον ἀποθέμενος, ὦ Κράτων, καὶ τὴν τρυφήν.

<sup>Φ</sup> Κατάλιπε δὲ καὶ γένος καὶ δόξαν, καὶ τὰς τῶν ἀνδριάντων ἐπιγραφάς. Another dead comes along: a soldier. <sup>Χ</sup> Σὺ δὲ ὁ ἔνοπλος τί βούλεις; <sup>Ψ</sup> ἢ τί τὸ τρόπαιον τοῦτο φέρεις;

ΣΤΡΑΤΙΩΤΗΣ <sup>Ω</sup> Ὅτι ἐνίκησα, ὦ Ἑρμῇ, καὶ ἠρίστευσα, καὶ ἡ πόλις ἐτίμησέ με.

ΕΡΜΗΣ <sup>Ε</sup> Ἄφες ὑπὲρ γῆς τὸ τρόπαιον· ἐν Ἄδου γὰρ εἰρήνη καὶ οὐδὲν ὀπλων δεήσει. And here comes another dead, very dignified. <sup>Φ</sup> Ὁ σεμνὸς δὲ οὗτος ἀπό γε τοῦ σχήματος, τίς ἐστίν, ὁ τὸν βαθὺν πώγωνα καθεκίμενος;

LUCIAN (*Dialogues of the Dead*) Continuation. see p. 310.

As in p. 274, we have used the digamma (F) and the koppa (Q) for the annotation.

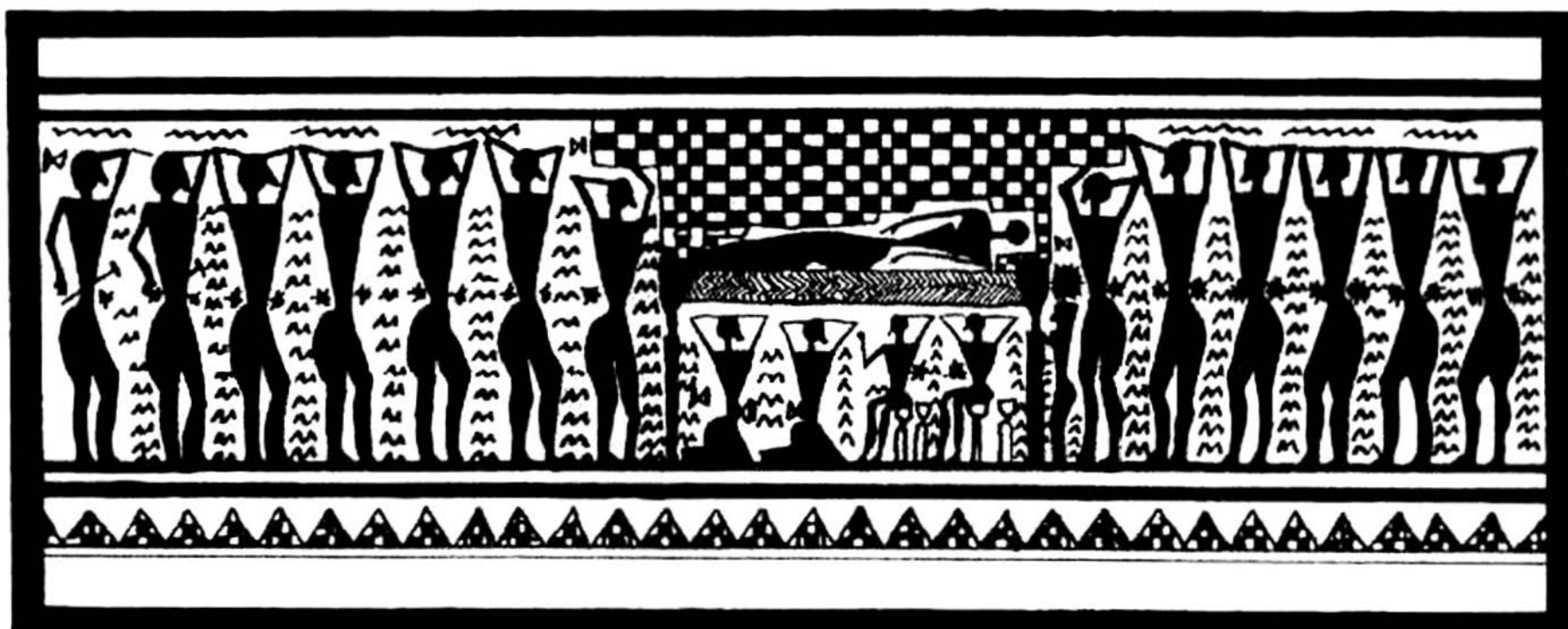
A. 1. τί οὖν; *what?* (here, exclamation of indignant surprise). 2. ὁ Λάμπιχος, *Lampichos*.

B. τύραννον ἄνδρα = τύραννον (Greek may say ἀνὴρ ἱατρός for ἱατρός).

Γ. The meaning is: τύραννος μὲν οὐδαμῶς εἶ, νεκρὸς δὲ μάλα. Hermes corrects his interlocutor's speech by rejecting the accusative τύραννον and by proposing the accusative νεκρόν instead.

Δ. 1. We may use an imperative after ὥστε, which may be translated by *therefore, consequently* (e.g.: πλοῦτον ἔχεις καὶ νοῦν, ὥστ' εὖ πράξειν ἔλπιζε, *you have wealth and spirit: therefore be confident to be successful*). 2. ἀπο-τίθεμαι, *I leave aside*. 2. ταῦτα = all the royal attributes.

- E. 1. οὐκοῦν ἀλλά, *at least*. 2. τὸ διάδημα, -ατος, *the diadem* (royal mark). 3. ἡ ἐφ-εσ-τρίς, -ίδος, *the coat*. The purple color of the king's coat was a mark, among others, of his dignity.
- H. 1. εἴεν, *well, so be it!* That interjection, in the 3P optative of εἶμι (see p. 379), indicates the final point to a discussion: one may now go on to other things. 2. τί ἔτι (ἀφιέναι δεῖ).
- Θ. 1. ἡ ὀμότης, -ητος, *the cruelty* (derived from ὀμός, *cruel*). 2. ἡ ἄνοια, *the stupidity* (cf. Voc. III, p. 270, note 7). 3. καὶ ταῦτα sums up the enumeration which precedes: *those things also*.
- I. 1. σοι is used in an expletive manner and it is not indispensable to translate it: cf. the note on μοι in "the feast of the flowers", p. 29. 2. ψιλός, *stripped, naked*.
- K. ἤδη: does not always mean *already*; general meaning: *from that moment on, or from that point*.
- Λ. 1. παχύς, *thick, big*. 2. τίς ὧν τυγχάνεις; lit. *who do you find yourself being?* (= τίς εἶ;).
- M. ὁ Δαμασῖας, -ου, *Damasias*; an athlete of that name won in the 115th Olympiad.
- N. ἔοικας (τῷ Δαμασίῳ).
- Ξ. The palaestras were placed under Hermes' protections.
- O. 1. παρα-δέχομαι, *I receive, I admit*.
- Π. 1. οὐ γυμνόν: Greek could say οὐ γυμνός εἶ (yet, as in Γ, Hermes rejects a term used by his interlocutor, while he is citing it as he has just heard it, in the accusative case). 2. ὦ βέλτιστε, *my very dear* (familiar and informal expression). 3. ἡ σὰρξ, σαρκός, *the flesh* (§ 62, p. 51).
- P. 1. ἀπο-δύομαι = ἐκ-δύομαι (cf. § 214, p. 267); here the accusative expresses a thing someone removes from oneself (τὸ ἱμάτιον ἀποδύομαι, *I take my coat off*). 2. τὸ σκάφος, *the vessel*. 3. ὁ πούς, ποδός, *the foot* (§ 62, p. 51). 4. ὑπερ-τίθημι, *I place above, over*.
- Υ. 1. ἀπο-τίθεμαι, *I leave aside*. 2. ἡ τρυφή, *luxury, refinement, snobbism*.
- Φ. 1. καὶ γένος καὶ δόξαν: the omission of articles give more liveliness to the sentence (= *abandons nobility and glory*). 2. ὁ ἀνδριάς, -άντος, *the statue*; here it is about the statues of notable characters erected by the city on the public place and bearing an inscription commemorating the services deserving that honor. 3. ἡ ἐπιγραφή, *the inscription*.
- Χ. ἔνοπλος, *armed* (= ἐν τοῖς ὅπλοις).
- Ψ. 1. τί = διὰ τί. 2. τὸ τρόπαιον, *the \*trophy*.
- Ω. ἀριστεύω, *I distinguish myself* (I show myself ἄριστος).
- F. 1. ὑπέρ + genitive, *on, above*. 2. ὁ Ἅδης, -ου, *Hades*, god of the Underworld, brother of Zeus and of Poseidon. 3. ἐν + genitive designating a person, *in (the domain) of, at someone's place*; Greek also uses εἰς + acc.: εἰς Ἅδου, (toward) *at Hades'*. 4. οὐδέν, *in nothing* (accusative of point of view); § 115, p. 131.
- φ. 1. σεμνός, *serious*. 2. ἀπό γε + gen., *at least judging by*. 3. τὸ σχῆμα, -ατος, *the appearance, the general aspect*. 4. ὁ πώγων, -ωνος, *the beard*; to describe a long beard, Greek says a *deep* beard. 5. καθ-ίημι, *I let go downward*. In καθειμένος the middle voice indicates the subject implication and the perfect indicates the state he is in. The character wears a long beard.



Scene of funerary laments, with female weepers (amphora of the National Museum of Athens: 8th c. B.C.)



## V. Passengers to the Underworld: immediate boarding.

(continued from preceding text) Vocabulary V

ΜΕΝΙΠΠΙΟΣ <sup>A</sup> Φιλόσοφος τις, ὃ <sup>ἔ</sup>ρμῃ, μάλλον δὲ γόης τερατείᾳς μεστός·  
<sup>B</sup> ὥστε ἀπόδυσον καὶ τοῦτον· <sup>Γ</sup> ὄψει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ  
 σκεπόμενα.

ΕΡΜΗΣ <sup>Δ</sup> Κατάθου σὺ τὸ σχῆμα πρῶτον (the philosopher removes his coat), εἴτα καὶ  
 ταυτὶ πάντα. <sup>Ε</sup> ὦ Ζεῦ, ὅσῃν μὲν τὴν ἀλαζονείᾳν κομίζει, ὅσῃν δὲ ἀμαθίᾳν καὶ  
 ἔριν καὶ κενοδοξίᾳν. <sup>Ζ</sup> Οὐ λέληθε γάρ με, εἰ καὶ μάλα περικρύπτεις αὐτά. <sup>Η</sup> Καὶ  
 τὸ ψεῦδος δὲ ἀπόθου καὶ τὸν τῦψον καὶ τὸ οἶεσθαι ἀμείνων εἶναι τῶν ἄλλων.  
<sup>Θ</sup> Ὡς εἴ γε ταῦτα πάντα ἔχων ἐμβαίης, ποῖᾳ πεντηκόντορος δέξαιτο ἄν σε;

ΦΙΛΟΣΟΦΟΣ <sup>Ι</sup> Ἀποτίθεται τοίνυν αὐτά, ἐπείπερ οὕτω κελεύεις.

ΜΕΝΙΠΠΙΟΣ <sup>Κ</sup> Ἀλλὰ καὶ τὸν πώγωνά τοῦτον ἀποθέσθω, ὃ <sup>ἔ</sup>ρμῃ, βαρὺν ὄντα,  
 ὡς ὀρᾷς· <sup>Λ</sup> πέντε μναῖ τριχῶν εἰσι τοῦλάχιστον.

ΕΡΜΗΣ <sup>Μ</sup> Εὖ λέγεις· ἀπόθου καὶ τοῦτον.

ΦΙΛΟΣΟΦΟΣ <sup>Ν</sup> Καὶ τίς ὁ ἀποκείρων ἔσται;

ΕΡΜΗΣ <sup>Ξ</sup> Μένιππος οὐτοσί, λαβὼν πέλεκυν.

ΜΕΝΙΠΠΙΟΣ <sup>Ο</sup> Οὐκ, ὃ <sup>ἔ</sup>ρμῃ, ἀλλὰ πρίονά μοι ἀνάδος· γελοιότερον γὰρ τοῦτο.

ΕΡΜΗΣ <sup>Π</sup> Ὁ πέλεκυς ἱκανός. Menippos shaves the philosopher's beard by means of axe  
 blows. <sup>Ρ</sup> Εὖ γε· ἀνθρωπινώτερος νῦν ἀναπέφηνας, ἀποθέμενος σαυτοῦ τὴν  
 κινάβρᾱν. <sup>Σ</sup> Ἐμβηθι δ' οὖν.

ΦΙΛΟΣΟΦΟΣ (turning toward Menippos) <sup>Τ</sup> Οὐκοῦν καὶ σύ, ὃ Μένιππε, ἀπόθου τὴν  
 ἐλευθερίᾳν καὶ παρρησίᾳν καὶ τὸν γέλωτα· <sup>Υ</sup> μόνος γοῦν τῶν ἄλλων γελᾷς.

ΕΡΜΗΣ <sup>Φ</sup> Μηδαμῶς, ἀλλ' ἔχε ταῦτα. Another dead comes along, rhetor by profession.

<sup>Χ</sup> Καὶ ὁ ῥήτωρ δὲ σὺ ἀπόθου τῶν ῥημάτων τὴν τοσαύτην ἀπεραντολογίᾳν καὶ  
 ἀντιθέσεις καὶ περιόδους καὶ τᾶλλα βάρη τῶν λόγων.

ΡΗΤΩΡ <sup>Ψ</sup> Ἴδου ἀποτίθεται.

ΕΡΜΗΣ <sup>Ω</sup> Εὖ ἔχει. <sup>Φ</sup> Ὡστε λῦε τὰ ἀπόγεια, τὴν ἀποβάθρᾱν ἀνελώμεθα, τὸ  
 ἀγκύριον ἀνεσπάσθω, πέτασον τὸ ιστίον, εὐθύνε, ὃ πορθμεῦ, τὸ πηδάλιον·  
<sup>Θ</sup> εὐπλοῶμεν. And Charon's boat moves away toward the other bank.

LUCIAN (*Dialogues of the Dead*)

Here again we had to use the digamma and the koppa for the annotations!

- A. 1. μάλλον δέ, *or rather* (usual formula to rectify what has just been said). 2. ὁ γόης, -ητος, *the sorcerer, the quack*. 3. ἡ τερατεία, *the fabulous narration* (derived from τὸ τέρας, -ατος, *the prodigy*). 4. μεστός + genitive, *full of*.
- B. About ὥστε, cf. p. 308, note Δ-1. We will see this phrasing again later, in Ω.
- Γ. 1. ὑπό + dative, *under*. 2. σκέπω or σκεπάζω, *I shelter, I cover*.
- Δ. 1. The philosopher's σχῆμα is here his *clothing*. 2. ταυτί = ταῦτα + -ί demonstrative (cf. Voc. V, p. 303: expressions); it is about all the things the philosopher was keeping under his coat.
- Ε. 1. ὅσῃν may not be an epithet (§ 36, p. 27): it is the predicate of the object τὴν ἀλαζονείᾳν (you may translate it literally, by *in which quantity*). 2. ἡ ἀλαζονείᾳ, *the boasting*. 3. ἡ ἀμαθία, *the lack of intelligence*. 4. ἡ κενοδοξία, *the vain glory, the petty vanity* (κενός, *empty*).
- Ζ. 1. The subject of λέληθε is the ταυτὶ πάντα of Δ, which is always present in Hermes' mind. 2. εἰ καί, *same if*. 3. In περικρύπτεις, the preverb περι- suggests the enveloping movement of the coat. The philosopher does not manage to efficiently hide all those things, but he *tries* to hide them (imperfective of effort: cf. p. 299, note Υ-2).



- H. 1. ἀπο-τίθεμαι, *I lay aside, I put away from myself*. 2. ὁ τῦφος, *the smoke of arrogance*. Disappointed since his youth by philosophers, Lucian does not spare them any sarcasm.
- Θ. 1. ὥς, *because*. 2. ἡ πεντηκόντορος, *the boat with fifty rowers* (πεντήκοντα, *fifty*).
- Ι. ἐπείπερ (ἐπεί + περ: § cf. 160, N.B. b, p. 179), *since finally, for the only reason that*.
- Κ. 1. ὁ πώγων, -ωνος, *the beard*. 2. βαρύς, *heavy*.
- Λ. 1. πέντε, *five*. 2. ἡ μνᾶ, *the mine* (circumflex at all cases): weight unit equivalent to about a pound (half a kilogram). The μνᾶ is also a money unit (=100 drachms). 3. ἡ θρίξ, τριχός, *the hair* (§ 62, p. 51 and p. 174, Complementary Notions: "Grassmann's law"). 4. τοῦλάχιστον, *at the minimum, at the least* (= τὸ ἐλάχιστον, with crasis: § 16, p. 8); ἐλάχιστος, *very small*: used here at the adverbial neuter form (cf. Voc. I, p. 314, expression).
- Ν. κείρω, ἀπο-κείρω, *I shave, I mow*; we could more simply say: καὶ τίς ἀποκερεῖ.
- Ξ. ὁ πέλεκυς, *the axe* (declension p. 246, note on B).
- Ο. 1. ὁ πρίων, -ονος, *the saw* (derived from πρίω, *I saw*). Charon, therefore, had a utensil case on hand, near the wharf. 2. ἀνά-δος: the preverb ἀνα- suggests that Hermes would have to extend his arm upward in order to pass the saw to Menippos. No doubt Hermes is sitting and Menippos is standing. Yet where is Menippos? Not in the boat, since he is helping the philosopher to come on board. However Hermes had told him "ἔμβαινε"; yet an order in the imperfective may not be executed instantly (this verbal aspect leaves more or less in perspective the accomplishment of the action). Menippos therefore has taken his time, remaining near Hermes in a casual manner.
- Π. 1. εὖγε or εὖ γε, *very good! bravo!* 2. ἀνθρώπινος, *human*. 3. In ἀνα-φαίνω, the preverb ἀνα- suggests that the appearing of the character under his new aspect bears something as an upheaval. 4. ἡ κινάβρᾱ, *the bad body odor, the odor of a he-goat*: the philosopher's beard, was unkempt. 5. The genitive σεαυτοῦ (= ἀπὸ σεαυτοῦ) indicates *whom* the κινάβρᾱ is isolated from (cf. H for ἀπο-τίθεμαι).
- Σ. Imperative aorist ἔμβηθι, contrasting with the "ἔμβαινε" destined to other characters, translates Hermes' impatience (the aorist, unlike the imperfective, does not place the action into time perspective, and its imperative does not suggest any delay in the execution).
- Τ. 1. οὐκοῦν: cf. p. 308, note E-1. 2. ἡ παρρησίᾱ, *the frankness* (for \*παν-ρη-σίᾱ: "the fact of saying it all", on the root ρη of ῥήτωρ, etc.).
- Υ. 1. γοῦν, *a thing is sure, it is, in any case, for example*. 2. μόνος τῶν ἄλλων, *hellenism: only by differentiating yourself from the others, alone among all*.
- Φ. ταῦτα = τὴν ἐλευθερίαν καὶ παρρησίαν καὶ τὸν γέλωτα.
- Χ. 1. τὸ ῥῆμα, -ατος, *the word* (same root ρη as in ὁ ῥήτωρ). 2. ἡ ἀπεραντολογία, *the unending chat*: derived of ἀ-πέραν-τος, *unending*: verbal adjective in -τος (§ 194, p. 226) of περαίνω, *I finish* (for \*περανγω: § 179, p. 204). 3. ἡ ἀντίθεσις, -εως, *the antithesis*. 4. ἡ περίοδος, *the period* (long oratory sentence). 5. τᾶλλα = τὰ ἄλλα, with crasis. 6. τὸ βάρος, *the weight, the burden*.
- Ω. εὖ ἔχει, *it's all right*.
- Ζ. 1. ὥστε + imperative: see B above. 2. τὰ ἀπόγεια, *the ropes*. 3. ἡ ἀποβά-θρᾱ, *the footbridge*. 4. ἀν-αιρέω, *I raise, I take away*. 5. τὸ ἀγκύριον, *the anchor*. 6. ἀν-ε-σπά-σ-θω: imperative perfect passive of ἀνα-σπάω, *I pull upward* (§ 263-F, p. 370). 7. πέτασον: imperative aorist active of πετάννυμι: cf. § 274, p. 381. 8. τὸ ἱστίον, *the sail*. 9. εὐθύνω, *I steer, I guide straight* (derived from εὐθύς, *straight*). 10. ὁ πορθμεύς, *the ferryman* (Charon). 11. τὸ πηδάλιον, *the rudder*.
- ο. εὐπλοέω (= εὖ πλέω), *I have a pleasant voyage* (cf. § 213, p. 260).



Charon, Hermes and the soul of a dead  
(from an antique ceramic)

## GRAMMAR

**230.** Study of ἵστημι, *I set, I install, I stop*: § 283, pp. 390-391. Built upon an alternating root στη/στᾱ. Apart from the aorist ἔστην, ἔστησα, ἑστησάμην, this verb is parallel to δίδωμι, τίθημι, ἵημι. Observe this parallelism carefully, in the chart of ἵστημι, while taking into account the phonetics of the σ, which has partially disappeared. The σ becomes a rough breathing:

— At the beginning of a word before vowel (cf. p. 174, complementary notion 1):

the imperfective ἵστημι stands for \*σί-στη-μι.

the perfect ἔστηκα stands for \*σέ-στη-κα.

— Between two vowels of which the first is at the initial of the word:

the pluperfect εἰστήκειν stands for \*έ-σε-στή-κειν (fall of the σ and contraction)

Compare also ἵστημι with φημι (p. 382). It is also important to note, p. 391, which forms of ἵστημι carry the transitive values and which forms carry the intransitive values.

☞ Exercise I, p. 316

**231.** Preverbed forms of ἵστημι. Memorize:

ἀν-ἵστημι	trans. <i>I make stand up</i> intrans. <i>I stand up</i>	ἐξ-ἵστημι	trans. <i>I make go out, I modify</i> intrans. <i>I go out, I change state</i>
καθ-ἵστημι	trans. <i>I establish</i> intrans. <i>I get established</i>	παρ-ἵστημι	trans. <i>I place aside, I present</i> intrans. <i>I place myself aside</i>
ἀφ-ἵστημι	trans. <i>I set aside</i> intrans. <i>I go away, I retire</i>	συν-ἵστημι	trans. <i>I regroup, I organize</i> intrans. <i>I reunify myself</i>
ἐφ-ἵστημι	trans. <i>I place upon, I place at the head</i> intrans. <i>I place myself upon, I place myself at the head</i>		

**N.B.** a) In the preverbed forms of ἵστημι also, the distribution of the transitive and intransitive values between the forms of the verb is done as indicated p. 391: Εἰς κίνδυνον ἡμᾶς καθίστατε, *You put us in danger*; Δικαστὰς ἱκανοὺς δεῖ καταστήσασθαι, *It is necessary to establish capable judges*; Καταστὰς ἔλεγεν ἐν τῷ δήμῳ, *He took his place and talked to the people*; Ἡ λύπη ἐξίστησι καὶ φθείρει τὸν νοῦν, *Sorrow modifies and alters the mind*; αἱ δημοκρατίαι ἐνίοτε ἐξίστανται εἰς ὀλιγαρχίας, *Democracies sometimes become oligarchies*.

b) With ἀφ-ἵστημι and ἐξ-ἵστημι, the genitive (sometimes preceded by ἀπό or ἐκ) indicates the going away from or the stepping out of: Οἱ πολέμοι τοὺς συμμάχους ἀφ' ἡμῶν ἀφιστᾶσιν, *Our enemy tries to drive our allies away from us*; Πολὺ ἀλλήλων ἀφεστήκαμεν, *We are very far from each other*; Ὁργὴ ἐξέστησεν ἐμὲ ἐξ ἑμαυτοῦ, *Anger has driven me outside of my normal state*; Τῆς ἀρχῆς ἐξέστην, *I resigned my command position*.

c) With ἐφ-ἵστημι the dative means "at the head of": Ταῖς μελίτταις ἡ ἡγεμὼν ἐφέστηκεν, *The queen is leading the bees* (cf. p. 221-Θ); Ἄνδρας ἱκανοὺς τοῖς πράγμασι δεῖ ἐφιστάναι, *It is necessary to place capable men at the head of the business affairs*.

☞ Exercise II, p. 316.

*Vocabulary I, p. 314, Exercise III, p. 316, Basic Texts I, II, pp. 319-320.*

*Vocabulary II, pp. 314-315, Exercise IV, p. 317, and Basic Text III, p. 321.*

232. The pronoun of the 3rd person ἑ (plur. σφᾶς) in a subordinate clause, refers to the subject of the main verb. This is the so-called “indirect reflexive”:

	SING.	PLUR.	
A.	ἑ	σφᾶς	Masculine and feminine are identical.
G.	οὗ	σφῶν	Don't confuse οὗ with the genitive masc. of ὅς, nor with the adverb of place οὗ (p. 178).
D.	οἷ	σφίσι(ν)	Don't confuse οἷ with adverb of place οἷ (p. 178).

Ἡνάγκασάν με σφᾶς φιλεῖν, *They have forced me to love them.*  
(σφᾶς is object of φιλεῖν, but represents the subject of the main verb ἠνάγκασαν)

Φίλον τινά φησιν ἀργύριον οἷ παρασχεῖν, *He says a friend provided him money.*  
(οἷ is object of παρασχεῖν, but represents the subject of the main verb φησιν)

233. **Direct speech and indirect speech.** The words uttered by someone may be presented as he/she has or as he/she is supposed to have uttered them: *He told me, “I arrive soon”*. This is the **direct speech** (or **direct discourse**). They may also be presented under the form of subordinate clauses depending on a verb meaning *to say* or *to think*: *He told me he would arrive soon*. This is the **indirect speech** (or **indirect discourse**).

We have already seen a text entirely written in the indirect speech, all the sentences depending on the φᾶσι of the first line, p. 289.

Here is now an example inspired from the narration about Er (Ἔρ) the Pamphilian in book X of Plato’s *Republic*. Left as dead on a battlefield, Er regained consciousness on a funeral pyre and reported his experience: he had gone outside of himself (ἑαυτοῦ ἐξέβη) and entered the other world.

**Direct speech.** Ὁ Ἔρ ἔλεγεν· “Ἐπειδὴ ἑμαυτοῦ ἐξέβην, ἡ ψυχὴ ἐπορεύετο μετὰ πολλῶν, καὶ ἀφικόμεθα εἰς τόπον τινὰ θαυμαστόν. Δικασταὶ δὲ ἐκάθηντο, οἷ, ἐπειδὴ δικάσειαν, τοὺς μὲν δίκαιους ἐκέλευον ὁδὸν τινὰ πορεύεσθαι, τοὺς δ’ ἀδίκους ἑτέραν τινὰ ὁδόν”.

*Er said: “When I went outside of myself, my soul walked with many others, and we arrived at an astonishing place. Judges were seated, who, after pronouncing their judgments, were giving orders to the just to take a certain road, and to the unjust to take another road.”*

**Indirect speech.** Ὁ Ἔρ ἔλεγεν, ἐπειδὴ οὗ ἐκβῆναι, τὴν ψυχὴν πορεύεσθαι μετὰ πολλῶν, καὶ ἀφικέσθαι σφᾶς εἰς τόπον τινὰ θαυμαστόν. Δικαστὰς δὲ καθῆσθαι, οὕς, ἐπειδὴ δικάσειαν, τοὺς μὲν δίκαιους κελεύειν ὁδὸν τινὰ πορεύεσθαι, τοὺς δ’ ἀδίκους ἑτέραν τινὰ ὁδόν.

*Er said that, when he went outside of himself, his soul...*

Note: 1) the transformation of the indicative into infinitive, and of their nominative subjects into accusative, even in the first subordinate introduced by ἐπειδὴ, and in the relative clause introduced by οἷ (however, the optative of induction δικάσειαν remains in the indirect speech); 2) the transformation into indirect reflexive of ἑμαυτοῦ and of the “we” implied in ἀφικόμεθα.

⌘ Basic text IV, p. 320.

Vocabulary III, p. 315, Exercise V, p. 317, Vocabulary IV, p. 315, Exercise VI, p. 317.

A pause : reviewing steps 29 to 33 (grammar and vocabulary).

Exercises VII and VIII, pp. 317-318. Then return to the study of the indirect speech :

Exercises IX and X, pp. 318-319, and Basic Texts V and VI, pp. 322 and 324.

## VOCABULARY I

ὁ τόπος	the place (1)	φεύγω	I flee (2) (B)
ἔν-ειμι + dat.	I am in or among		or I am accused or I am exiled
ἀλίσκομαι	I am caught (A)	ἄπ-αγορεύω	I forbid (3) (C)
	I am condemned		I renounce

**Expression.** Many adjectives, in the accusative neuter, singular or plural, are used practically like adverbs. Thus: πολύ, *many*; πρῶτον, *first*; μόνον, *only*; ὕστερον, *later on*. Some easily use the article: τὸ παλαιόν, *formerly*; τὸ λοιπόν, *for the rest, from now on*; τὰ πάντα, *in all*; τὰ πολλά, *most often*, etc. This is the **adverbial neuter** (to which can be linked the neuter forms used as comparative and as superlative of adverbs: § 217, p. 267).

## ETYMOLOGICAL AND SEMANTIC NOTES

1. In rhetoric, the κοινοὶ τόποι are the *common places*. The τοπογραφία is the description of a place, the *topography*. The **utopia** is what may exist nowhere, which has no place (οὐ τόπος). We owe this word to the English writer Thomas More who in 1518 described the ideal island *Utopia*. The **isotopes** are on *equal place* in the table of Mendeleyev.

2. Root φευγ/φυγ (same as in Latin fugio, *I flee*). In the judiciary language, φεύγειν is also *to be accused* or *to be banished*.

3. Preverbed form of ἀγορεύω, *I speak* (cf. ἀγορά: Voc. III, p. 281); the preverb ἀπο- specifies that the word contains a notion of removal from (this suggests the idea of *forbidding* or of *renunciation*). Cf. p. 306, note H-3.

## GRAMMAR NOTES

A. ἀλ-ίσκ-ομαι ἀλώ-σομαι ἐάλων (ἁλῶναι, etc., with ᾱ) ἐάλωκα  
Aorist ἐάλων is conjugated like ἔγνων (p. 372); long alpha in the indicative mood.

B. φεύγω φεύξομαι ἔφυγον (φυγεῖν, etc.) πέφευγα

C. Ex.: Ἀπαγορεύω ὑμῖν (or ὑμᾶς) μὴ τοῦτο ποιεῖν, *I forbid you to do that*. Outside the imperfective it borrows its forms from λέγω: ἀπ-ερῶ, ἀπ-εἶπον, ἀπ-εἶρηκα.

## VOCABULARY II

αἰσθάνομαι (+gen.)	I perceive, I feel (1)(A)	ἅμα	at the same time (C)
φροντίζω	I ponder (2)(B)	οἱ	together with
+ genitive or accusative:	I worry about	καθ-εύδω	I sleep (D)

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Through feeling or through the mind; οἱ αἰσθανόμενοι, *the common sense people*. (THUCYDIDES). Upon this stem αἰσθ we have ἡ αἴσθησις, -εως, *the sensation*; ἡ ἀναἰσθησις, *insensitivity* (thus **anesthesia**); αἰσθητικός, *capable of feeling* (thus, with some change in the meaning, **aesthetic**).

2. Derived from ἡ φροντίς, -ίδος, *the worry*. Same root as φρόνιμος and φρονέω.

## GRAMMAR NOTES

A. αἰσθ-άν-ομαι αἰσθ-ή-σομαι ἤσθ-όμην (αἰσθ-έσθαι, etc.) ἤσθ-η-μαι

Greek says αἰσθάνομαι τι οἱ τινός, *I feel something* (§ 110-D, p. 121). As a verb of perceiving (§ 218-C, p. 279), αἰσθάνομαι is built with ὅτι (or ὥς), or with the participle: Αἰσθάνομαι ὅτι νοσεῖτε οἱ Αἰσθάνομαι ὁμῶν νοσοῦντων or Αἰσθάνομαι ὑμᾶς νοσοῦντας, *I notice that you are sick*; αἰσθάνομαι νοσῶν, *I feel sick*. With indirect question (§ 188, p. 212): Αἰσθάνομαι ὅποιος ἄνθρωπος εἶ, *I sense what kind of man you are*.

B. Φροντίζω τι, *I consider something*; φροντίζω τινός, *I worry about something*.

C. Ex.: Φιλόσοφος εἰμι καὶ ἰατρός ἄμα (or ἄμα καὶ ἰατρός), *I am both a philosopher and a physician*. With a participle: Ἐμάχοντο ἄμα πορευόμενοι, *They were fighting while marching*. With dative: ἄμα τῇ νυκτί.

D. In καθεύδω, one can see the preverb κατα- and the verb εὔδω, *I sleep*. Imperfect καθ-ἤυδον; most often ἐκάθευδον, for εὔδω is no longer currently used and the preverbed type of καθεύδω is therefore no longer understood. Rarely used outside the imperfective: fut. καθευδήσω, etc. (with a linking -η-).

VOCABULARY III

τὸ δεῖπνον	the dinner (1)	μέλλω	I am about to (Λ)
δειπνέ-ω	I take the main meal	or	I delay (3)
ἀπ-αντά-ω	I encounter (+ dat.) (2)	ἄρτι	just now
	I present myself	or ἄρτίως	

ETYMOLOGICAL AND SEMANTIC NOTES

- 1. In Homer's time, the δεῖπνον took place around the middle of the day. However in Classical times, this is the meal taken at the end of the afternoon, by opposition to τὸ ἄριστον, midday meal.
- 2. Formed on ἀντί, *facing*.
- 3. Or *I am destined to* or *I have the intention of* or still *I hesitate, I delay*; ὁ μέλλον χρόνος or τὸ μέλλον, *the future*. Τί μέλλεις; *why are you waiting?*

GRAMMAR NOTE

A. Fut. μελλήσω, aor. ἐμέλλησα (§ 263-G, p. 370). Built with the infinitive (most often imperfective or future): Μέλλω λέγειν or ἐρεῖν, *I am going to talk*; Ἀγαθῶν νόμων ἡμῖν δεήσει εἰ μέλλει ἡ πολιτεία σώζεσθαι, *We will need good laws if we want to save the political system*. Οὐ μελλήσομεν δειπνεῖν, *We are not going to wait to have dinner*.

VOCABULARY IV

ἀνα-χωρέ-ω	I retire (1)	μετα-πέμπομαι	I summon (4)
ἄτοπος (fem. -ος)	out of place	ἔσχατος	last, extreme (5)
	absurd (2)	ἀπο-λαύω + gen.	I profit from (Α)
αὐτίκα	immediately	καθίζω	I seat, I install
κινέ-ω	I move (3)	middle:	I sit

ETYMOLOGICAL AND SEMANTIC NOTES

- 1. Thus, in later Greek, ὁ ἀναχωρητής, -οῦ, *the anchorite* (= *someone who retires*). Verb formed on χωρέω, *I move myself* (cf. ἡ χώρα, *the place, space, the country*), with the preverb ἀνα- indicating a motion backward (of *going back up* to the origin of the motion).
- 2. Which has no place, which exists nowhere. Formed on ἀ- negative and ὁ τόπος, *the place*.
- 3. Transitivity: κινεῖν χεῖρα, *To move the hand*. Intransitively: κινεῖσθαι ἐκ τῆς τάξεως, *to quit one's rank*. From κινέω are derived: ἡ κίνησις, *the action of moving*; τὸ κίνημα, -ατος, *the motion*; κίνητικός, *who puts into motion*. Thus **cinema, kinetic**, and so forth.
- 4. To make someone come somewhere, this is *to send* (πέμπειν) a message to someone to have him *with oneself* (μετα-).
- 5 **Eschatology** is a part of theology concerned with the final events in the history of the world or of mankind.

GRAMMAR NOTE

A. Cf. § 110-F, p.121. Ex.: ἀπολαύειν τῶν ἡδέων, *to enjoy nice things*; Ἀπολαύουσι τι οἱ πολῖται ἀλλήλων ἀγαθόν, *The citizens draw some advantage from one another* (XENOPHON).



## EXERCISES

§ 230, p. 312

I. G ⇒ E. 1. Οὐ στήσεται (= οὐ παύσεται) ἡμᾶς βλάπτων ὁ Φίλιππος, εἰ μή τις αὐτὸν κωλύσει. 2. Εἰώθασι οἱ νενίκηκότες τρόπαια ἰστάναι, καὶ ἡμεῖς πολλὰ ἐστήσαμεν. 3. Ἄρ' εὖ ποιοῦντες στρατηγὸν ἂν ἰσταίμεθα ἄνδρα μαχῶν καὶ στρατιᾶς ἄπειρον; 4. Γελοίως ἔχεις, ὦ βέλτιστε, ὑπὸ τοῦ οἴνου οὐδ' ἐστηκέναι (οἰέσταναι) δυνάμενος. 5. Ἐὰν ἐν τῷδε τῷ ἀγῶνι νικᾷς, ὦ παῖ, χαλκοῦν σε στήσομεν ἐν τῇ ἀγορᾷ. — Ἄλλ' οὐκ ἐπιθυμῶ χαλκοῦς ἐστάναι ἐν τῇ ἀγορᾷ. 6. Φύλαξ παρὰ τὰς θύρας ἐστὼς (οἰ ἐστηκὼς) ἐκώλυεν ἡμᾶς εἰσιέναι. 7. Ὅτ' ἐκ τῆς ἀγορᾶς ἐπανεέλθοιμι οἴκαδε, φίλους εὐρίσκειν περὶ τὰς ἐμὰς θύρας εἰώθειν, ὧν οἱ μὲν ἐκάθηντο, οἱ δ' εἰστήκεσαν. 8. Ἀλώπηξ, στᾶσα παρὰ τι δένδρον, ἐθεώρει τὸν κόρακα. 9. Παρὰ ποταμόν τινα ἀφικόμενοι, ἐκεῖ στῆναι ἔγνωμεν καὶ τὰς σκηνὰς ἵστασθαι. 10. Στῆτε, ὦ ἑταῖροι, καὶ μὴ πρόσθεν πορεύεσθε.

1. ὁ Φίλιππος, \*Philip. 2. τὸ τρόπαιον, the \*trophy. 3. ἄπειρος + gen., without experience in. 5. χαλκοῦς, of bronze (decl. as νοῦς). ἵστημί τινα means here to make a statue of s.o. 6. ὁ φύλαξ, -ακος, the guard. 7. οἴκαδε, to the house. 8. ἡ ἀλώπηξ, -εκος, the fox. 9. ἡ σκηνή, the tent.

§ 231, p. 312

II. G ⇒ E. 1. Οἱ Θηβαῖοι, τοὺς Λακεδαιμονίους νίκησαντες, ἡγεμόνες κατέστησαν τῶν Ἑλλήνων. 2. Τῆς ἡμετέρᾳ πόλεως ἐκ πλείστων οἰκιῶν συνεστηκυῖας, οὐχ οἷόν τέ ἐστι τοῖς ἄρχουσι τοῖς ἐφεστηκόσιν (οἰ ἐφεστῶσι) ἐπιμελεῖσθαι ἐκάστης. 3. Κυβερνήτην πάνυ δεξιὸν ἐφεστάναι χρή τῷδε τῷ μεγάλῳ πλοίῳ. 4. Ἀσκληπιὸς ἀνίστη καὶ τοὺς νεκρούς (οἰ τοὺς τεθνεώτας). 5. Ἑορτῆς ποτ' οὔσης ἐν τῇ κώμῃ, ἀνέστη καὶ ὠρχήσω. 6. Οἱ Λακεδαιμόνιοι πειρῶνται τοὺς συμμάχους ἀφ' ἡμῶν ἀφιστάναι. 7. Σωκράτους ἀκούσας, Πλάτων τῆς ποιητικῆς ἀπέστη. 8. Οἱ γεωργοὶ εἰώθασι πρῶτ' ἀνίστασθαι. 9. Οἱ Ἀθηναῖοι τοὺς συμμάχους δεινῶς ἐζημίουν ὅποτε ἀποσταῖεν. 10. Τεθνεώτων τοῦ πατρὸς καὶ τῆς μητρός, ἐν πολλῇ ἀπορίᾳ καθέστηκα· εὖ οἶδα μέντοι ὅτι πολλοὶ φίλοι μοι παραστήσονται. 11. Πᾶν ζῶον συνέστηκεν ἐκ ψυχῆς καὶ σώματος. 12. Μάρτυρας τοῖς δικασταῖς παρεστησάμην, οἱ ἤλεγξαν τοὺς αἰτιωμένους ἐμέ. 13. Πολλάκις τὸ μέγα φρονεῖν τοὺς ἀνθρώπους ἐξέστησε τοῦ εὖ φρονεῖν (οἰ ὁ μέγα φρονῶν ἐξέστη τοῦ εὖ φρονεῖν). 14. Ὅργη τοὺς ἀνθρώπους ἐξ ἑαυτῶν ἐξίστησι καὶ μανίᾳ τινὶ ἔοικεν.

1. Θηβαῖος, Theban. 3. ὁ κυβερνήτης, -ου, the pilot. 4. ὁ Ἀσκληπιός, \*Asclepius. 5. ἡ κώμη, the village. 7. ἡ ποιητική, poetic art. 8. πρῶτ', early. 10. The perfect καθέστηκα here has practically the same meaning as εἰμι. μέντοι, however. 12. ὁ μάρτυς, -υρος, the witness.

Vocabulary I, p. 314

III. G ⇒ E. ΠΟΛΙΟΡΚΟΥΜΕΝΟΙ 1. — Προσδοκῶμεν νῦν ἀλώσεσθαι τὴν ἡμετέραν πόλιν ὑπὸ τῶν πολιορκούντων. 2. — Ὅπλα γὰρ οὐκ ἔνεστι τῇ πόλει ἱκανὰ εἰς τὸ ἀνθίστασθαι αὐτοῖς καὶ ὑπὲρ τῆς πατρίδος μάχεσθαι. 3. — Φεύγειν οὖν ἡμῖν ἀνάγκη ταχέως ἐκ τοῦδε τοῦ τόπου ἵνα μὴ πάντες ἀλῶμεν. 4. — Ἄλλ' ἀπαγορεύουσιν ἡμᾶς οἱ στρατηγοὶ μὴ φεύγειν τε καὶ τὸν τόπον τόνδε ἀπολιπεῖν, καὶ ἐὰν τις ὑπὸ τῶν ἡγεμόνων ἀλῶ φεύγων, θανάτῳ ζημιώσεται. 5. Ἐὰν δ' οἱ πολέμιοι τὸ τεῖχος ὑπερβῶσιν, ἡμᾶς πάντας ἀποκτενοῦσι, ὥστε φόνου τε καὶ αἵματος μεστὰ ἔσονται ἡ ἀγορά τε καὶ πᾶσαι αἱ οἰκίαι. 6. Φεύγετε οὖν ἐνθένδε, ὦ ἑταῖροι· ἐγὼ γοῦν ἀπαγορεύω, ὅς ἀσθενέστερός εἰμι ἢ ὥστε τοιοῦτόν τι ἐπιχειρεῖν.

These words are exchanged between besieged people. πολιορκέω, I besiege. 2. ἀνθ-ίσταμαι, I set up against. ὑπὲρ + gen., for, in the interest of. 5. τὸ αἷμα, -ατος, blood. μεστός + gen., full of. 6. γοῦν, any way. comparative + ἢ ὥστε, too much for. ἐπιχειρέω, I undertake.

## Vocabulary II, p. 314

IV. G  $\Rightarrow$  E. ΦΙΛΟΣΟΦΟΣ 1. — Καθεύδεις, ὦ βέλτιστε; 2. — Οὐ καθεύδω, καίπερ ἴσως πάνυ ἐοικῶς καθεύδοντι, ἀλλὰ φροντίζω περὶ σοφόν τι. 3. — Ἐξ οὗ φιλόσοφος γέγονας, ἀεὶ φροντίζεις τι, καὶ ἅμα πίνων καὶ ἅμα ἐσθίων καὶ ἅμα βαδίζων, ὥστ' ἐνίοτε οὐδὲν αἰσθάνεσθαι δοκεῖς τῶν περὶ σεαυτοῦ, καὶ πολλοὶ σοῦ καταγελῶσιν αἰσθανόμενοι σοῦ οὕτως ἔχοντος. 4. — Καταγελῶντων τοίνυν ὁ γὰρ ἀληθῶς φιλόσοφος οὐκ εἴωθε φροντίζειν τῶν περὶ ἑαυτοῦ δοξῶν.

1. ὦ βέλτιστε, *my dear* (ironical). 3. ἐξ οὗ, *since*. 3-4 κατα-γελάω + gen., *I laugh at*.

## Vocabulary III, p. 315

V. G  $\Rightarrow$  E. Ο ΑΡΤΙ ΔΕΙΠΝΗΣΑΣ ΚΑΙ Ο ΔΕΙΠΝΗΣΕΙΝ ΜΕΛΛΩΝ 1. — Ἄρτι δειπνήσαντί μοι καὶ εἰς τὴν εὐνὴν ἰέναι μέλλοντι ἀπήντησεν φίλος τις τῶν ἐμῶν, καὶ ἀσπασάμενος ἐμέ· “Εἰς δεῖπνον νῦν, ἔφη, ἐρχόμεθα παρὰ τὸν Ἀπολλόδωρον· ἄρα βούλει ἡμῖν ἔπεσθαι;” Ἄρ' οἶσθα ὅ τι αὐτῷ ἀπεκρίνάμην; 2. — Μάντις οὐκ εἰμι ἔγωγε, ὥστε πῶς ἂν τοῦτ' εἰδείην· εἰπέ μοι τοίνυν ὅ τι ἀπεκρίνω τότε, ἴν' εἰδῶ. 3. — Ἀπεκρίνάμην οὖν ὅτι ἀρτίως δειπνήσαιμι καὶ οὐκέτι πεινώην καὶ εἰς εὐνὴν ἰέναι μέλλοιμι καθευδήσων καὶ οὐ καιρὸς εἴη ἐμοὶ δηλονότι δεῖπνου μετέχειν.

1. ἡ εὐνή, *the bed*. ὁ Ἀπολλόδωρος, *Apollodoros*. 2. ὁ μάντις, -εως, *the soothsayer*.

## Vocabulary IV, p. 315

VI. G  $\Rightarrow$  E. ΕΝ ΜΑΡΑΘΩΝΙ 1. Μῦριον ἐστὶ τὸ τῶν Περσῶν πλῆθος ὃ ἐν τῷ πεδίῳ ὀρώμεν, ὀλίγος δ' ὁ ἡμέτερος στρατός, καὶ ἐσχάτη συμφορὰ ἡμῖν ἂν εἴη τὸ νικᾶσθαι. 2. “Ὅμως δ' οὐ χρὴ ἐνθένδε ἀναχωρεῖν, καὶ ἄτοπον ἂν εἴη κινεῖσθαι ἐκ τοῦ τόπου ἐν ᾧ ἐκαθήσαμεν τοὺς στρατιώτας. 3. Ἐπιτηδειότατοι γὰρ οἶδε οἱ λόφοι εἰς τὸ μάχεσθαι καὶ τούτου δεῖ ἀπολαύειν. 4. Καίπερ οὖν τοὺς Λακεδαιμονίους μεταπεμψάμενοι ἵνα βοηθήσωσιν, ἴσως ἐπιθησόμεθα πρὶν ἐκείνους ἥκειν, καὶ τρέχοντες ὀρμήσομεν πρὸς τοὺς Πέρσας, οὓς πέποιθα οἰχήσεσθαι αὐτίκα φεύγοντας.

These words could be \*Miltiades' words before the battle of Marathon (ὁ Μαραθῶν, -ῶνος). 1-4. ὁ Πέρσης, -ου, *the Persian*. 1. μῦριος, *innumerable*. τὸ πλῆθος, *the crowd*. 2. ὅμως, *however*. 3. ἐπιτήδειος, *adapted*. ὁ λόφος, *the hill*. 4. βοηθῶ, *I help*. ἐπι-τίθεμαι, *I attack*.

Pause: reviewing steps 29 to 33 (grammar and vocabulary)

VII. G  $\Rightarrow$  E. ΜΙΔΑΣ ΚΑΙ ΣΕΙΛΗΝΟΣ. 1. Βασιλεύς τις τῶν Φρυγῶν, Μίδας ὄνομα, τὸν Σειληνόν, τὸν τοῦ Διονύσου ἐταῖρον, ἔγνω ποτὲ καταλαμβάνειν. 2. Ἠπίστατο γὰρ ὅτι εἰ ἐκεῖνος ἀλοίη, πολλὰ ὁ Διόνυσος μέλλοι διδόναι ἴν' ἐλεύθερος ἀφεθείη. 3. Κρήνης οὖν τινος, ἥ ἐν τῷ κήπῳ ὑπῆρχεν, τὸ ὕδωρ οἶνω ἐκέρασε καὶ φάρμακόν τι ἐνέθηκεν. 4. Ὁ δὲ Σειληνός, ἐν νυκτὶ ἐλθὼν εἰς τὸν τόπον τοῦτον, παρὰ τὴν κρήνην ἔστη καὶ ἔπιεν ἕως ἐπαύσατο διψῶν, ὥστε μεθύσθεις καὶ τὸ φάρμακον πίων ἐκαθεύδησεν, καὶ ἐπὶ τῆς πόας κείμενος ῥαδίως ἐᾶλω. 5. Ἀλόντος δ' αὐτοῦ ὁ Διόνυσος ἐλθὼν ἔφη χάριν πολλὴν ἂν ἀποδοῦναι τῷ βασιλεῖ ἀντὶ τῆς τοῦ ἐταίρου ἐλευθερίᾳς, καὶ ὥμοσε δῶρον δώσειν αὐτῷ ὃ μείζον ἔσοιτο ἢ κατὰ τὴν ἀνθρωπίνην φύσιν. 6. “Ἐὰν ἀφιῇς αὐτόν, ἔφη, ὅ τι ἂν εὔξη σοι δώσω ἔγωγε, ἐὰν καὶ ἀδύνατα εἶναι δοκῇ· πολλὰ γὰρ καὶ θαυμαστὰ δύναμαι”. 7. Ὁ δὲ Μίδας, ὃς χρυσοῦ ὥς ἔπος εἰπεῖν ἤρᾳ, ἔλεγεν αὐτίκα· “Εἴθε πάντα μοι, ἔφη, χρυσὸς γένοιτο ὅσων ἂν ᾤψωμαι”. 8. Ἐδωκεν οὖν τοῦτο Διόνυσος καὶ ὁ Σειληνός ὑπὸ τοῦ Μίδου ἀφείθη.

1. Φρύξ, Φρυγός, *Phrygian*. ὁ Μίδας, -ου, \**Midas*. ὁ Σειληνός, *Silenus* (cf. p. 97). 3. ἡ κρήνη, *the fountain*. ὁ κήπος, *the garden*. κεράννυμι: § 274, p. 381. ἐν-τίθημι, *I put inside*. 4. μεθύσκω, *I inebriate* (aor. pass. ἐμεθύσθην). ἡ πόα, *the grass*. 5. ἀνθρώπινος, *human*. 6. ἐὰν καί, *even if*.

**VIII. G  $\Rightarrow$  E** (continued from p. 317). 1. Ἐλελήθει τοίνυν δηλονότι ἑαυτὸν ὁ Μίδας τοὺς ἀγράφους ὑπερβάς νόμους. 2. Καὶ πρῶτον μὲν τὴν καινὴν ἑαυτοῦ δύναμιν τὴν ὑπὸ τοῦ Διονύσου δοθεῖσαν θαυμάσας ὁ Μίδας ἔχαιρε λίθους τινὰς καὶ ξύλα τινὰ εἰς χρῦσόν μεταβάλλων, ὕστερον δὲ συνῆκεν ἄτοπόν τινα εὐχὴν εὐξάμενος. 3. Ὅτε μὲν γὰρ ἱμάτιον ἐνδύοιτο, ἅμα ἐνδὴς ἡσθάνετο χρῦσοῦ γεγεννημένον τὸ ἱμάτιον. 4. Ὅτε δὲ στέφανον δάφνης περιτιθεῖτο, στεφάνῳ χρῦσοῦ εὐθὺς ἐστεφάνωτο. 5. Ὅτε δὲ δειπνήσων καθίζοιτο καὶ ἰχθύος τινὸς ἢ καρποῦ ἄψαιτο, χρῦσὸς εὐθὺς ταῦτ' ἐγίγνετο, ὥστε τροφήν οὐδεμίαν ἐντίθεσθαι ἐδύνατο οὐδὲ δειπνῶν οὐδενὸς οἷός τε ἦν ἀπολαύειν, καὶ μικροῦ ἀπώλετο. 6. Ἡὔξατο δὴ, τὰς χεῖρας εἰς τὸν οὐρανὸν ὀρέγων, μηκέτι ἔχειν ἐκείνην τὴν δύναμιν καὶ τοιοῦτος πάλιν γενέσθαι οἷος ἦν πρότερον. 7. Τέλος δὲ τὸ κακὸν παῦσαι καὶ εἰς τὴν προτέρᾳ ἀποκαθίστασθαι φύσιν ἐδύνατο λουόμενος, τοῦ Διονύσου τοῦτο συμβουλευσάντος, ἐν τῷ Πακτωλῷ ποταμῷ, ἐν ᾧ διὰ τοῦτο χρῦσόν ἐτι καὶ νῦν ἔστιν εὐρίσκειν.

1. ἄγραφος, *not written*. ὑπερ-βαίνω, *I transgress*. 2. μετα-βάλλω, *I change*. 4. ἡ δάφνη, *the laurel tree*. περι-τίθημι, *I place around* (M. *I place around myself, around my head*). 5. ἐν-τίθεμαι, *I put inside myself, I absorb*. 7. ἀπο-καθ-ίστημι, *I re-establish*. συμ-βουλεύω, *I advise*. ὁ Πακτωλός, *the \*Pactolus*.

§§ 232-233, p. 313.

**IX. G  $\Rightarrow$  E**. 1. Ὁ Ἀριστόδημος ἔφη ποτέ· “ Ἐμοὶ Σωκράτης ἐνέτυχε κεκοσμημένος, καὶ ἠρώτησα αὐτὸν ὅποι ἴοι οὕτω καλὸς ὢν. 2. Ὁ δὲ εἶπεν ὅτι «Παρὰ τὸν Ἀγάθωνα· ἀλλὰ σύ, ἦ δ' ὅς, ἄρα βούλει ἐμοὶ ἀκολουθῆσαι; » 3. Ἐγὼ δ' εἶπον ὅτι «Ἡδέως ἂν σοι ἐποίμην ». 4. Ὁ οὖν Σωκράτης, φροντίζων περί τι, οὐ ταχέως ἐπορεύετο καὶ, περιμένοντος ἐμοῦ, ἐκέλευεν ἰέναι εἰς τὸ πρόσθεν. 5. Ἐπειδὴ δὲ ἐγενόμην παρὰ τῷ Ἀγάθωνι, γελοῖόν τι ἔπαθον. 6. Ἐμοὶ μὲν γὰρ οἰκέτης τις ἀπαντήσας ἦγεν ἔνδον. 7. Εὐθὺς δ' οὖν ἐπεὶ εἶδεν ἐμὲ ὁ Ἀγάθων· «᾽Ω, ἔφη, Ἀριστόδημε, εἰς καλὸν ἦκεις, ἀλλὰ ποῦ ὁ Σωκράτης; » 8. Καὶ ἐγὼ μεταστρεφόμενος οὐκέτι ὁρῶ Σωκράτη. 9. Πρὸς δὲ τὸν οἰκέτην· «Ἴθι δὴ, ἔφη ὁ Ἀγάθων, καὶ ζήτηι τὸν Σωκράτη ». 10. Καὶ ἐμὲ ἀπένιζέ τις τῶν παίδων. 11. Μετὰ δέ ταῦτα ἡμεῖς μὲν ἐδειπνοῦμεν, ὁ δὲ Σωκράτης οὐκ εἰσήει. 12. Ὁ οὖν Ἀγάθων ἐβούλετο τὸν Σωκράτη μεταπέμψασθαι, ἐγὼ δ' οὐκ εἶων. 13. Τέλος δ' ἤκοντος δ' αὐτοῦ, οὐπω τὸ δεῖπνον ἐτελευτῶμεν. 14. Ὁ Ἀγάθων οὖν τοῦ Σωκράτους αἰσθόμενος παρόντος· «δεῦρο δὴ, ἔφη, παρ' ἐμὲ κατάκεισο», καὶ ὁ Σωκράτης ἐκαθίζετο.”

1. Ὁ Ἀριστόδημος, *Aristodemus*: he is the narrator in Plato's *Symposium*; this exercise is inspired by the beginning of this dialogue. 2. ὁ δέ, *and him* (cf. p. 287, note II-1). Note that ὅτι may be used before the quotation marks; then you may translate it by *this* or more simply by a colon. ὁ Ἀγάθων, -ωνος, *Agathon*: the *Symposium* takes place in his house. ἦ δ' ὅς: cf. § 277, p. 382. ἀκολουθέω + dative, *I accompany*. 4. περι-μένω, *I wait for*. 7. εἰς καλόν, *with opportunity*. 8. μετα-στρέφομαι, *I turn around*. 10. ἀπο-νίζω, *I wash*; a servant washes the guest's feet before he may lie down on the dining couch. 14. κατά-κειμαι, *I lie down*.

Exercise X, p. 319 transposes exercise IX in the indirect speech. The indirect reflexive forms are printed in bold characters. You will observe this transformation, noting that:

1) In Greek, direct speech and indirect speech alternate freely. Thus sentences 3 and 8 have been left in the direct speech.

2) The ἔφη on which depends the passing to the indirect speech (that of sentence 1) may be reminded in the course of the text (these reminding ἔφη are underlined in sentences 5, 9, 10, 14).

3) The ἔφη inserted in a direct speech (§ 276, N.B. b, p. 382) becomes φάναι in an indirect speech (sentence 7); those φάναι are often accompanied by a reminding ἔφη (sentences 9 and 14). Formulas as ἦ δ' ὅς do not become infinitive: this defective verb has none.

X. = Exercise IX written in indirect speech. I. Ὁ Ἀριστόδημος ἔφη ποτὲ οἱ Σωκράτη ἐντυχεῖν κεκοσμημένον, καὶ ἐρωτῆσαι αὐτὸν ὅποι ἴοι οὕτω καλὸς ὢν. 2. Τὸν δὲ εἰπεῖν ὅτι « Παρὰ τὸν Ἀγάθωνα ἄλλα σύ, ἢ δ' ὅς, ἄρα βούλει ἐμοὶ ἀκολουθῆσαι; » 3. Ἐγὼ δέ, ἔφη, εἶπον ὅτι « Ἡδέως ἂν σοι ἐποίμην ». 4. Τὸν οὖν Σωκράτη φροντίζοντα περὶ τι οὐ ταχέως πορεύεσθαι καὶ, περιμένοντος οὗ, κελεύειν ἰέναι εἰς τὸ πρόσθεν. 5. Ἐπειδὴ δὲ γενέσθαι παρὰ τῷ Ἀγάθωνι ἔφη γελοῖόν τι παθεῖν. 6. Οἱ μὲν γὰρ οἰκέτην τινὰ ἀπαντήσαντα ἄγειν ἔνδον. 7. Εὐθὺς δ' οὖν ἐπεὶ ἰδεῖν ἔ τὸν Ἀγάθωνα « ὦ, φάναι, Ἀριστόδημε, εἰς καλὸν ἦκεις, ἀλλὰ ποῦ ὁ Σωκράτης; » 8. Καὶ ἐγώ, ἔφη, μεταστρεφόμενος οὐκέτι ὁρῶ Σωκράτη. 9. Πρὸς δὲ τὸν οἰκέτην « Ἴθι δὴ, ἔφη φάναι τὸν Ἀγάθωνα, καὶ ζήτει τὸν Σωκράτη ». 10. Καὶ ἔ ἔφη ἀπονίζειν τινὰ τῶν παίδων. 11. Μετὰ δέ ταῦτα σφᾶς μὲν δειπνεῖν, τὸν δὲ Σωκράτη οὐκ εἰσιέναι. 12. Τὸν οὖν Ἀγάθωνα βούλεσθαι τὸν Σωκράτη μεταπέμψασθαι, ἔ δ' οὐκ ἔαν. 13. Τέλος δ' ἦκοντος δ' αὐτοῦ, οὐπω τὸ δεῖπνον σφᾶς τελευτᾶν. 14. Τὸν οὖν Ἀγάθωνα τοῦ Σωκράτους αἰσθόμενον παρόντος « δεῦρο δὴ, ἔφη φάναι, παρ' ἐμὲ κατάκεισο », καὶ τὸν Σωκράτη καθίζεσθαι.

## BASIC TEXTS

## I. Cyrus' army crosses Arabia

map p. 392

§§ 230-231, Vocabulary I

Α Ἐν τούτῳ δὲ τῷ τόπῳ ἅπαντα ἦν εὐώδη ὥσπερ ἄρώματα. Β Δένδρον δ' οὐδὲν ἐνῆν, θηρία δὲ παντοῖα, πλεῖστοι ὄνοι ἄγριοι, πολλαὶ δὲ στρουθοὶ αἰ μέγалаι. Γ Ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες. Δ Ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίστε ἐδίωκον. Ε Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν ἔστασαν. Ζ πολὺ γὰρ τῶν ἵππων ἔτρεχον θᾶττον. Η καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτόν ἐποίουν, Θ καὶ οὐκ ἦν λαβεῖν, εἰ μὴ, διαστάντες, οἱ ἵππεῖς θηρῶν διαδεχόμενοι. Ι τὰ δὲ κρέα τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλότερα δέ. Κ Στρουθὸν δὲ οὐδεὶς ἔλαβεν. Λ οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύοντο. Μ Τὰς δὲ ὠτίδας, ἂν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν. Ν πέτονται γὰρ βραχύ, καὶ ταχὺ ἀπαγορεύουσι. Ξ τὰ δὲ κρέα αὐτῶν ἡδιστα ἦν.

XENOPHON (\*Anabasis)

- A. 1. εὐώδης, *fragrant*. 2. τὸ ἄρωμα, -ατος, *the perfume*.  
 B. 1. τὸ θηρίον, *the wild beast*; θηρία δὲ (ἐνῆν). 2. παντοῖος, *varied*. 3. ὁ ὄνος, *the donkey*. 4. ἄγριος, *wild*. 5. ἡ στρουθός, *the sparrow*; with ἡ μέγλη, *the ostrich*.  
 Γ. 1. ἡ ὠτίς, -ίδος, *the bustard* (water bird). 2. ἡ δορκάς, -άδος, *the gazelle*.  
 Ε. 1. διώκοι: cf. § 206, p. 249. 2. προ-δραμόντες: about the value of προ-, cf. Voc. I, p. 300. 3. ἂν ἔστασαν (p. 391), (then) *they would be standing motionless* (ἂν iterative: see A-1, p. 287).  
 Η. 1. πλησιάζω, *I approach* (verb in -άζω derived from πλησίος, *close*); same value of the optative as before for διώκοι. 2. ταῦτόν = τὸ αὐτό, *the same thing* (with crasis: § 16, p. 8).  
 Θ. 1. οὐκ ἦν = οὐκ ἔξῃν. 2. δι-ίστημι, *I establish from place to place*; here, with intransitive value, *to get established from place to place*. 3. θηράω, *I hunt*; same value of the optative as before for διώκοι and πλησιάζοιεν. 4. δια-δέχομαι, *I receive something by succession, I take over*.  
 Ι. 1. τὸ κρέας, -ατος, *meat* (plural τὰ κρέατα οἱ τὰ κρέα). 2. παρα-πλήσιος + dative, *neighbor of...* 3. τοῖς ἐλαφείοις (κρέασι); ἐλάφειος, *of a stag* (ὁ, ἡ ἔλαφος, *the stag, the deer*). 4. ἀπαλός, *tender*. 4. The final δέ may be translated by *yet*.  
 Λ. 1. οἱ διώξαντες (στρουθοὺς). 2. τῶν ἱππέων: partitive genitive.  
 Ν. 1. πέτομαι, *I fly*.



## II. Before the battle

map p. 392

After crossing north Arabia, Cyrus' troops reached Cunaxa, north-west of Babylon. It is announced that Artaxerxes' army is approaching to engage into battle: the very one where Cyrus will find both victory and death.

Α Κῦρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδῃ Β καὶ, ἀναβὰς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, Γ τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον· Δ ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο. Ε τοῦ δὲ βαρβαρικοῦ ἵππεῖς Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ. Ζ Κῦρος δὲ καὶ οἱ ἵππεῖς τούτου ὅσον ἑξακόσιοι ἦσαν, Η ὠπλισμένοι θώραξι καὶ κράνεσι πάντες πλὴν Κύρου· Θ Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. Ι Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι. Κ Ἠνίκα δὲ δείλη ἐγένετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή...

XENOPHON (*Anabasis*)

- A. 1. ὁ Κῦρος, *Cyrus*. 2. πηδάω, *I jump* (κατα- adds the idea of a motion downward). 3. τὸ ἄρμα, -ατος, *the chariot*. 4. ὁ θώραξ, -ᾶκος, *the armour-plate*.  
 B. 1. ἀνα-βαίνω, *I mount*. 2. Regarding ἐπὶ, cf. p. 308, note Θ-5. 3. τὸ παλτόν, *the javelin*.  
 Γ. 1. παρ-αγγέλλω, *I give the order*: with idea of an announced order (ἀγγέλλω) from (παρ-) the chief. 2. ἐξ-οπλίζω, *I arm completely*. 3. ἡ τάξις, -εως, *the place, the rank*.  
 Δ. 1. ἔνθα, *there, here then* (general meaning: *at that point in time or space*). 2. σὺν πολλῇ σπουδῇ = μετὰ πολλῆς σπουδῆς.  
 Ε. 1. τὸ βαρβαρικόν, *the barbarian (levy)*. 2. ὁ Παφλαγών, -όνος, *the Paphlagonian* (to situate Paphlagonia, cf. map p. XVI). 3. εἰς + accusative, *around*. 4. χίλιοι, *a thousand*. 5. ὁ Κλέαρχος, *Clearchos* (Greek chief). 6. ἔστησαν is here the 3P of ἔστην, not of ἔστησα.  
 Ζ. 1. ὅσον (adverbial use), *approximately, about*. 2. ἑξακόσιοι, *six hundred*.  
 Η. 1. ὀπλίζω, *I arm* (derived verb in -ίζω from τὸ ὄπλον). 2. τὸ κράνος, *the helmet*.  
 Θ. ψιλός, *bare*; here, without helmet.  
 Ι. 1. μέσος, *who is in the middle*; τὸ μέσον, *the middle*. 2. οὐπω: cf. p. 271. 3. καταφανής, *visible*.  
 Κ. 1. ἡνίκα = ὅτε. 2. ἡ δείλη, *the afternoon* (not to confuse with δειλή, feminine of δειλός). 3. ὁ κονιορτός, *the raised dust*. 4. ἡ νεφέλη, *the cloud*.

## IV. Er's trip into the other world

§§ 232-233

Just and unjust men, says Socrates, receive their rewards and their punishments in this world and mostly in the other one. And he relates the Pamphilian Er's narration.

Α Ἐν πολέμῳ τελευτήσας ποτέ, Β ἀναιρεθέντων δεκαταίων τῶν νεκρῶν ἤδη διεφθαρμένων, Γ ὑγιῆς μὲν ἀνηρέθη, Δ κομισθεὶς δ' οἴκαδε μέλλων θάπτεσθαι, ἐπὶ τῇ πυρᾷ κείμενος ἀνεβίω, Ε ἀναβιοὺς δ' ἔλεγεν ᾧ ἐκεῖ ἴδοι. Ζ Ἔφη δέ, ἐπειδὴ οὐ ἐκβῆναι, τὴν ψυχὴν πορεύεσθαι μετὰ πολλῶν, Η καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαιμόνιον. Θ Δικαστὰς δὲ καθῆσθαι, Ι οὐς, ἐπειδὴ δικάσειαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι τὴν εἰς δεξιάν τε καὶ ἄνω διὰ τοῦ οὐρανοῦ, Κ τοὺς δὲ ἀδίκους τὴν εἰς ἀριστεράν τε καὶ κάτω.

PLATO (*The Republic*)

In this excerpt of an Orphic and Pythagorean tone, Er proceeds with his narration while specifying the lot of the souls which leave the earth and of those which come back for a new existence.



## III. Socrates in meditation

## Vocabulary II

Alcibiades, in Plato's *Symposium*, narrates his memories about Socrates. The scene here evoked takes place during the course of the expedition to Potidaea (435-430). Socrates and Alcibiades were soldiers together there. We can see that military life was compatible for Socrates with the most intense mind concentration.

Α Συννοήσας γὰρ αὐτόθι ἔωθεν τι εἰστήκει σκοπῶν· Β καὶ ἐπειδὴ οὐ προυχώρει αὐτῷ, οὐκ ἀνίει ἀλλὰ εἰστήκει ζητῶν. Γ Καὶ ἤδη ἦν μεσημβρία, καὶ ἄνθρωποι ἡσθάνοντο, Δ καὶ θαυμάζοντες ἄλλος ἄλλῳ ἔλεγεν ὅτι Σωκράτης ἐξ ἔωθινοῦ φροντίζων τι ἔστηκε. Ε Τελευτῶντες δέ τινες τῶν ἰδόντων, ἐπειδὴ ἐσπέρᾳ ἦν, δειπνήσαντες, Ζ — καὶ γὰρ θέρος τότε γ' ἦν — Η χαμεύνια ἐξενεγκάμενοι Θ ἅμα μὲν ἐν τῷ ψύχει καθηῦδον, ἅμα δ' ἐφύλαττον αὐτὸν εἰ καὶ τὴν νύκτα ἐστήξοι. Ι Ὁ δὲ εἰστήκει μέχρι ἔως ἐγένετο καὶ ἥλιος ἀνέσχεν· Κ ἔπειτα ὥχετ' ἀπιὼν προσευξάμενος τῷ ἡλίῳ.

PLATO (*Symposium*)

- A. 1. συν-νοέω, *I meditate, I conceive*. The aorist may express the idea that someone starts to do something: *having entered in meditation*. 2. αὐτόθι, *at that place*. 3. ἔωθεν, *since dawn*.
- B. 1. προ-χώρῳ, *I proceed* (the subject is the problem which preoccupies Socrates); προυχώρει is for \*προ-εχώρει. 2. ἀν-ίημι, *I release* (the object not expressed is the problem considered).
- Γ. 1. ἡ μεσημβρία, *the middle of the day* (from μέσος and ἡ ἡμέρᾳ) 2. ἄνθρωποι = οἱ ἄνθρωποι, with crasis (§16, p. 8). 3. ἡσθάνοντο (τούτου).
- Δ. 1. ἄλλος ἄλλῳ ἔλεγεν, *they were telling one another*. 2. ἔωθινός, *early*; ἐξ ἔωθινοῦ, *since early morning*.
- Ε. 1. τελευτῶντες may be translated by *finally*. 2. ἡ ἐσπέρᾳ, *the evening*. 3. δειπνέω, *I dine*.
- Ζ. The parenthesis explains *what follows*: it says why the soldiers could sleep in the open air.
- Η. 1. τὸ χαμεύνιον, *the bed made on the ground* (χαμαί, *on the ground* and ἡ εὐνή, *the bed*). 2. ἐκ-φέρω, *I carry outside* (outside of the tents); besides ἡνεγκον, it exists also a form ἡνεγκα.
- Θ. 1. τὸ ψύχος, *the freshness*. 2. ἐφύλαττον αὐτὸν εἰ, *they were observing him (to know) if...* 3. τὴν νύκτα: the accusative of a noun signifying a period of time may be translated by *during*.
- Ι. 1. ὁ δέ, *and him*. 2. μέχρι, *until the moment when*. 3. ἡ ἔως, *dawn* (τὴν ἔω, τῆς ἔω, τῇ ἔω); not to confuse with the conjunction ἔως, *until*. 4. ἀν-έχω, *I lift up or (intrans.) I rise*.
- Κ. προσ-εύχομαι + dative, *I address a prayer to*.

## Er's trip: notes.

- B. 1. ἀν-αιρέω, *I remove* (is particularly said of the corpses one gathers after a battle); conjugated like αἰρέω. 2. δεκαταῖος, *dating from ten days*.
- Γ. 1. ὑγίης, *sane, in good shape* (i.e., in the context, not διεφθαρμένος).
- Δ. 1. οἴκαδε, *at his place* (with idea of a motion *homeward*). 2. μέλλω, *I am on the verge of, I am destined to*. 3. θάπτω, *I give funeral rites* (passive: *I receive...*) 4. ἡ πυρά, *the funeral pyre* (ἐπὶ τῇ πυρᾷ = ἐπὶ τῆς πυρᾶς). Funerals in ancient Greece were done by burial, or by cremation: customs have much varied on this point. 5. ἀνα-βιόω, *I come back to life*.
- Ζ. ἐκ-βαίνω ἐμαυτοῦ, *I go out of myself*.
- Η. δαιμόνιος, *divine, supernatural*.
- Ι. 1. τὴν εἰς δεξιάν τε καὶ ἄνω (ὁδόν). 2. ἡ δεξιὰ, *the right side, the right*. 3. ἄνω, *above, upward*. 4. πορεύεσθαι = *here to walk according to*; τὴν...ὁδόν is an **accusative of the internal object**, for it specifies an idea which is already in πορεύεσθαι (cf. p. 292, GR.N. A).
- Κ. 1. τοὺς δὲ ἀδίκους (κελεύειν πορεύεσθαι) τὴν εἰς ἀριστεράν τε καὶ κάτω (ὁδόν). 2. ἀριστερός, *left*; ἡ ἀριστερά, *the left, the left side*; the symbolism of right and left is important in Pythagorism. 3. κάτω, *in the bottom, downward*.

## V. Mysterious disappearance of Socrates

## Vocabulary III

Plato's *Symposium* takes place on a friendly evening which brings together Socrates, Aristophanes, and a whole group of friends at the young poet Agathon's house. The latter had just won the prize for best tragedy (in 416 B.C.). The guests talked about love theme. Then Alcibiades came over; he uttered memorable words.

A certain Aristodemus, old and faithful disciple of Socrates', was participating in this meeting. One day he related this meeting to his friend Apollodoros, disciple of Socrates'. Later (about 400 B.C.) Apollodoros gathered more precisions from Socrates himself. He then told the story to a group of friends. The *Symposium*, composed around 380 B.C., relates what Apollodoros had told his friends about Aristodemus' narration.

Here Apollodoros is the speaker. The ἔφη of the beginning of our excerpt has for a subject Aristodemus. This ἔφη requires the indirect speech and it is repeated several times throughout the text. As in exercise X, p. 319, we have underlined those ἔφη and printed the indirect reflexive (representing the subject of ἔφη) in bold characters.

**A** Ἐφη γάρ οἱ Σωκράτη ἐντυχεῖν λελουμένον τε καὶ τὰς βλαύτας ὑπο-  
δεδεμένον, ἃ ἐκεῖνος ὀλιγάκις ἐποίει. **B** καὶ ἐρέσθαι αὐτὸν ὅποι ἴοι οὕτω καλὸς  
γεγεννημένος. **Γ** Καὶ τὸν εἰπεῖν ὅτι «**Δ** Ἐπὶ δεῖπνον εἰς Ἀγάθωνος. **Ε** Ταῦτα  
δὴ ἐκαλλωπισάμην, ἵνα καλὸς παρὰ καλὸν ἴω. **Ζ** Ἀλλὰ σύ, ἦ δ' ὅς, πῶς ἔχεις  
πρὸς τὸ ἐθέλγειν ἂν ἰέναι ἄκλητος ἐπὶ δεῖπνον; ».

**H** Καγὼ, ἔφη, εἶπον ὅτι « Οὕτως ὅπως ἂν σὺ κελεύης ». **Θ** « Ἐπου τοίνυν, ἔφη ».

**I** Τὸν οὖν Σωκράτη ἑαυτῷ πως προσέχοντα τὸν νοῦν κατὰ τὴν ὁδὸν  
πορεύεσθαι ὑπολειπόμενον, **K** καὶ — περιμένοντος οὗ — κελεύειν προιέναι εἰς  
τὸ πρόσθεν. **Λ** Ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, ἀνεωγμένην  
καταλαμβάνειν τὴν θύραν, καὶ τι ἔφη αὐτόθι γελοῖον παθεῖν. **M** οἱ μὲν γὰρ  
εὐθύς παῖδά τινα τῶν ἔνδοθεν ἀπαντήσαντα ἄγειν οὐ κατέκειντο οἱ ἄλλοι, καὶ  
καταλαμβάνειν ἤδη μέλλοντας δειπνεῖν. **N** εὐθύς δ' οὖν ὥς ἰδεῖν τὸν  
Ἀγάθωνα, **Ξ** « ὦ, φάναι, Ἀριστόδημε, εἰς καλὸν ἦκεις ὅπως συνδειπνήσης;  
**O** ὥς καὶ χθές, ζητῶν σε ἵνα καλέσαιμι, οὐχ οἷός τ' ἦ ἰδεῖν. **Π** Ἀλλὰ Σωκράτη  
ἡμῖν πῶς οὐκ ἄγεις; »

**P** Καὶ ἐγώ, ἔφη, μεταστρεφόμενος οὐδαμοῦ ὁρῶ Σωκράτη ἐπόμενον. **Σ** εἶπον  
οὖν ὅτι καὶ αὐτὸς μετὰ Σωκράτους ἦκοιμι, κληθεὶς ὑπ' ἐκείνου δεῦρ' ἐπὶ  
δεῖπνον. **T** « Καλῶς γ', ἔφη, ποιῶν σύ. **Υ** ἀλλὰ ποῦ ἐστὶν οὗτος; » **Φ** « Ὅπισθεν  
ἐμοῦ ἄρτι εἰσῆει. **X** ἀλλὰ θαυμάζω καὶ αὐτὸς ποῦ ἂν εἴη ».

**Ψ** « Οὐ σκέπτει, ἔφη, παῖ, φάναι τὸν Ἀγάθωνα, καὶ εἰσάξεις Σωκράτη; **Ω** σὺ δ',  
ἦ δ' ὅς, Ἀριστόδημε, παρ' Ἐρυξίμαχον κατακλίνου ».

PLATO (*Symposium*) Continuation: see p. 324

- A. 1. λελουμένον: the use of the λουτρόν is as old as Greek civilization. During the classical period, it developed; people used to take a bath in the afternoon, before the δεῖπνον, and this was even a rule for guests. 2. ἡ βλαύτη, *the sandal*. 3. ὑπο-δέομαι, *I put on (shoes)*; see § 263-E, p. 369. 4. ἃ, *things that*. 5. ὀλιγάκις, *rarely*.
- B. ἐρέσθαι: the aorist of ἐρωτάω is in classic works more often ἡρόμην than ἡρώτησα.
- Γ. 1. καὶ ὅς, *and he* (Socrates); acc. καὶ τόν, etc. This pronoun ὅς is used only in this expression and in ἦ δ' ὅς (§ 277, p. 382); this is a variation of the transition formula ὁ δέ (p. 287, note Π-1). 2. About ὅτι, cf. ex. IX, p. 318 (note on sentence 2).

- Δ. 1. ἐπὶ δεῖπνον = εἰς δεῖπνον. 2. εἰς + genitive, *to someones's* (home): usual phrasing. 3. δ' Ἀγάθων, -ωνος, *Agathon*.
- Ε. 1. καλλωπίζομαι, *I adorn myself*. 2. ταῦτα is an accusative of the internal object: *I adorned myself with that* (cf. p. 321 the note I-4 on *Er's trip to the other world*).
- Ζ. 1. ἡ δ' ὅς: § 277, p. 382. 2. πῶς ἔχεις: voc I, p. 268, expressions III. 3. πρὸς τό + inf., *facing the idea of...* 4. τὸ ἐθέλειν ἄν, *the idea of agreeing eventually to...*: the use of ἄν studied § 216, p. 267 may be seen with the infinitive as a substantive (§ 119-B, p. 137). 5. ἄκλητος, *not invited*; formed on the root καλε/κλη of καλέω: this is a verbal adjective in -τος (§ 194, p. 226) with α- negative (vocabulary II, p. 269); καλέω may signify *I invite*. 6. ἐπὶ δεῖπνον = εἰς δεῖπνον.
- Η. 1. Here Plato uses the direct speech. 2. καγὼ = καὶ ἐγώ, with crasis. 3. ὅτι: same use as in Γ.
- Θ. The subject of ἔφη is of course Socrates.
- Ι. 1. And back to indirect speech! 2. τὸν νοῦν προσέχω, *I apply my mind, I pay attention*. Socrates is entirely concentrated on the thought which preoccupies him. 3. κατὰ τὴν ὁδὸν = ἐν τῇ ὁδῷ. 4. ὑπο-λείπω, *I leave behind*; Socrates' preoccupations slow down his pace.
- Κ. περι-μένω, *I wait for, I expect*.
- Λ. 1. ἐπὶ τῇ οἰκίᾳ: little different from παρὰ τὴν οἰκίαν. 2. ἀν-οίγω, *I open* (perf. pass. ἀν-έωγμαι).
- Μ. 1. παῖς often designates a servant. 2. ἐνδοθεν, (*coming*) *from the interior*. 3. παῖς τις τῶν ἐνδοθεν: this is a short way to say: παῖς τις τῶν ἐνδον, ἐνδοθεν ἐλθὼν, *one of the servants who were inside, while going out...* 4. αὖ (= ὅπου): p. 178. 5. κατὰ-κειμαι, *I lie down*: the guests eat lying down on couches.
- Ν. εὐθύς ὥς, *as soon as* (ὥς may equal to ὅτε, ἐπειδὴ).
- Ξ. 1. ὁ Ἀριστόδημος, *Aristodemos*. 2. εἰς καλόν, *with opportunity*. 3. ὅπως = ἵνα. 4. συν-δειπνέω + dative, *I dine with* (for συν-, cf. voc. II, p. 280, expressions III); ἡμῖν is understood.
- Ο. ὥς καὶ χθές, *for precisely yesterday*.
- Π. πῶς, *how (is it that...)?*
- Ρ. 1. Back to direct speech! 2. μετα-στρέφομαι, *I turn around*. 3. οὐδαμοῦ, *nowhere*
- Τ. καλῶς ποιῶν (ἦχαις).
- Φ. 1. ὀπισθεν + genitive, *behind*. 2. εἰς-έρχομαι, *I come, I enter*.
- Χ. θαυμάζω + indirect question (p. 188), *I ask myself with astonishment, I do ask myself*.
- Ψ. 1. Back to indirect speech, as the inserted form φάναι indicates it. 2. σκέπτομαι, *to examine, to scrutinize, to set out on a search*. 3. εἰς-άγω, *I bring*. 4. Regarding the use of οὐ + indicative future, cf. voc. I, expressions, I, p. 300.
- Ω. 1. ὁ Ἐρυξίμαχος, *Eryximachos* (a guest, who is a physician). 2. κατα-κλίνομαι, *I lie down*.



Banquet scene. Musée du Louvre. Photo Chuzeville.

## VI. Socrates reappears (continuation of the preceding text).

## Vocabulary IV

<sup>A</sup> Καὶ <sup>Ξ</sup> μὲν <sup>ἔφη</sup> ἀπονίζειν τὸν παῖδα ἵνα κατακέοιτο· <sup>B</sup> ἄλλον δέ τινα τῶν παίδων ἦκειν ἀγγέλλοντα ὅτι <sup>Γ</sup> «Σωκράτης οὗτος ἀναχωρήσας ἐν τῷ τῶν γειτόνων προθύρῳ ἔστηκεν, κάμοῦ καλοῦντος οὐκ ἐθέλει εἰσιέναι». <sup>Δ</sup> «Ἄτοπόν γ', ἔφη, λέγεις· οὐκ οὐκ καλεῖς αὐτὸν καὶ μὴ ἀφήσεις;»

<sup>E</sup> Καὶ ὅς <sup>ἔφη</sup> εἰπεῖν <sup>Z</sup> «Μηδαμῶς, ἀλλ' ἐᾶτε αὐτόν. <sup>H</sup> Ἔθος γάρ τι τοῦτ' ἔχει· ἐνίοτε ἀποστὰς ὅποι ᾗν τύχῃ ἔστηκεν. <sup>Θ</sup> Ἦξει δ' αὐτίκα, ὡς ἐγὼ οἶμαι· μὴ οὖν κινεῖτε, ἀλλ' ἐᾶτε». <sup>I</sup> «Ἄλλ' οὕτω χρὴ ποιεῖν, εἰ σοὶ δοκεῖ, <sup>ἔφη</sup> φάναι τὸν Ἀγάθωνα. <sup>K</sup> Ἄλλ' ἡμᾶς, ὧ παῖδες, τοὺς ἄλλους ἐστιᾶτε. <sup>Λ</sup> Πάντως παρατίθετε ὅ τι ᾗν βούλεσθε ἐπειδάν τις ὑμῖν μὴ ἐφεστήκη. <sup>M</sup> — ὁ ἐγὼ οὐδεπώποτε ἐποίησα. <sup>N</sup> Νῦν οὖν, νομίζοντες καὶ ἐμὲ ὑφ' ὑμῶν κεκλησθαι ἐπὶ δεῖπνον καὶ τούσδε τοὺς ἄλλους, θεραπεύετε, ἵν' ὑμᾶς ἐπαινῶμεν».

<sup>Ξ</sup> Μετὰ ταῦτα <sup>ἔφη</sup> σφᾶς μὲν δειπνεῖν, τὸν δὲ Σωκράτη οὐκ εἰσιέναι. <sup>O</sup> Τὸν οὖν Ἀγάθωνα πολλάκις κελεύειν μεταπέμψασθαι τὸν Σωκράτη, <sup>Ξ</sup> δὲ οὐκ ἐᾶν. <sup>Π</sup> Ἦκειν οὖν αὐτὸν οὐ πολὺν χρόνον ὡς εἰώθει διατρίψαντα, ἀλλὰ μάλιστα σφᾶς μεσοῦν δειπνοῦντας. <sup>P</sup> Τὸν οὖν Ἀγάθωνα — τυγχάνειν γὰρ ἔσχατον κατακείμενον μόνον — <sup>Σ</sup> «δεῦρ', ἔφη φάναι, Σώκρατες, παρ' ἐμὲ κατάκεισο, <sup>T</sup> ἵνα καὶ τοῦ σοφοῦ, ἀπτόμενός σου, ἀπολαύσω ὃ σοι προσέστη ἐν τοῖς προθύροις. <sup>Υ</sup> Δῆλον γὰρ ὅτι ἡὔρες αὐτὸ καὶ ἔχεις· οὐ γὰρ ᾗν προαπέστης». <sup>Φ</sup> Καὶ τὸν Σωκράτη καθίζεσθαι.

PLATO (*Symposium*)

- A. 1. ἀπο-νίζω, *I wash*: the servants used to remove the guests' shoes and would wash his feet so that he could comfortably lie down on the couches. 2. κατά-κειμαι, *I lie down*: regarding this optative form, cf. § 271, 2, p. 380.
- B. Regarding the use of ὅτι, cf. exercise IX, p. 318 (note on the sentence 2).
- Γ. 1. Σωκράτης οὗτος, *the Socrates in question*. 2. τὸ πρόθυρον, *the porch*: space which is before (προ-) the door. 3. κάμοῦ = καὶ ἐμοῦ, with crasis. 4. εἰς-έρχομαι, *I enter*.
- Δ. 1. οὐκ οὐκ, *therefore... not...* (different from the οὐκοῦν seen in B in the text basic III, p. 277); is easily used with a future, in the same manner as οὐ, to give an order with liveliness (vocabulary I, p. 300, expressions, I): *aren't you therefore going to...* (= *therefore hurry up to...*); same type of phrasing in the Babrius' fable p. 306 (Z). 2. καλεῖς is here a future (= καλέσεις): cf. p. 375.
- E. καὶ ὅς: review note Γ-1, p. 322.
- Z. οὐδαμῶς, μηδαμῶς, *absolutely not*.
- H. τυγχάνω often expresses an idea of chance: ὁ τυγχάνων, ὁ τυχών, *the first come*; ὅποι ᾗν τύχῃ, *where chance takes him* (= anywhere).
- Θ. ὡς οἶμαι, *to what I believe*.
- I. εἰ (τοῦτό) σοι δοκεῖ: here δοκεῖν is used with the meaning of *to seem good*.
- K. ἐστιᾶω, *I cater*.
- Λ. 1. πάντως, *absolutely, in any case*. 2. παρα-τίθημι, *I place aside*; particularly *I serve* on the table. Agathon lets it be known that he lets the staff do as they please.
- M. Agathon bids higher and specifies that this is always the case; ὅ, *thing that...*: that thing, this is the fact of exercising a supervision (ἐφίστασθαι) over the servants.
- N. 1. καλέω ἐπὶ δεῖπνον, *I invite to a meal* (usual expression). 2. The group καὶ ἐμὲ καὶ τούσδε τοὺς ἄλλους is subject of κεκλησθαι. Agathon therefore appeals to the good feelings from his servants in order to be well served. Yet they all knew he was joking: it would be demeaning to him if he really had no authority in his home.



- O. Agathon indeed does not give the order to go look for Socrates, since Aristodemos prevents him from doing so; *κελεύειν* is an imperfective of effort (cf. note Y-2 on *διδόντων*, p. 299): Agathon *was on the verge of giving the order* to go look for Socrates, *he attempted to give the order*.
- Π. 1. *πολὺν χρόνον ὥς εἰώθει*: this indication has the same meaning as Alcibiades' narration in the text given p. 321, to inform us of the intense and prolonged type of Socrates' meditations. 2. *ἀλλὰ μάλιστα*, here *yet*. 3. *μεσώω*, *I am in the middle, I reached the middle*.
- P. *ἔσχατον*: i.e. he was on the couch at the end.
- T. 1. For the word-to-word: *ἵνα, ἀπτόμενός σου, ἀπολεύσω τοῦ σοφοῦ ὁ...* 2. The *σοφόν* in question designates what the object was of Socrates' meditative search. 3. *προσ-ίστημι*, *I place near*; at the forms with intransitive value, *I place myself near, I present myself* (figuratively *I present myself to the mind*). 4. *ἐν τοῖς προθύροις* = *ἐν τῷ προθύρῳ* (the use of the plural for an object however unique may serve, mostly in poetry, to give more distinction to the expression: Agathon is imbued with poetical language!).
- Υ. 1. *αὐτό* = *τὸ σοφόν*. 2. *προ-αφ-ίσταμαι*, *I go away before* (used only with forms having intransitive value); for the value of the preverb *προ-*, cf. vocabulary I, p. 300, expression II. Of course, according to the context, *before* means *before finding* what you were searching in your meditation.

And Socrates remains seated for a moment before going to lie down on the couch. Once the *δεῖπνον* over, they decided that for the *συμπόσιον* (cf. below) they would care less about drinking, and they would do without the female flute-player; yet everyone would make a speech to celebrate *Ἔρω*.

The *δεῖπνον* was usually followed by the *συμπόσιον* (= *symposium* or *drinking*). The word stands for *\*συμ-ποτ-ιον*, formed on *ὁ συμ-πό-της, -ου*, *the person who drinks with friends* (here you can recognize the root *πο*: cf. *πίνω, ἐπόθην*, p. 376). The *συμπόσιον* could be prolonged late in the night. Time was mostly spent talking, eating and drinking. It was made pleasurable with singing, dancing and music. And the *αὐλητρίδες*, women flute-players, entertained the guests at banquets.

A song to sing  
in a banquet

- Α Ἡ γῆ μέλαινα πίνει  
Β πίνει δένδρεα δ' αὐτήν,  
Γ πίνει θάλασσα δ' αὔρας,  
Δ ὁ δ' ἥλιος θάλασσαν,  
Ε τὸν δ' ἥλιον σελήνη  
Ζ τί μοι μάχεσθ' ἑταῖροι,  
Η καὺτῷ θέλοντι πίνειν;

\*Anacreontic poem



Συμπόσιον: from an antique ceramic.

- A. *μέλαινα*, *black* (masc. *μέλας*, G. *μέλανος*, neuter *μέλαν*, G. *μέλανος*). The earth *absorbs* the water: in this excerpt the verb *πίνω* has this meaning several times.
- B. *δένδρεα*: Ionic form for *δένδρα*. Here, wood feeds from the earth element, absorbing it.
- Γ. 1. *θάλασσα*: Ionic form for *θάλαττα*. 2. *ἡ αὔρα*, *the breeze*; the sea “drinks” the breezes under the form of rain. It is a transformation from the air element to the water element.
- Δ. The intervention of the sun, fire element, creates evaporation.
- Ε. *ἡ σελήνη*, *the moon*; Anaximander of Miletus (610-547 B.C.), disciple of Thales, had demonstrated that the moon gets its light from the sun.
- Ζ. *μάχεσθε*: the companions of our drinking man no doubt try to prevent him from drinking more.
- Η. *καὺτός* (= *καὶ αὐτός*, with crasis), *I too*.



## GRAMMAR

**234.** The dual (cf. § 32, p. 21) has only two forms in its declension: one for nominative-vocative-accusative and one for genitive-dative. Memorize:

<i>both heads</i>		<i>both speeches</i>		<i>both crows</i>	
N.-V.-A.	τὼ κεφαλ-ᾶ	N.-V.-A.	τὼ λόγ-ω	N.-V.-A.	τὼ κόρακ-ε
G.-D.	τοῖν κεφαλ-αῖν	G.-D.	τοῖν λόγ-οιν	G.-D.	τοῖν κοράκ-οιν

With δύο, δυοῖν, the noun is in the dual or in the plural: δύο ἄνθρωποι or δύο ἄνθρώπων.

In the conjugation, the dual is used only in the second and in the third persons. The third is the most current; here are the endings:

	ACTIVE	MIDDLE-PASSIVE	
Primary endings	-τον	-σθον	Review
Secondary endings	-τιν	-σθην	§ 243, p. 343

Ex.: ἐστον, *they both are*; παιδεύετον, *they both educate*; imperfect ἐπαιδευέτην; subjunctive παιδεύητον; optative παιδευοίτην. M.-P.: παιδεύεσθον; imperfect ἐπαιδευέσθην; subjunctive παιδεύησθον; optative παιδευοίσθην, and so forth.

The aorist in -(θ)ην has endings of the active type (reminding § 241, p. 343): ἐπαιδευθήτην, *they were both educated*; subjunctive παιδευθῆτον; optative παιδευθείτην.

☞ Exercise I, p. 329, Basic Text I, p. 332,  
then Vocabulary I, p. 328, Exercise II, p. 330, Basic Text II, p. 333

**235.** The numerals<sup>1</sup> (cf. chart p. 327). Among the cardinals, are declined:

A- Those which designate the first four units. We have seen the declension of εἷς and of δύο (§ 70, p. 60). Here are the declensions of τρεῖς, *three* and τέτταρες, *four*:

MASC.-FEM.	NEUTER	MASC.-FEM.	NEUTER
N. τρεῖς	τρία	N. τέτταρες	τέτταρα
A. τρεῖς	τρία	A. τέτταρες	τέτταρα
G. τριῶν		G. τεττάρων	
D. τρισί(ν)		D. τέτταρσι(ν)	

B- Terms which, beyond *one hundred*, designate the hundreds and the thousands. Those are adjectives of the first group: χίλιοι ἄνδρες, χιλίους ἄνδρας, etc., *one thousand men*.

The others do not vary: Δώδεκα κύνας ἔχω (or δώδεκα κύνες εἰσὶ μοι) καὶ τούτοις τοῖς δώδεκα κυσὶ δεῖ τροφήν διδόναι, *I have twelve dogs, and to those twelve dogs it is necessary to give something to eat*.

**236.** Ordinals (πρῶτος, *first*; δεύτερος, *second*, etc.) are all adjectives of the first group (feminine in -ᾶ or in -η according to the final letter of the stem).

**237.** Multiplicative adverbs: ἅπαξ, *once*; δίς, *twice*; τρίς, *thrice*. Beyond these numbers, they are formed on cardinals by means of the suffix -άκις (found in πολλάκις, *often*; ὀλιγάκις, *seldom*, etc.). Thus τετράκις, *four times*; πεντάκις, *five times*; δεκάκις, *ten times*; μυριάκις, *ten thousand times*.

1. **Cardinal** numbers indicate the number (one, two, three...) and the **ordinal** ones the rank (first, second...).

238. Chart of the numerals.

The most useful forms to memorize are printed in straight and stronger characters

CARDINALS	ORDINALS	CARDINALS	ORDINALS
1 εἷς, ἓν, μία	πρῶτος	100 ἑκατόν	ἑκατοστός
2 δύο	δεύτερος	200 διᾱκόσιοι	διᾱκοσιοστός
3 τρεῖς, τρία	τρίτος	300 τριᾱκόσιοι	τριᾱκοσιοστός
4 τέτταρες, -α	τέταρτος	400 τετρακόσιοι	τετρακοσιοστός
5 πέντε	πέμπτος	500 πενιᾱκόσιοι	πεντακοσιοστός
6 ἕξ	ἕκτος	600 ἑξακόσιοι	ἑξακοσιοστός
7 ἑπτά	ἑβδομος	700 ἑπτακόσιοι	ἑπτακοσιοστός
8 ὀκτώ	ὀγδοος	800 ὀκτακόσιοι	ὀκτακοσιοστός
9 ἑννέα	ἑνατος	900 ἑνακόσιοι	ἐνακοσιοστός
10 δέκα	δέκατος	1000 χίλιοι	χίλιοστός
20 εἴκοσι(ν)	εἰκοστός	2000 δισχιῖλοι	δισχιλίοστός
30 τριάκοντα	τριακοστός	and so forth.	and so forth.
40 τετταράκοντα	τετταρακοστός		
50 πενήκοντα	πεντηκοστός		
60 ἑξήκοντα	ἑξηκοστός	10000 μύριοι	μῦριοστός
70 ἑβδομήκοντα	ἑβδομηκοστός	20000 δισμύριοι	δισμῦριοστός
80 ὀγδοήκοντα	ὀγδοηκοστός	and so forth.	and so forth.
90 ἑνενήκοντα	ἐνηνηκοστός		

Counts of ten, from thirty to ninety, have a final -κοντα for the cardinals and -κοστός for the ordinals. Notice the redoubling of ἐν-ἐνήκοντα. Counts of hundred (except ἑκατόν) have a final form -κόσιοι for the cardinals and -κοσιοστός for the ordinals.

Multiples of a thousand and of ten thousand are formed by prefixing the multiplicative adverbs to χίλιοι and μύριοι, e.g. πεντακισχίλιοι, *five thousand*; τετρακισμύριοι, *forty thousand*.

The accent differentiates μύριοι, *ten thousand*, from μῦριοι, plural of μῦριος, *innumerable*.

239. The composed numerals. *Thirty-five* may be πέντε καὶ τριάκοντα, τριάκοντα καὶ πέντε, τριάκοντα πέντε; *thirty-fifth*, πέμπτος καὶ τριᾱκοστός, τριᾱκοστός καὶ πέμπτος, τριᾱκοστός πέμπτος. There are exceptions to that system in the series of numerals from eleven to nineteen:

11	ἑνδεκα	ἐνδέκατος
12	δώδεκα	δωδέκατος
13	τρεῖς (τρία) καὶ δέκα	τρίτος καὶ δέκατος
14	τέτταρες, -α καὶ δέκα	τέταρτος καὶ δέκατος
15	πεντεκαίδεκα	πέμπτος καὶ δέκατος
16	ἑκκαίδεκα	ἕκτος καὶ δέκατος
17	ἑπτακαίδεκα	ἑβδομος καὶ δέκατος
18	ὀκτωκαίδεκα	ὀγδοος καὶ δέκατος
19	ἑννεακαίδεκα	ἑνατος καὶ δέκατος

240. After a cardinal number, πάντες = *in all*: τρεῖς πάντες, *three in all*.

ⲙⲁⲩⲉ Exercise III and IV, p. 330, then Vocabulary II, pp. 328-329, Exercise V, p. 331. Finally Basic Texts III, p. 334 and IV, p. 336

## VOCABULARY I

ὁ κατήγορος	the accuser (1)	ἡ συνουσίᾱ	the company
κατ-ηγορέ-ω + gen.	I accuse (A)	φιλότιμος, fem. -ος	ambitious (4)
ἡ δημοκρατίᾱ	the democracy (2)	δια-λέγομαι	I converse (5) (C)
ἀκρατής	powerless (2) (B)	ὁμῶ-ω + dative	I associate with
ἐγκρατής	having power (2) (B)	ἔνεκα (after gen.)	on account of
ἀπο-λογέ-ομαι	I speak in defense (3)	ὀρέγω	I reach out, I stretch out (6)
	(most often of myself)	middle (+ gen.):	I yearn (D)

## ETYMOLOGICAL AND SEMANTIC NOTES

1. In κατ-ήγορος, we have κατα- with the meaning of *against*, and the second term -ήγορος is linked to the root αγερ/αγορ with the meaning of *to talk* (cf. ἀγορά, p. 281 and ἀπαγορεύω, p. 314): the accuser, is *the one who speaks against*. The same goes for ὁ παρήγορος, *the consoling one*: the one who speaks to you and is *on your side* (παρα-); ὁ συνήγορος, *the defense lawyer*: the one who speaks while being *with* someone (συν-).

2. Formed on the stem κρατ of τὸ κράτος, *the force*, and of κρατέω, *I hold, I dominate*.

3. I pronounce words (λόγοι) which *discard* (ἀπο-) the accusation. Cf. ἡ ἀπολογία, *the defense* of an accused.

4. *Who likes honors*: formation of type φιλό-σοφ-ος on ἡ τιμή, *the value, the honor, the high office* (cf. τιμάω, *I value, I honor, I reward*).

5. Greek says διαλέγεσθαι τινι or διαλέγεσθαι πρὸς τινα, *to have a conversation with someone*; is used in particular about philosophic debates. From it ἡ διάλεκτος, *the language, the dialect*; ἡ διαλεκτική, *the dialectic* (which is, with a former meaning, the art of making the thinking progress through questions and answers: cf. Plato, *Republic* 534 e).

6. Ex.: ὀρέγειν τὰς χεῖρας εἰς τὸν οὐρανόν, *to hold out one's hands toward the sky*; the middle is usually intransitive: *to bend toward something* (thus, figuratively, *to desire*); ἡ ὄρεξις, -εως, *the desire* (thus ἡ ἀνορεξία, *the absence of appetite, anorexia*).

## GRAMMAR NOTES

A. Verbs where κατα- means *against* (§ 90, p. 87) have their object in the genitive: Κατηγοροῦμεν τοῦ τυράννου, *We accuse the tyrant*.

B. May be used with genitive: ἀκρατής οἴνου, *with no control over wine*; ἐγκρατής τῆς Ἑλλάδος, *master of Greece*.

C. The aorist is δι-ελέχθην (δια-λεχθῆναι, etc.: § 124, p. 148).

D. The aorist ὠρέχθην (ὀρεχθῆναι, etc.: § 124, p. 148) is more classical than ὠρεζάμην. Verbs expressing the desire, like ἐπι-θυμέω, are used with the genitive (§ 110-F, p. 121): ὀρέγεσθαι ἀληθείᾱς, *to desire the truth*; ὀρέγεσθαι δόξης, *to desire the glory*; Ὀρέγονται τοῦ πρῶτος ἕκαστος γίγνεσθαι, *Everyone desires to be first*.

## VOCABULARY II

ἡ τάξις, -εως	position (1)	ὁ μισθός	the salary, the rent
or	arrangement	ὁ μισθοφόρος	the mercenary (5)
ἡ σύνταξις, -εως	the organization (1)	ὁ τοξότης	the archer (6)
ὁ κλῆρος	the lot or inheritance (2)	ἡ ἀγωγός (fem. -ος)	leading (7)
κληρό-ω	I appoint by lot	ἐπιτήδειος	suitable (8)
ἡ ναῦς	the ship (3) (A)	or	benevolent
ὁ ὀπλίτης, -ου	the hoplite (4)	τὰ ἐπιτήδεια	supplies (8)

Expression. The "dative of accompaniment" is mostly used in military narrations to indicate the forces which accompany the chiefs: Ὁ στρατηγὸς ἦλθε χιλίους στρατιώταις, *the general arrived with one thousand soldiers*; ὁ Ἀλκιβιάδης δέκα ναυσὶν ἀπέπλευσεν, *Alcibiades sailed away with ten ships*.

## ETYMOLOGICAL AND SEMANTIC NOTES

1. The root *tāx* (or *tāγ*) means *to place the elements of a set in good order and with authority* (in society, in speeches, in an army, in life). It is establishing an order while giving orders. The *τάξις* is the action of putting in order and the thing put in order: *ἡ τῶν ὅλων τάξις*, *the order of the universe*; *Ἐλύθησαν αἱ τάξεις τῶν Περσῶν*, *The Persian lines were defeated* (PLATO); *κατὰ τὴν τάξιν τοῦ νόμου*, *according to the order of the law* (PLATO). In *σύνταξις*, *συν-* underlines the *meeting* of the elements. The *syntax* is the set of the elements of the sentence.

2. Has taken in later Greek the meaning of *clergy*. Borrowed in Latin with same meaning (*clerus*). Thus all the cognates, like *clerk*, *clergy*, *clerical*...

3. Thus *ὁ ναύτης*, *-ου*, *the sailor*; *ναυτικός*, *nautic*; *ἡ ναυτία*, *sea-sickness* (thus *nausea*). *Ναῦς* stands for *\*nāFç*: formed on an Indo-European root *\*naw* which is found in Latin *navis*, *ship*.

4. Derived from *τὸ ὄπλον*, *the weapon*. Dressed with a red tunic, the hoplites are equipped with a complete armament of thirty-five kilos: helmet, breast-plate, leg-guards, shield, spear, sword, dagger.

5. Words in *-φόρος* mean *bearer of* (cf. *φέρω*): e.g. *ὁ δορυφόρος*, *the spear-bearer*, *the bodyguard* (cf. p. 236, note on *Λ*); *φωσφόρος*, *light bearer* (note 7, p. 88).

6. Derived from *τὸ τόξον*, *the bow*; thus *τοξικός*, *which concerns the bow or the arrows*; thus *τὸ τοξικόν*, *the poison for the arrows*; thus *toxic*.

7. It is mostly used as an adjective (fem. in *-ος*): *Ἀγωγός ἐστιν ἐπὶ τὴν τοῦ ὄντος θέαν ἡ φιλοσοφία*, *philosophy leads to the contemplation of the being*. Seldom used in its simple form, yet many words in *-αγωγός* mean *leading*, *guiding*: *ὁ παιδαγωγός* (p. 53, note 2); *ὁ δημαγωγός*, *the demagogue* (the leader of the *δῆμος*).

8. *Ὀλιγαρχία τοῖς Λακεδαιμονίοις ἐπιτήδειός ἐστιν*, *oligarchy is proper to Sparta*; *Κατὰ θάλατταν γε τίς ἂν ὑμᾶς βλάψαι, ἡμῶν ὑμῖν ἐπιτηδείων ὄντων*; *Who could cause you any wrong at sea, since you are all friends?* (XENOPHON); *Ἐνεμείναμεν ἐν τῇ Ἀττικῇ ἕως εἶχομεν τὰ ἐπιτήδεια*, *We stayed in Attic as long as we had supplies*.

## GRAMMAR NOTE

A. Declension: SINGULAR

PLURAL

N. ἡ ναῦς	G. τῆς νεώς	N. αἱ νῆες	G. τῶν νεῶν
A. τὴν ναῦν	D. τῇ νηί	A. τὰς ναῦς	D. ταῖς ναυσί(ν)

## EXERCISES

§ 234, p. 326 (the dual)

I.  $G \Rightarrow E$ . ΠΑΤΗΡ ΚΑΙ ΝΕἈΝΙΣΚΩ. 1. Ἀθηναῖός τις δυοῖν νεἈνίσκοιν ἦν πατήρ, καί, βουλόμενος τὴν τῶν λόγων τέχνην ὥς δεινотάτω γενέσθαι τῷδε τῷ νεἈνίσκῳ, ἐπιτρέπειν αὐτῷ δυοῖν ῥητόροιον ἔγνω, ὧ τῷ πατρί. 2. “Ἐὰν ἡμῶν ἀκούσητον, ἐφάτην, οἷω τε γενήσεσθον τῇ τῶν λόγων δυνάμει τῆς πόλεως κρατεῖν”. 3. Καὶ πολλά γε χρήματα εἰς τοῦτο ἔδωκεν ὁ πατήρ. 4. Καὶ πρῶτον μὲν τῷ νεἈνιά ἐσπουδαζέτην περὶ τὴν τέχνην ἐκείνην, καὶ ἐκόντε διελεγέσθην πρὸς τὸ ῥήτορε. 5. Ὑστερον δέ, τῷ τῶν λόγων κάλλει χαίροντε, τὰ τοῦ Ἡσιόδου καὶ τοῦ Ὀμήρου ποιήματα ἡγορασάτην, καὶ οὐκ ἐπαυέσθην τούτῳ τῷ ποιητᾷ ἀναγιγνώσκοντε, ὥσθ’ ὁ πατήρ δηλονότι πάνυ ἠγανάκτησεν. 6. Τέλος δέ, τῷ Σωκράτει ἐντυχόντε, τῆς ῥητορικῆς αὐτίκα ἡμελησάτην, καὶ φιλοσοφίαν τε καὶ ἀλήθειαν περὶ πλείστου ἐποίησάσθην, ὥσθ’ ὁ πατήρ ὀργῇ μικροῦ ἀπώλετο. 7. Τίς οὖν οὐκ ἂν ἐλεήσειε τὸν πατέρα ἐκεῖνον, τοιούτῳ τέκνῳ γεννήσαντα καὶ τοσαῦτα μάτην δεδαπανηκότα;

1. ἐπιτρέπω, *I entrust*. 5. ὁ Ἡσιόδος, *Hesiod* (8th c. B.C. poet). ἀγοράζω, *I buy*. 6. ἡ ῥητορικὴ, *the rhetoric*. 7. ἐλεέω, *I pity*. μάτην, *in vain, for nothing*.

II.  $G \Rightarrow E$ . ΠΕΡΙ ΤΟΥΣ ΤΩΙ ΣΩΚΡΑΤΕΙ ΟΜΙΛΟΥΝΤΑΣ. 1. Ὁ Κριτιάς καὶ ὁ Ἀλκιβιάδης τῶν ἄλλων διεφερέτην τῶν περὶ τὸν Σωκράτη. 2. Οὐ γὰρ σοφίας καὶ ἐπιστήμης ἔνεκα τῷ Σωκράτει ὠμίλειτῃν ἐκείνῳ καὶ τῇ πρὸς αὐτὸν συνουσίᾳ ἐχαιρέτην. 3. Φιλοτίμῳ δ' ὄντε καὶ δόξης ὀρεγομένῳ, πρὸς τὸν Σωκράτη διελεγέσθην ἵνα ἱκανωτέρῳ γενοίσθην λόγους δεξιὺς ποιεῖσθαι καὶ τοὺς πολίτας πείθειν καὶ τοῦ δήμου κρατεῖν. 4. Πρὸς δὲ τούτοις ὁ μὲν Κριτιάς τῆς δημοκρατίας κατεφρόνει, ὁ δ' Ἀλκιβιάδης θαυμαστὸς ἦν τὴν ὕβριν καὶ ἀκρατέστατος πάντων τῶν τότε. 5. Οἱ δὲ πλεῖστοι οὐ τοιοῦτοι ἦσαν τῶν τῷ Σωκράτει ὀμιλούντων, ἀλλ' ὠρέγοντο τοῦ ἐπιστήμονες καὶ ἑαυτῶν ἐγκρατεῖς γενέσθαι. 6. Ἦδεσαν γὰρ αὐτὸν ἀεὶ ἀληθείας ὀρεγόμενον καὶ ἑαυτοῦ πάννυ ἐγκρατῇ ὄντα. 7. Πολλοὶ δὲ τῶν Ἀθηναίων οὐ συνίεσαν τοῦ Σωκράτους τὴν ἀρετὴν. 8. Ἐνιοὶ δὲ καὶ αὐτοῦ κατηγόρησαν, φάσκοντες ὅτι ἀσεβὴς εἶη καινὰ περὶ τοὺς θεοὺς διδάσκων καὶ τοὺς νέους διαφθείροι. 9. Οὐ τοίνυν ἀπελογήσατο καλοὺς λόγους ποιῶν ὥσπερ οἱ ῥήτορες, ἀλλὰ, διηγούμενος τὰ περὶ τὸν ἑαυτοῦ βίον ἄνευ τέχνης καὶ διαλέγομενος, τοὺς κατηγόρους ἀπέδειξεν ἄτοπα λέγοντας. 10. Τοὺς δὲ δικαστὰς καίπερ ἀληθῆ λέγων οὐκ ἔπειθεν, ὥστε κατεγνώσθη θανάτου ἀδίκως.

1. ὁ Κριτιάς, -ου, \*Critias. ὁ Ἀλκιβιάδης, -ου, \*Alcibiades. 4. πρὸς + dat., here in addition to.

## § 235-240

III.  $G \Rightarrow E$  (cardinals). 1. Τριήρεις τέτταρας καὶ εἴκοσιν ἐν ἐνὶ μηνὶ ἐλάβομεν κατὰ τῶν Λακεδαιμονίων μαχόμενοι. 2. Δώδεκα ναῦς κατεδύσαμεν. 3. Τρεῖς μὲν εἰσιν αἱ Χάριτες, ἐννέα δ' αἱ Μοῦσαι, δώδεκα δ' οἱ μεγάλοι θεοί. 4. Δὺς πέντε δέκα ἐστίν. 5. Κέρβερος εἶχεν ἐν μὲν σῶμα, τρεῖς δὲ κεφαλὰς. 6. Ἡ μυῖα ἐξ πόδας ἔχει, καὶ τοῖς μὲν τέτταρσι βαδίζει μόνον, τοῖς δὲ προσθίοις χρῆται ὡς χερσίν. 7. Ὁ Σωκράτης ὑπὸ τριῶν κατηγόρων ἠτιάθη. 8. Ὀλυμπιάς ἐστι χρόνος τεττάρων ἐτῶν. 9. Τέτταρές εἰσι πολιτεῖαι· δημοκρατίᾳ, ὀλιγαρχίᾳ, ἀριστοκρατίᾳ, μοναρχίᾳ. 10. Οἱ Ἀθηναῖοι ἐκάστου ἔτους στρατηγούς δέκα εἵλοντο. 11. Οἱ Λακεδαιμόνιοι, τοῖς Ἀθηναίοις βοηθήσοντες, ἐν τρισὶν ἡμέραις καὶ τρισὶ νυξὶ διὰκόσια καὶ χίλια στάδια διῆλθον ὅτε δ' ἀφίκοντο, ἐνενικήκεσαν ἤδη οἱ Ἀθηναῖοι ἐν Μαραθῶνι. 12. Ἐν τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρβάρων ἑξακισχίλιοι καὶ τετρακόσιοι, Ἀθηναίων δὲ ἑκατὸν ἐνενήκοντα καὶ δύο.

3. ἡ μοῦσα, *the muse*. 5. ὁ Κέρβερος, *Cerberus* (the dog of the Underworld). 6. ἡ μυῖα, *the fly*. πρόσθιος, *of the front*. 8. ἡ Ὀλυμπιάς, -άδος, *the Olympiad*; the Olympic games took place at the beginning of each olympiad (the first one started in 776 B.C.). 9. ἡ πολιτεῖα, *the political regime*. 11. βοηθέω + dat., *I bring help to*. τὸ στάδιον, *the stadium* (=177, 6 m). δι-έρχομαι, *I run through*.

IV.  $G \Rightarrow E$  (ordinals). 1. Ὁ Πλάτων ἐτελεύτησε τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ ἑκατοστῆς Ὀλυμπιάδος, βιούς ἐν καὶ ὀγδοήκοντα ἔτη. 2. Ὁ Ἀριστοτέλης λέγεται τῷ πρώτῳ ἔτει τῆς ἐνάτης καὶ ἐννεηκοστῆς Ὀλυμπιάδος γεννηθῆναι, τῷ δὲ δευτέρῳ ἔτει τῆς ἐνάτης καὶ ἑκατοστῆς Ὀλυμπιάδος πρὸς τὸν Φίλιππον ἐλθεῖν, Ἀλεξάνδρου πεντεκαιδέκα ἔτη γεγονότος. 3. Ἱπποκράτης ἐπὶ ἑπτὰ μέρη ἐν τῷ τῶν ἀνθρώπων βίῳ λέγει εἶναι, τὸ μὲν πρῶτον μέχρι ἐβδόμου ἔτους, τὸ δὲ δεύτερον μέχρι τετάρτου καὶ δεκάτου, τὸ δὲ τρίτον μέχρι εἰκοστοῦ ὀγδόου, τὸ δὲ τέταρτον μέχρι τριακοστοῦ δευτέρου, τὸ δὲ πέμπτον μέχρι τετταρακοστοῦ δευτέρου, τὸ δὲ ἕκτον μέχρι ἑξηκοστοῦ ἔκτου, τὸ δὲ ἑβδομον μέχρι τῆς τοῦ βίου τελευτῆς.

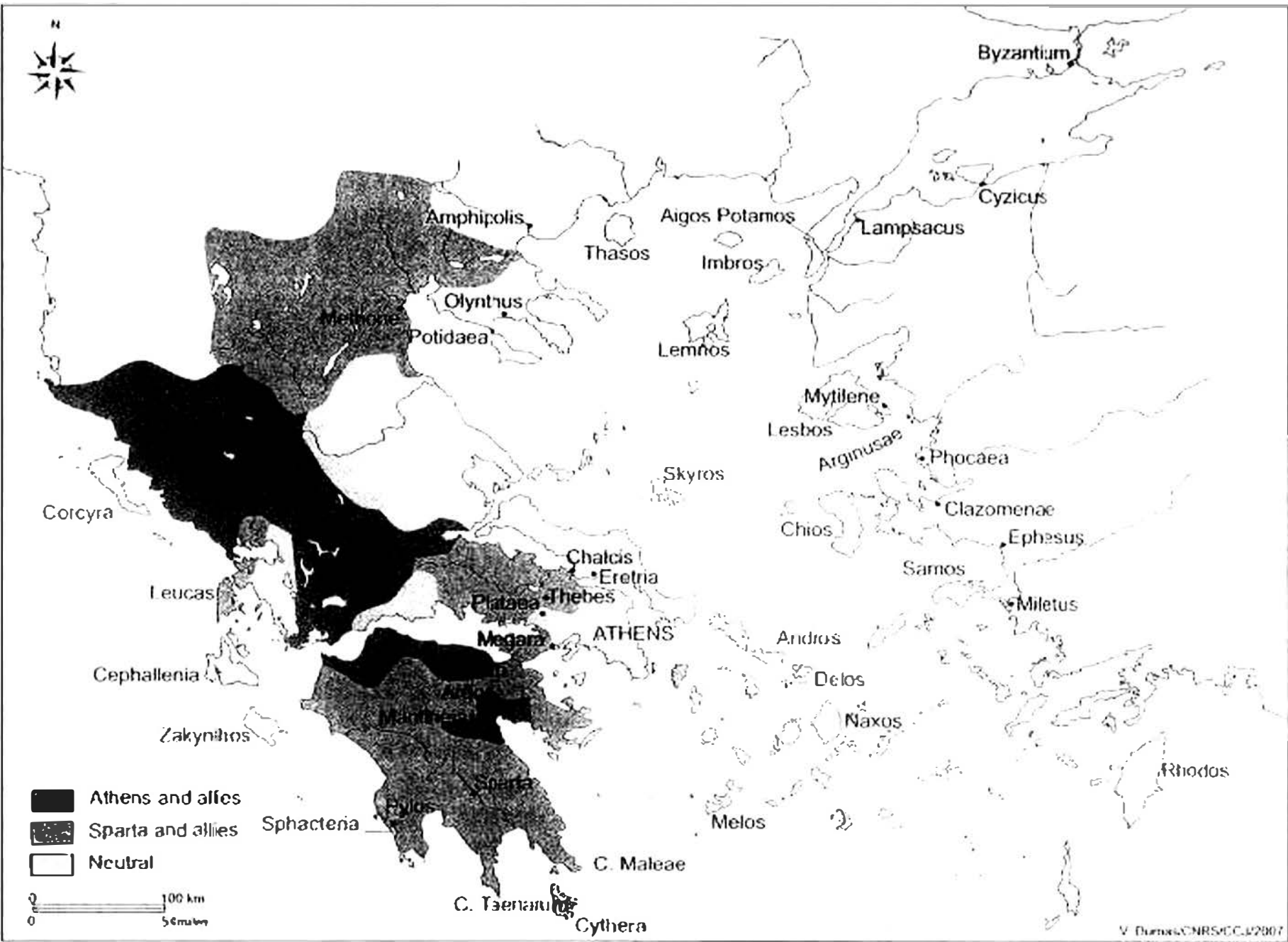
1-2-3. τὸ ἔτος, *the year*. ἡ Ὀλυμπιάς, -άδος; cf. ex. III, 8. 2. ὁ Ἀριστοτέλης, -ους, \*Aristotle. γέγονα, here *I am* (years) *old*. 3. ὁ Ἱπποκράτης, -ους, \*Hippocrates. μέχρι + gen., *until*.



Vocabulary II, p. 328

V. G ⇒ E. ΜΙΣΘΟΦΟΡΟΣ. 1. Τοῦ πατρὸς καὶ τῆς μητρὸς ἐμοῦ τρεῖς παῖδες ἐγένοντο. 2. Καὶ ὁ πατήρ, πρὸ τῆς τελευτῆς ἧς παρούσης ἤσθετο, εἰς τρία μέρη τὴν οὐσίαν νείμας, ἐν μέρος ἐκάστῳ ἐκλήρωσεν. 3. Καὶ τῷ μὲν ἀδελφῷ δεξιῶς πάντα διωκησάτην, ἐγὼ δ' ἀτόπως τὸν ἐμὸν κλῆρον ἐδαπάνησα. 4. Σῶμα δὲ συνειδῶς ἐμαυτῷ ἔχων εὐπρεπῇ καὶ εἰς τὰς μάχας ἐπιτήδειον, μισθοφόρος γίγνεσθαι ἔγνων. 5. Ἄρτι γὰρ ἐπυθόμην ὅτι οἱ Ἀθηναῖοι ἐν Σικελίᾳ μάχεσθαι μέλλοιεν, καὶ μισθὸν λαμβάνων πλούσιος πάλιν γενέσθαι ἤλπιζον. 6. Ὅπλα οὖν ἀγοράσας, εἰς Κέρκυραν ἦλθον ὅπου τοὺς τῶν Ἀθηναίων συμμάχους ἤδη στρατὸν καὶ ναῦς ἤδη συλλέγοντας· πάνυ ἐπιτήδειος γὰρ ὁ τόπος ἐκεῖνος τοῖς πλεῦσαι μέλλουσιν εἰς Σικελίαν. 7. Οἱ μὲν οὖν ἐκεῖ στρατιῶται ἦσαν ὀπλίται καὶ τοξόται καὶ ἄλλοι, τῶν δὲ νεῶν αἱ μὲν πλεῖσται τριήρεις ἦσαν ἐπιτηδειόταται εἰς τὸ τὰς τῶν πολεμίων ναῦς καταδύειν, ἔνιαι δὲ σῖταγωγοὶ νῆες ἦσαν τὰ ἐπιτήδεια κομίζουσαι. 8. Ὑστερον δ' ἐθεώρουν εἰς τὸν λιμένα τοὺς Ἀθηναίους εἰσιόντας ἄλλαις ναυσίν. 9. Καὶ πᾶσῶν τῶν νεῶν ἐκείνων ἐθαύμαζον τὴν καλὴν σύνταξιν. 10. Ἐπειτα δέ, εἰς ναῦν ἐμβάς, ἐθεασάμην μὲν τὴν καλλίστην πάντων τῶν σκευῶν καὶ τῶν ὀπλῶν τάξιν ἐν τῇ νηί, ἐφρόντιζον δὲ μᾶλλον τῶν κινδύνων οὓς κινδυνεύειν ἔμελλον τῆς νεῶς εὐθὺς ἐκβάς.

2. πρὸ + gen., *before*. 3. δι-οικέω, *I manage, administer*. 4. εὐπρεπής, *good-looking, remarkable*. 5. ἡ Σικελία, *Sicily*. 6. ἀγοράζω, *I buy*. ἡ Κέρκυρα, *Corcyra*. The departure of the expedition took place from there (415 B.C.). 7. σῖταγωγός *grain conveying ship, cargo ship*. (cf. ὁ σῖτος); see § 52, N.B., p. 41. 8. ὁ λιμήν, -ένος, *the seaport*. 10. τὸ σκεῦος, *the object*.



Athenian empire in the 5th c. B.C.

## BASIC TEXTS

## I. If both your sons were two colts or two calves...

## § 234

Socrates, during his trial, criticizes the \*sophists in front of his judges. They were sumptuously paid to educate the young men. He relates an anecdote about that: the way in which one day he started a conversation with Callias, Hipponicos' son, a wealthy Athenian whose house was largely open to all the famous sophists.

Α Ἐτυχον γὰρ προσελθὼν ἀνδρὶ ὃς τετέλεκε χρήματα σοφισταῖς πλείω ἢ σύμπαντες οἱ ἄλλοι, Καλλία τῷ Ἱππονίκου· Β τοῦτον οὖν ἀνηρόμην (Γ ἐστὸν γὰρ αὐτῷ δύο υἱώ)· — Δ ὦ Καλλία, ἦν δ' ἐγώ, Ε εἰ μὲν σου τῷ υἱῷ πῶλῳ ἢ μόσχῳ ἐγενέσθην, Ζ εἴχομεν ἂν αὐτοῖν ἐπιστάτην λαβεῖν καὶ μισθώσασθαι· Η ὃς ἔμελλεν αὐτῷ καλῶ τε καὶ ἀγαθῶ ποιήσῃν τὴν προσήκουσαν ἀρετήν· Θ Ἦν δ' ἂν οὗτος ἢ τῶν ἵππικῶν τις ἢ τῶν γεωργικῶν. Ι Νῦν δ' ἐπειδὴ ἀνθρώπῳ ἐστὸν, Κ τίνα αὐτοῖν ἐν νῷ ἔχεις ἐπιστάτην λαβεῖν; Λ Τίς τῆς τοιαύτης ἀρετῆς, τῆς ἀνθρωπίνης τε καὶ πολιτικῆς, ἐπιστήμων ἐστίν; Μ Ἔστι τις, ἔφην ἐγώ, ἢ οὐ; — Ν Πάνυ γε, ἦ δ' ὅς. — Ξ Τίς, ἦν δ' ἐγώ, καὶ ποδαπός, καὶ πόσου διδάσκει; — Ο Εὐηνος, ἔφη, ὦ Σώκρατες, Πάριος, πέντε μνῶν.

PLATO (*Apology*)

- A. 1. προσ-έρχομαί τινι or πρὸς τινα, *I proceed toward s.o.* 2. τυγχάνω + participle: Voc. I, p. 122. 3. τελέω, *I complete* or *I pay* (τελέσω, ἐτέλεσα, τετέλεκα: § 263-E, p. 369). 4. σύμπαντες is little different from ἅπαντες (§ 64, N.B., p. 52): this is πάντες reinforced by συν-. 5. Καλλία τῷ Ἱππονίκου = Καλλία τῷ Ἱππονίκου υἱῷ.
- B. ἀν-ηρόμην (ἀν-ερέσθαι, etc.): thematic aorist of ἀν-ερωτάω (a little different from ἐρωτάω).
- Δ. ἦν δ' ἐγώ, *I said*: cf. § 277, p. 382.
- Ε. 1. ὁ πῶλος, *the colt*. 2. ὁ μόσχος, *the calf*. 3. ἐγενέσθην: simply translate by *were* (ἐγενόμην often serves as aorist to εἰμι).
- Ζ. 1. ἔχω + inf: Voc III, p. 270, expressions. 2. ὁ ἐπιστάτης, -ου, *the director, the educator*. 3. μισθόομαι, *I hire* (by paying a μισθός: a salary).
- Η. 1. ἔμελλεν is still under the influence of the ἂν of Ζ, and still expresses the unreal: *who would be destined to*. 2. τὴν προσήκουσαν ἀρετήν is an accusative of point of view (§ 115, p. 131): *regarding the qualities which would be good to them, in the domain of excellence which would be theirs*.
- Θ. 1. οὗτος: the ἐπιστάτης in question. 2. ἵππικός, *competent in matter of horses*. 3. γεωργικός, *competent in agricultural matters*. 4. ἵππικῶν and γεωργικῶν are partitive genitive forms.
- Λ. 1. ἐπιστήμων + genitive, *competent in s.t.* 2. ἀνθρώπινος, *humane, which is good for mankind*. 3. πολιτικός, *befitting a citizen, political*.
- Μ. ἔστι here has the strong meaning of *(it) exists*: about the accent, cf. § 269, N.B., b), p. 379.
- Ν. ἦ δ' ὅς, *he said*: § 277, p. 382.
- Ξ. 1. ποδαπός, *from where?* 2. πόσου, *at what price?* (**genitive of value**).
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The *Apology* presents itself like the defense pronounced by Socrates before his judges. It is difficult for us to know by what measure this text, which Plato has left us, is faithful to the letter and to the spirit of the words really uttered by the accused.

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- Z. 1. ἔχω + inf: Voc III, p. 270, expressions. 2. ὁ ἐπιστάτης, -ου, *the director, the educator*. 3. μισθόομαι, *I hire* (by paying a μισθός: a salary).
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The *Apology* presents itself like the defense pronounced by Socrates before his judges. It is difficult for us to know by what measure this text, which Plato has left us, truly reflects the words and the ideas really uttered by the accused.

## III. Departure of the Athenian fleet to Sicily

§§ 235-240 (cardinals), Voc. II

Here is an episode of the disastrous expedition to Sicily (415-413), undertaken at Alcibiades' instigation: the fleet of the Athenian empire reaches Corcyra before sailing toward Sicily.

<sup>A</sup> Οἱ δ' Ἀθηναῖοι ἤδη ἐν τῇ Κερκύρᾳ αὐτοὶ τε καὶ οἱ ξύμμαχοι ἅπαντες ἦσαν. <sup>B</sup> Καὶ πρῶτον μὲν ἐπεξέτασιν τοῦ στρατεύματος καὶ ξύνταξιν οἱ στρατηγοὶ ἐποιήσαντο, <sup>Γ</sup> καὶ, τρία μέρη νεύμαντες, ἐν ἐκάστῳ ἐκλήρωσαν. <sup>Δ</sup> Ἐπειτα δὲ προύπεμψαν καὶ ἐς τὴν Ἰταλίαν καὶ Σικελίαν τρεῖς ναῦς εἰσομένῃς αἵτινες σφᾶς τῶν πόλεων δέξονται.

<sup>Ε</sup> Μετὰ δὲ ταῦτα Ἀθηναῖοι ἄραντες ἐκ τῆς Κερκύρας ἐς τὴν Σικελίαν ἐπεραιοῦντο, <sup>Ζ</sup> τριήρεσι μὲν ταῖς πάσαις τέσσαρσι καὶ τριάκοντα καὶ ἑκατόν, καὶ δυοῖν Ῥοδίῳ πεντηκοντόροι (Ἡ τούτων Ἀττικαὶ μὲν ἦσαν ἑκατόν, ὧν αἱ μὲν ἐξήκοντα ταχεῖαι, αἱ δ' ἄλλαι στρατιώτιδες, <sup>Θ</sup> τὸ δὲ ἄλλο ναυτικὸν Χίων καὶ τῶν ἄλλων ξυμμάχων), <sup>Ι</sup> ὀπλίταις δὲ τοῖς ξύμπᾳσιν ἑκατόν καὶ πεντακισχίλοις (<sup>Κ</sup> καὶ τούτων <sup>Λ</sup> Ἀθηναίων μὲν αὐτῶν ἦσαν πεντακόσιοι μὲν καὶ χίλιοι ἐκ καταλόγου, ἑπτακόσιοι δὲ θῆτες ἐπιβάται τῶν νεῶν, <sup>Μ</sup> ξύμμαχοι δὲ οἱ ἄλλοι ξυνεστράτευον, <sup>Ν</sup> οἱ μὲν τῶν ὑπηκόων, <sup>Ξ</sup> οἱ δ' Ἀργείων πεντακόσιοι, <sup>Ο</sup> καὶ Μαντινέων καὶ μισθοφόρων πεντήκοντα καὶ διακόσιοι), <sup>Π</sup> τοξόταις δὲ τοῖς πᾶσιν ὀγδοήκοντα καὶ τετρακοσίους (<sup>Ρ</sup> καὶ τούτων Κρήτες οἱ ὀγδοήκοντα ἦσαν) <sup>Σ</sup> καὶ σφενδονήταις Ῥοδίων ἑπτακοσίους, <sup>Τ</sup> καὶ Μεγαρεῦσι πῖλοῖς φυγάσιν εἴκοσι καὶ ἑκατόν, <sup>Υ</sup> καὶ ἵππαγωγῶ μιᾷ τριάκοντα ἀγούσῃ ἱππέας.

<sup>Φ</sup> Τοσαύτη ἡ πρώτη παρασκευὴ πρὸς τὸν πόλεμον διέπλει. <sup>Χ</sup> Τούτοις δὲ συνέπλεον, τὰ ἐπιτήδεια ἄγουσαι, <sup>Ψ</sup> ὀλκάδες μὲν τριάκοντα σῖταγωγοὶ καὶ τοὺς σῖτοποιοὺς ἔχουσαι καὶ λιθολόγους καὶ τέκτονας, <sup>Ω</sup> πλοῖα δὲ ἑκατόν, ἃ ἐξ ἀνάγκης μετὰ τῶν ὀλκάδων ξυνέπλει. <sup>Γ</sup> πολλὰ δὲ καὶ ἄλλα πλοῖα καὶ ὀλκάδες ἐκούσιοι ξυνηκολούθουν τῇ στρατιᾷ ἐμπορίας ἕνεκα.

\*THUCYDIDES

- A. 1. ἡ Κέρκυρα, *Corcyra*. 2. ξύμμαχος = σύμμαχος: the preposition σύν, *with* and the preverb συν- formerly had ξ instead of σ. Thucydides keeps this archaism.
- B. 1. ἡ ἐξ-έτασις, -εως or ἡ ἐπ-ἐξ-έτασις, -εως, *the examination, the review* (from ἐξ-ετάζω, *I verify*). 2. ξύνταξιν = σύνταξιν. 3. τὸ στρατεύμα, -ατος, *the expedition, the army*.
- Γ. 1. μέρη νέμω, *I distribute parts*. 2. ἐν (μέρος).
- Δ. 1. προύπεμψαν = προ-έπεμψαν, or προ-πέμπω, *I send before, I send as a scout*. 2. ἐς = εἰς. 3. ἡ Ἰταλία, *Italy*. 4. ἡ Σικελία, *Sicily*. 5. εἰσομένῃς: § 265, p. 378, case 11. 6. αἵτινες... δέξονται: review §§ 189 and 190, p. 212. The generals did not know exactly which of the seaside cities would be favorable to them. Therefore the question they asked themselves was: τίνας τῶν πόλεων ἡμᾶς δέξονται; (in the indicative future). This indicative future is kept in the indirect question: thus σφᾶς δέξονται (for σφᾶς, cf. § 232, p. 313). We could also say σφᾶς δέξοιντο, with oblique optative (§ 207-B, p. 249).
- Ε. 1. ἄραντες, *having weighed anchor* (aor. part. of αἶρω, *to lift up*) 2. περαιόω, *I carry or I carry myself beyond, across*.
- Ζ. 1. τριήρεσι: dative of accompaniment (= *with*, like all the dative forms until Υ. 2. τέσσαρσι = τέτταρσι (same θάλασσα = θάλαττα; the forms in ττ are specifically Attic; the forms in σσ are Ionic). 3. Ῥόδιος, *Rhodian*. The slingers from Rhodes were famous. 4. ἡ πεντηκοντόρος, *the fifty rower ship* (derive from πεντήκοντα, *fifty*).



The set Z-Y enumerates the forces constituting the expedition: the triremes, the hoplites, the archers, the slingers.... First structured with μέν... δέ... δέ..., it is then prolonged with καί... καί... καί... Some parts of sentences opposed by μέν... δέ... are themselves subdivided by the μέν... δέ... Below you will find the literal translation of Z-O:

- H. 1. Ἀττικός, *Attic, Athenian*. 2. στρατιώτης, -ιδος, *related to soldiers transport*.  
 Θ. 1. ναυτικός, *naval*; τὸ ναυτικόν, *the fleet*; τὸ ἄλλο ναυτικόν, here *the rest of the fleet*, and not *the other fleet* (same ἡ ἄλλη Ἑλλάς, *the rest of Greece*). 2. Χῖος, *of or from Chios*.  
 Ι. ξύμπᾱσι = σύμπᾱσι, dat. plur. of σύμ-παντες (for \*σύν-παντες), *all reunited, to the total*.  
 Κ. 1. ὁ κατάλογος, *the list, the catalogue* (cf. § 90, p. 87); the matter here is the roster of the citizens who must serve in the military. 2. ὁ θής, θητός, *the "thete"* (§ 62, p. 51). The "thetes" were the poorest class among the Athenians. They usually served as rowers, as light troops, or as marine soldiers. Only in case of necessity they would be armed like hoplites. 3. ὁ ἐπι-βά-της, -ου, *the marine soldier* (cf. ἐπι-βαίνω, *I mount on, I board*).  
 Μ. 1. στρατεύω, *I do a military service*; συ-στρατεύω (prev. συν-), *I share in a military expedition*. 2. σύμμαχοι is here a predicate: *as allies*.  
 Ν. ὑπ-ήκοος, *who obeys* (cf. κατ-ήκοος p. 83, K-4; the second element -ήκοος is linked to ἀκούω, the listening symbolizing obedience). The ὑπῆκοοι in question are people submitted to Athens.  
 Ξ. Ἀργεῖος, *Argian*.  
 Ο. 1. Μαντινεύς, *from Mantinea* (in Arcadia). 2. μισθοφόρων: here Arcadian mercenaries.  
 Π. Κρής, Κρητός, *Cretan* (§ 62, p. 51). Those Cretan archers were mercenaries.  
 Ψ. ὁ σφενδονήτης, -ου, *the slinger* (formed on ἡ σφενδόνη, *the sling*).  
 Τ. 1. Μεγαρεύς, *of Megara*. 2. ψιλός, *stripped, uncovered, lightly armed*; the ψιλοί are *soldiers of light infantry*. 3. φυγὰς, -άδος, *exiled, fugitive*.  
 Υ. (ναῦς) ἵππαγωγός, *ship transporting horses, cavalry transport ship*.  
 Φ. 1. δια-πλέω, *I cross*. 2. ἡ παρασκευή, *the preparation, the armament, the forces*.  
 Χ. συμ-πλέω + dative, *I sail with* (prev. συν-; cf. p. 280, Voc. II).  
 Ψ. 1. ἡ ὀλκὰς, -άδος, *the transport-ship*. 2. σῖταγωγός, *grain conveying ship, cargo ship*. 3. ὁ σῖτοποιός, *the baker*. 4. ὁ λιθολόγος, *the mason*. 5. ὁ τέκτων, -ονος, *the carpenter*.  
 Ω. ἐξ ἀνάγκης = ἀναγκαζόμενα, i.e. *requisitioned* (these πλοῖα are private ships).  
 F. 1. ἐκούσιος (cf. Voc. III, p. 302, note on ἐκών) is predicate; translate by *willingly*. 2. ἀκολουθέω or συν-ακολουθέω + dative, *I accompany*. 3. ἡ ἐμπορία, *the commerce*.

#### Literally from Z-O:

τριήρεσι μέν ταῖς πάσαις *with triremes numbering a total of*  
 τέσσαρσι καὶ τριάκοντα καὶ ἑκατὸν *one hundred and thirty-four*  
 καὶ δυοῖν Ῥοδίοις πεντηκοντόροις *and two Rhodian ships with fifty rowers*  
 τούτων *among those <triremes>*  
 Ἀττικαὶ μέν ἦσαν ἑκατὸν *one hundred were from Attica*  
 ὧν αἱ μέν ἑξήκοντα ταχεῖαι *of which sixty were swift*  
 αἱ δ' ἄλλαι στρατιώτιδες *and the others transporting troops*  
 τὸ δὲ ἄλλο ναυτικόν *and the rest of the fleet*  
 Χίων καὶ τῶν ἄλλων συμμάχων *came from Chios and from the other allies*  
 ὀπλίταις δὲ τοῖς ξύμπᾱσιν *with hoplites numbering a total of*  
 ἑκατὸν καὶ πεντακισχίλοις *five thousand one hundred*  
 καὶ τούτων *and among those <hoplites>*  
 Ἀθηναίων μέν αὐτῶν ἦσαν *those who did come from Athens were*  
 πεντακόσιοι μέν καὶ χίλιοι *one thousand five hundred*  
 ἐκ καταλόγου *<levied> according to the lists <of mobilization>*  
 ἑπτακόσιοι δὲ θῆτες ἐπιβάται τῶν νεῶν *and seven hundred "thetes"*  
*<serving us> sea-men*  
 ξύμμαχοι δὲ οἱ ἄλλοι *and it is as allies that the others*  
 ἐνεστράτευον *participated in the expedition*  
 οἱ μέν τῶν ὑπηκόων *some were part of the subjects*  
 οἱ δ' Ἀργείων πεντακόσιοι *and the others were five hundred Argians*  
 καὶ Μαντινέων καὶ μισθοφόρων *with Mantineans and mercenaries*  
 πεντήκοντα καὶ διακόσιοι *numbering two hundred and fifty men*  
 τοξόταις δὲ τοῖς πᾶσιν *with archers numbering a total of*  
 ὀγδοήκοντα καὶ τετρακισχίλοις *four hundred and eighty.*



## IV. The ten craters

§§ 236-239 (ordinals)

The description of the progressive and terrible effects of drunkenness was current in literature. According to a text quoted by Diogenes Laertius, a 3rd c. A.D. writer, wine brings τρεῖς βότρῦς· τὸν πρῶτον ἡδονῆς, τὸν δεύτερον μέθης, τὸν τρίτον ἀπιδίᾱς (ἡ μέθη, *drunkenness*; ἡ ἀπιδίᾱ, *the displeasure*). Here the poet states that, during a banquet, it is not proper to present guests with more than three craters in all. Eubulus is a 4th c. B.C. comic poet, of whose texts only fragments remain.

\*Dionysos is speaking.

Α Τρεῖς γὰρ μόνους κρατῆρας ἐγκεραννύω  
τοῖς εὖ φρονούσι· Β τὸν μὲν ὑγείᾱς ἓνα.  
ὄν πρῶτον ἐκπίνουσι· Γ τὸν δὲ δεύτερον  
ἔρωτος ἡδονῆς τε· Δ τὸν τρίτον δ' ὕπνου.  
ὄν ἐκπιόντες οἱ σοφοὶ κεκλημένοι  
οἴκαδε βαδίζουσ'· Ε ὁ δὲ τέταρτος οὐκέτι  
ἡμέτερός ἐστ', ἀλλ' ὕβρεως· Ζ ὁ δὲ πέμπτος βοῆς·  
Η ἔκτος δὲ κώμων· Θ ἑβδομος δ' ὑπωπίων·  
Ι ὁ δ' ὄγδοος κλητῆρος· Κ ὁ δ' ἑνατος χολῆς·  
Λ δέκατος δὲ μανίᾱς, ὥστε καὶ βάλλειν ποιεῖ.  
Μ Πολὺς γὰρ εἰς ἓν μικρὸν ἀγγεῖον χυθεὶς  
ὑποσκελίζει ῥᾶστα τοὺς πεπωκότας.

EUBULUS

- A. 1. ὁ κρατήρ, -ῆρος, *the \*crater*. The numbers given are symbolic: nothing allows us to determine which quantity of wine per guest one crater corresponds to! 2. ἐγ-κεραννύω = ἐγ-κεράννῳμι (§ 275, p. 382); the preverb ἐν- underlines the fact that the mixture is done *in* the crater. 3. μόνους may be translated by *only*. 4. εὖ φρονέω, *I am wise*.
- B. 1. ἡ ὑγεία, *health*. Understand: τὸν ἓνα (ὄντα) ὑγείᾱς, *the (number) one (being that of) health*; ὑγείᾱς, like all the genitive forms that follow, has a possessive value. 2. ἐκ-πίνω: the preverb ἐκ- may indicate an action done thoroughly (ἐξ-απατᾶν τινα, *to beguile someone thoroughly, to dupe someone*).
- Δ. 1. ὄν ἐκ-πιόντες...: complex relative (§ 153, N.B., p. 175). 2. οἱ σοφοὶ κεκλημένοι: variation of the phrasing ἡ λεγομένη ἀνδρείαᾱ (Voc. IV, p. 282). 3. οἴκαδε, *homewards*.
- Ε. 1. Note the use of the possessive adjective (ἡμέτερος) and of the genitive (ὕβρεως) to express the possession (Greek may say Ἡ οἰκίᾱ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ ἀδελφοῦ, *The house is not mine, but my brother's*). 2. Bantering (ἡ σκῶψις, -εως) is customary at a banquet; here it degenerates into ὕβρις, to be understood with the meaning of *serious insults*.
- Ζ. ἡ βοή, *the scream*.
- Η. ὁ κῶμος: this term here designates a happy group of young men reveling and singing. Yet the κῶμος is originally a religious procession in honor of Dionysos, especially during the "rustic Dionysia". It is often represented as a procession of satyrs and \*menads, dancing and singing. The κωμῳδίᾱ, which was a song of κῶμος before being the *comedy*, has its origin in this ritual.
- Θ. τὸ ὑπώπιον, *the blow to the face, the black eye* (-ων- like in τὸ πρόσω-πον, *the face*).
- Ι. ὁ κλητήρ, -ῆρος, *the magistrate* in charge of legal summons. The blows and assaults committed during the banquets sometimes had legal consequences.
- Κ. ἡ χολή, *the bile* or the states attributed to the bile, e.g. anger. Here the μελαγχολία, *the melancholy* with an old meaning (a depressive state with lack of energy attributed to an excess of "black bile").
- Λ. βάλλειν: the tendency to throw objects has been reported in ancient descriptions of drunkenness.
- Μ. 1. πολὺς (οἶνος). 2. τὸ ἀγγεῖον, *the vessel, jar*. 3. ὑπο-σκελίζω, *I trip someone* (formed on τὸ σκέλος, *the leg*). This verb belongs specifically to the fighting terminology: wine is compared to a wrestler against whom one is struggling.

This last step does not include any grammar lesson. It contains a few texts which will further your knowledge of vocabulary. If you have continuously and methodically applied the advices given to you (pp. 15, 39, 161, 236), you already possess a good knowledge of Greek.

## VOCABULARY I

ἀν-έχω	I uphold, I maintain, (1)	κοιμά-ομαι	I lie down (4)
middle:	I bear up, I endure		I sleep
σύν-ειμι + dative	I am with (2)	γενναῖος	valiant (5)
τὸ πρόσωπον	the face	ἀπειλέ-ω	I threaten
ὅμως	however	ὁ δεσμός	the link (6)
φθονέ-ω	I envy (with malevolence) (3)	ἡ μηχανή	the machine (7)
or	I refuse (out of envy)		the expedient
ἡ λύρα	the lyre	μηχανά-ομαι	I invent

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Ex.: Ἄτλας ἀνέχει οὐρανὸν καὶ γῆν, *Atlas supports the earth and the sky*. With intransitive value: Ὁ ἥλιος ἀνέχει, *the sun rises*; ἅμ' ἡλίῳ ἀνέχοντι, *at sunrise*. Regarding ἀνέχομαι, cf. Ἀνέχου καὶ ἀπέχου (Voc. III, p. 291); Οὐκ ἀνεξόμεθα τοῖς βαρβάρους δεσπότας ὄντας, *We will not tolerate that Barbarians be the masters*; Οὐκ ἀνεσχόμην ἀδίκως κατηγορούμενος, *I have not tolerated to be unjustly accused*.

2. It is part of the series of the preverbed forms of εἶμι, *I am*. You know several of them: πάρ-ειμι, *I am present* (Voc. I, p. 268); ἐν-ειμι, *I am in* (Voc. I, p. 314); ἔξ-εστι, *it is permitted or possible*. Let us add the following:

ἄπ-ειμι, *I am absent* (+ gen.): Ἄπεμι τῆς ἐορτῆς, *I am absent from the festivity* (§ 110-F, p. 121).

περί-ειμι, *I surpass* (+ gen.), *I am left over*: Περίεσθε ἡμῶν τῇ εὐσεβείᾳ, *You win over us regarding piety* (cf. § 110-B, p. 121); τὰ περιόντα μοι τοῦ κλήρου, *what is left to me from my heritage*.

3. Derived from ὁ φθόνος, *envy, ill-will*. Different from ζῆλος, a rivalry creating emulation, φθόνος is a negative jealousy, which intends to deprive someone of what he/she owns, or to refuse him/her what he/she desires. The φθόνος of the gods is an obstacle to mankind's happiness. Ex. Οὐ προσήκει φθόνῳ χρῆσθαι πρὸς τοὺς εὖ πεπραγόντας, *It is not proper to envy those who succeed*.

4. Formed on the root \*κευ/\*κογ (cf. κεῖμαι, *I am lying down*; ἡ κοίτη, *the bed*). Thus, in late Greek, τὸ κοιμητήριον, *the dormitory, the cemetery*.

5. Or *noble, generous*, "of good race" (cf. τὸ γένος).

6. Plural: οἱ δεσμοί or τὰ δεσμά. Formed on the root δει/δη of the verb δέω *I attach* (cf. ὑπο-δέ-ομαι, "I attach something underneath", → *I shoe myself* and τὸ ὑπόδημα, -ατος, "what one attaches underneath", → *the shoe*). Not to confuse with δέω, δέομαι, *I need, I demand* (cf. p. 189). From δεσμός derive δεσμόω, *I chain*, ὁ δεσμώτης, -ου, *the prisoner* and τὸ δεσμωτήριον, *the prison*.

7. In Doric μάχανά, thus, by borrowing, Latin *machina*, **machine**. The first contacts by the Latins with the Greeks were done through the Dorian cities in the South of Italy and in Sicily: \*Archimedes, in Syracuse, spoke Doric. He invented μάχανάς.

## VOCABULARY II

ὁ ταῦρος	the bull (1)	ὁ φόβος	the fear (3)
ὁ λέων, -οντος	the lion (cf. p. 53, GR. N. B)	φοβέ-ομαι	I fear (A)
ἡ αἰξ, αἰγός	the goat (cf. § 62, p. 51)	πρό + genitive	in front of (4) (B)
ἄγριος	wild (2)	or	before
or cruel		ἥττων	inferior (C)

## ETYMOLOGICAL AND SEMANTIC NOTES

1. The French word *taureau* and the Spanish word *toro* come from Latin *taurus*, identical to the Greek word. This is an old Indo-European term (*tauras* in Lithuanian).

2. Derived from *ἀγρός* with the ancient meaning of *wild nature* (cf. p. 21 the note on *ἀγρός*).

3. A **phobia** is an unhealthy fear. Cf. also the words of the type **photophobia** (fear of the light: τὸ φῶς, φωτός), **agoraphobia** (fear of public places: ἡ ἀγορά).

## GRAMMAR NOTES

A. Regular verb: φοβήσομαι, ἐφοβήθην (§ 124, p. 148), πεφόβημαι (§ 131, p. 155).

B. Ex.: πρὸ τοῦ τείχους, *in front of the rampart*; πρὸ τῆς ἐορτῆς, *before the festivity*. We have already encountered the preverb *προ-*, with the same values (Voc. I, p. 300).

C. It is declined like *ἡδίων* (§ 118, p. 137). It may be considered like a comparative of *μικρός* or of *ὀλίγος*. Ex.: Ἦττων εἰμὶ σοῦ τὸν νοῦν, *I am inferior to you as to intelligence*; Ἦττων εἰμὶ τῶν πόνων, *I do not resist the fatigue* (lit.: I am inferior to the fatigue).

Ἦττων: superlative *ἥκιστος*, *very small* (not found in the classical language). The adverbial neuter forms of these two words are very usual: *ἥττον*, *less* and *ἥκιστα*, *very little*.

## VOCABULARY III

εὐπρεπής	good looking (1)	μετα-βάλλω	I modify (5)
ἐλεέ-ω + acc.	I take pity on (A)	ἀλλάττω	I change (with variations on the idea of changing) (6)
ἡ κόρη	the daughter	ὁ τρόπος	the manner (7)
εὐειδής	beautiful (2)	or	the character
θεά-ομαι	I look at (3)	μέσος	situated in the middle (8)
	I contemplate	ἀρχαῖος	ancient, original (9)
οἶκαδε	homewards (4)		

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Cognate of the verb *πρέπειν*, *to appear with brightness, to distinguish oneself*, which also means *to be convenient*: *πρέπει* = *προσήκει*.

2. *Εὐ-ειδ-ής* is formed on the root \**Φειδ*: *the vision, the aspect* (cf. τὸ εἶδωλον, *the image, the idol*; τὸ εἶδος, *the aspect, the species*).

3. Derived from *ἡ θεά*, *the spectacle*: not to confuse with *ἡ θεά*, *the goddess* (however Greek rather says *ἡ θεός*). From *θεά-ομαι* is formed τὸ θεάτρον, *the theater*.

4. Linked to *ἡ οἰκία*, *the house*.

5. I.e. *I put* (for that value of *βάλλω*, cf. p. 281, note on *περι-βάλλω*) *in a further state* (cf. *μετά* with the meaning of *after*): *Μεταβάλλει ἑαυτὸν εἰς τὸ βέλτιον*, *He transforms himself to become better, he ameliorates himself*. Ex. of intransitive use: *Χειμῶν μεταβάλλει εἰς εὐδίαν*, *the storm changes into nice weather* (cf. p. 56).

6. Derived from *ἄλλος*. Ex.: *ἀλλάττειν τὸ ἑαυτοῦ εἶδος*, *to modify one's appearance*; *ἀλλάττειν χώρην*, *to go to another country*; *ἀλλάττεσθαι τι ἀντ' ἀργυρίου*, *to receive something in exchange of a sum of money*; *ἀλλάττειν τινός τι*, *to receive something in exchange for something*; *Τῆς ἐμῆς οὐσίας τὴν σὴν ἠδέως ἀν' ἀλλάξαιμι*, *I would gladly exchange my fortune for yours*.

7. Linked to τρέπω, *I turn*; τρόπον τινά, *in some sort*.

8. Ἡ μέση πόλις, *the middle city* (situated in the center of the country), but μέση ἡ πόλις, *the middle of the city*. The **mesolithic** is the transition period of the stone age, between paleolithic and neolithic periods.

9. Cf. ἡ ἀρχή, etc., p. 99.

## GRAMMAR NOTE

A. Regular: ἐλέησω, ἠλέησα, etc. Only the final ε of the stem is contracted: ἐλεοῦμεν, ἐλεεῖτε, etc. Greek says ἐλεεῖν τινα, *to have pity for someone*; in the passive: ἐλεεῖσθαι ὑπό τινος, *to be taken into pity by someone*.

## VOCABULARY IV

ἀμαρτάνω	I fail	ὅλως	wholly
+ genitive:	I miss (a target) (A)	εἰκότως	suitably (5)
ἄφρων	senseless (1)		or reasonably
ἄξιό-ω + gen.	I think one worthy of (2)	θνητός	mortal (6)
+ infinitive:	I think one worthy to	ἀκολουθέ-ω + dat.	I accompany (7)
πανούργος	cunning (3)	οὐκοῦν	isn't it true?
ἀδικέ-ω	I do wrong (4)		or then...(8)

## ETYMOLOGICAL AND SEMANTIC NOTES

1. Connected to σώφρων, with ἀ- negative.

2. To consider someone or something as ἄξιος (cf. Voc., p. 165). Ex. Ἀξιοῦμέν σε μεγάλων ἐπαίνων, *We think you deserve great praises*; in the passive: Μεγάλων ἐπαίνων ἄξιοι, *You are judged worthy of great praises*; Σεαυτὸν ἄξιοις τύραννον γενέσθαι, *You judge yourself worthy of being a dictator*; the meaning has evolved toward the idea of *believing* or of *claiming*: Οὕτως ἄξιῶ, *Such is my opinion*; Ἀξιοῦσιν ἀδικεῖσθαι, *They claim to be victims of an injustice*; Ἀξιῶ, εἰ ἀδικῶ, μηδεμιᾶς συγγνώμης τυγχάνειν, *If I am guilty, I do not pretend to benefit from any indulgence* (LYSIAS). Thus τὸ ἀξίωμα, -ατος, the assertion deemed worthy, *the principle, the axiom*.

3. *Who does everything* (πᾶν); -ουργος is linked to the root εργ/οργ of ἐργάζομαι, *I work, I accomplish*. We also have: κακοῦργος, *evildoer*; ὁ δημιουργός, the one who works for the public (ὁ δῆμος), *the artisan, the demiurge* (the cosmic Artisan); τὸ ὄργανον, *the tool*. Feminine in -ος: ἀνὴρ πανούργος, γυνὴ πανούργος.

4. Derived from ἄδικος, *unjust* (cf. Voc. I, p. 291).

5. Adverb formed on the participle εἰκώς (from perfect ἔοικα): cf. Voc. IV, pp. 302-303.

6. This is the verbal adjective in -τός of θνήσκω. Designates the human being as destined to death, in opposition to the gods, who are immortal (ἀθάνατοι). Term mostly poetic.

7. Derived from ὁ ἀκόλουθος, *the accompanying person, the acolyte*.

8. Formed from οὐκ + οὔν, the tone is interrogative: *so isn't it true?* Οὐκοῦν βασιλεὺς εἶ σύ, *So, you are a king?* In this meaning, οὐκοῦν is an interrogative word (cf. § 187, p. 212). Is also used as a linking particle: Ἀλλ' ἐμμηχάνων ἐρᾶς — Οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι, *But you desire impossible things! — Well then, when I am without any strength I will stay and rest* (SOPHOCLES, *Antigone*, v. 91). That οὐκοῦν has to be distinguished from οὐκουν, *therefore... not...* (note the accent!).

## GRAMMAR NOTE

A. ἀμαρτ-άνω    ἀμαρτ-ή-σομαι    ἡμαρτ-ον (ἀμαρτεῖν, etc.)    ἡμάρτ-η-κα

Ἀμαρτάνειν περὶ τοὺς θεοὺς οἰεῖς τοὺς θεοὺς, *to make a mistake as regards to the gods*. The genitive expresses the objective being missed (cf. § 110-F, p. 121): ἀμαρτάνειν τῆς ὁδοῦ, *to take the wrong way*. In the passive: τὰ περὶ τὴν πόλιν ἀμαρτανύμενα, *the faults one commits against the City*; τὰ ἡμαρτημένα, *the faults committed*.

## BASIC TEXTS

## I. Hermes and Apollo

## Vocabulary I

ΕΡΜΗΣ <sup>A</sup> Τὸ δὲ καὶ χωλὸν αὐτὸν ὄντα καὶ τέχνην ἔχοντα βάνηυσον, ὦ Ἄπολλον, τὰς καλλίστας γεγαμηκέναι, τὴν Ἀφροδίτην καὶ τὴν Χάριν.

ΑΠΟΛΛΩΝ <sup>B</sup> Εὐποτμίᾳ τις, ὦ Ἑρμῇ <sup>Γ</sup> πλὴν ἐκεῖνό γε θαυμάζω <sup>Δ</sup> τὸ ἀνέχεσθαι συνούσας αὐτῷ, <sup>Δ</sup> καὶ μάλιστα ὅταν ὀρώσιν ἰδρώτι ῥέοντα, πολλὴν αἰθάλην ἐπὶ τοῦ προσώπου ἔχοντα <sup>Ζ</sup> καὶ ὅμως τοιοῦτον ὄντα περιβάλλουσί τε αὐτὸν καὶ φιλοῦσι.

ΕΡΜΗΣ <sup>Η</sup> Τοῦτο καὶ αὐτὸς ἀγανακτῶ καὶ τῷ Ἥφαιστῳ φθονῶ. <sup>Θ</sup> Σὺ δὲ κόμᾳ, ὦ Ἄπολλον, καὶ κιθάριζε καὶ μέγα ἐπὶ τῷ κάλλει φρόνει, <sup>Ι</sup> ἀγὼ ἐπὶ τῇ εὐεξίᾳ καὶ τῇ λύρᾳ <sup>Κ</sup> εἶτα, ἐπειδὴν κοιμᾶσθαι δέη, μόνοι καθευδήσομεν.

ΑΠΟΛΛΩΝ <sup>Λ</sup> Πλὴν ἐκεῖνό μοι εἶπέ, εἴ τι οἶσθα <sup>Μ</sup> πῶς οὐ ζηλοτυπεῖ ἡ Ἀφροδίτη τὴν Χάριν ἢ ἡ Χάρις αὐτήν.

ΕΡΜΗΣ <sup>Ν</sup> Ὅτι, ὦ Ἄπολλον, ἐκείνη μὲν αὐτῷ ἐν τῇ Λήμνῳ σύνεστιν, ἡ δὲ Ἀφροδίτη ἐν τῷ οὐρανῷ <sup>Ξ</sup> ἄλλως τε περὶ τὸν Ἄρη ἔχει τὰ πολλά, κάκεινου ἐρᾷ, <sup>Ο</sup> ὥστε ὀλίγον αὐτῇ τοῦ χαλκέως τούτου μέλει.

ΑΠΟΛΛΩΝ <sup>Π</sup> Καὶ ταῦτα οἶει τὸν Ἥφαιστον εἰδέναι;

ΕΡΜΗΣ <sup>Ρ</sup> Οἶδεν, ἀλλὰ τί ἂν δρᾶσαι δύναίτο γενναῖον ὀρῶν νεανίαν καὶ στρατιώτην αὐτόν; <sup>Σ</sup> ὥστε τὴν ἡσυχίαν ἄγει <sup>Τ</sup> πλὴν ἀπειλεῖ γε δεσμὰ τινα ἐπιμηχανήσεσθαι αὐτοῖς καὶ συλλήψεσθαι σαγηνεύσας ἐπὶ τῆς εὐνῆς.

LUCIAN (*Dialogues of the Gods*)

Hephaestus indeed crafted an invisible net in which he caught Aphrodite and Ares. All the gods of Olympus had a great laughter from this good trick.

- A. 1. An infinitive clause preceded by τό may express an exclamation (e.g.: Τὸ ἐμὲ ποιεῖν τάδε, *I, do that!*). 2. αὐτόν i.e. \*Hephaestus. 3. χωλός, *limping*; \*Hephaestus indeed had that infirmity. 3. βάνηυσος (fem. in -ος), *relative to a craft*. 4. ὁ Ἀπόλλων, -ωνος, \*Apollo (voc. Ἄπολλον). 5. ἡ Χάρις, -ιτος, *the Grace* (Hephaestus' wife in Homer).
- B. ἡ εὐ-ποτμ-ιά, *good fortune, favorable destiny* (formed on the poetic word ὁ πότμος, *destiny*).
- Γ. 1. πλὴν may serve as transition: *except that, however*. 2. τὸ ἀνέχεσθαι (τὴν Ἀφροδίτην καὶ τὴν Χάριν) συνούσας αὐτῷ.
- Δ. 1. ὀρώσιν (αὐτόν) ἰδρώτι ῥέοντα. 2. ὁ ἰδρώς, -ῶτος, *the sweat*. 3. ῥέω + dat., *I am dripping with*.
- Ε. ἡ αἰθαίλη, *soot*.
- Ζ. φιλέω: here *I give kisses* (as in modern Greek).
- Η. 1. τοῦτο may be considered as an accusative of point of view. 2. καὶ αὐτός, *I too*.
- Θ. 1. κομάω, *I have long hair* (sign of joy, of strength, and of aristocracy). 2. κιθαρίζω, *I play the cithara*. 3. The nuance in this series of imperative forms is *although you have long hair...*
- Ι. 1. ἀγὼ = καὶ ἐγώ, with crasis. 2. The objects introduced by ἐπὶ depend on the unexpressed idea *although I am proud of*. 3. ἡ εὐεξία, *the perfect equilibrium, excellent health*.
- Κ. 1. εἶτα, ἐπειτα may mark an opposition (*after that = despite that*): Πτωχὸς ὢν, ἔπειθ' ὑβρίζειν τολμᾷ, *All beggar as he is, he dares to be insolent* (ARISTOPHANES).
- Λ. The neuter τι is often used with the meaning of *in a certain way, in a certain measure*.
- Μ. 1. πῶς here means *how is it that...?* 2. ζηλοτυπέω, *I envy*.
- Ν. ἡ Λήμνος, *Lemnos* (isle in the Aegean sea).
- Ξ. 1. ἄλλως, *besides*; ἄλλως τε = καὶ ἄλλως. 2. ὁ Ἄρης: cf. p. 161, note Λ-3. 3. ἔχω is here used with the intransitive meaning of *I stand, I stay*. 4. τὰ πολλά, *oftentimes, ordinarily* (adverbial accusative). 5. κάκεινου = καὶ ἐκείνου, with crasis.



- Ο. ὁ χαλκεύς, *the coppersmith, the smith*, who works with the bronze (χαλκός) or another metal.  
 Ρ. αὐτόν designates Ares.  
 Σ. ἡσυχίαν ἔγω, *I am calm*.  
 Τ. 1. συλ-λαμβάνω, *I gather or I seize* (in particular *I stop, I apprehend* a culprit). 2. σαγηνεύω, *I take in a net* (ἡ σαγήνη). 3. ἡ εὐνή, *the bed*.

## II. The bull and the wild goats

### Vocabulary II

Α Ταῦρος διωκόμενος ὑπὸ λέοντος ἔφυγεν εἰς τι σπήλαιον. Β ἐν ᾧ ἦσαν αἴγες ἄγριαι. Γ Τυπτόμενος δὲ ὑπ' αὐτῶν καὶ κερατιζόμενος ἔφη Δ "οὐχ ὑμᾶς φοβούμενος ἀνέχομαι, ἀλλὰ τὸν πρὸ τοῦ σπηλαίου ἐστῶτα."

Ε Οὕτω πολλοὶ διὰ φόβον τῶν κρειττόνων καὶ τὰς ἐκ τῶν ἡττόνων ὕβρεις ὑπομένουσιν.

AESOP

- Α. τὸ σπήλαιον, *the grotto*.  
 Γ. κερατίζω, *to hit with the horns* (the horn: τὸ κέρας, -ατος).  
 Δ. 1. The unexpressed object of ἀνέχομαι is *what you do to me*, i.e. *the blows from your horns*.  
 2. ἀλλὰ (φοβούμενος). 3. ἐστῶτα: cf. ἵστημι (p. 391, Remark IV).  
 Ε. 1. καί: adverbial value. 2. ἐκ, *coming from*.

## III. The female cat and Aphrodite

### Vocabulary III

Α Γαλῇ, ἐρασθεῖσα νεανίσκου εὐπρεποῦς, ἤξατο τῇ Ἀφροδίτῃ ὅπως αὐτὴν μεταμορφώσῃ εἰς γυναῖκα. Β Καὶ ἡ θεός, ἐλεήσασα αὐτῆς τὸ πάθος, μετετύπωσεν αὐτὴν εἰς κόρην εὐειδῇ. Γ Καὶ οὕτως ὁ νεανίσκος, θεᾷσάμενος αὐτὴν καὶ ἐρασθεὶς, οἶκαδε ὡς ἑαυτὸν ἀπήγαγε. Δ Καθημένων δ' αὐτῶν ἐν τῷ θαλάμῳ, ἡ Ἀφροδίτη — Ε γνῶναι βουλομένη εἰ μεταβαλοῦσα τὸ σῶμα ἢ γαλῇ καὶ τὸν τρόπον ἥλλαξε — Ζ μὺν εἰς τὸ μέσον καθῆκεν. Η Ἡ δέ — ἐπιλαθομένη τῶν παρόντων — Θ ἐξαναστᾶσα ἀπὸ τῆς κοίτης τὸν μὺν ἐδίωκε, καταφαγεῖν ἐθέλουσα. Ι Καὶ ἡ θεός, ἀγανακτήσασα κατ' αὐτῆς, πάλιν αὐτὴν εἰς τὴν ἀρχαίαν φύσιν ἀποκατέστησεν.

Κ Οὕτω καὶ τῶν ἀνθρώπων οἱ φύσει πονηροί, κἄν φύσιν ἀλλάξωσι, τὸν γοῦν τρόπον οὐ μεταβάλλονται.

AESOP

- Α. ἡ γαλῇ, *the cat or the weasel*. 2. μετα-μορφόω εἰς + acc., *I transform into* (ἡ μορφή, *the form*; μετα- suggests the idea of an *after*, like in μετα-βάλλω, *I change*).  
 Β. 1. ἡ θεός, *the goddess*. 2. μετα-τιπάζω: a little different from μετα-μορφόω.  
 Γ. 1. ὡς + acc. = εἰς; ὡς ἑαυτόν, "*towards himself*" (= *at home*). 1. ἀπ-άγω, *I take with me*.  
 Δ. ὁ θάλαμος, *the bedroom*.  
 Ζ. 1. ὁ μῦς, μυός, *the mouse or the rat* (decl. like ἰχθύς). 2. καθ-ῆκεν: cf. p. 299, note T-2.  
 Θ. 1. ἀν-ίστημι or, in a more expressive way, ἐξ-αν-ίστημι, *I make rise* or (with intransitive forms of use) *I rise*. 2. ἡ κοίτη, *the bed* (on the root \*κευ/\*κοι of κεῖμαι).  
 Ι. ἀπο-καθ-ίστημι, *I re-establish* or (in the intransitive forms) *I re-establish myself*.  
 Κ. 1. κἄν (= καὶ ἑάν, with crasis), *even if...* 2. γοῦν, *one thing is sure, it's that, in any case, for example* (is never placed at the beginning of a clause).

## IV. Zeus makes reproaches to Eros

## Vocabulary IV

ΕΡΩΣ <sup>A</sup> Ἄλλ' εἰ καί τι ἤμαρτον, ὦ Ζεῦ. σύγγνωθί μοι· παιδίον γάρ εἰμι καὶ ἔτι ἄφρων.

ΖΕΥΣ <sup>Γ</sup> Σὺ παιδίον ὁ Ἔρως, ὃς ἀρχαιότερος εἶ πολὺ Ἰαπετοῦ; <sup>Δ</sup> ἢ καὶ βρέφος ἀξιοῖς νομίζεσθαι, γέρων καὶ πανοῦργος ὢν;

ΕΡΩΣ <sup>Ε</sup> Τί δαί σε μέγα ἠδίκησα;

ΖΕΥΣ <sup>Ζ</sup> Σκόπει, ὦ κατάρᾳτε, εἰ μῖκρά, <sup>Η</sup> ὃς ἐμοὶ μὲν οὕτως ἐντρυφᾷς, ὥστε οὐδέν ἐστιν ὃ μὴ πεποίηκάς με· <sup>Θ</sup> σάτυρον, ταῦρον, χρῦσόν, κύκνον, ἀετόν· <sup>Ι</sup> ἐμοῦ δὲ ὅλως οὐδεμίαν ἐρασθῆναι πεποίηκας, <sup>Κ</sup> ἀλλὰ με δεῖ καὶ κρύπτειν ἐμαυτόν· <sup>Λ</sup> αἱ δὲ τὸν μὲν ταῦρον ἢ κύκνον φιλοῦσιν, <sup>Μ</sup> ἐμὲ δὲ ἦν ἴδωσι, τεθνᾶσιν ὑπὸ τοῦ δέους.

ΕΡΩΣ <sup>Ν</sup> Εἰκότως· οὐ γὰρ φέρουσιν, ὦ Ζεῦ, θνηταὶ οὔσαι τὴν σὴν πρόσοψιν. <sup>Ξ</sup> Εἰ δ' ἐθέλεις ἐπέραστος εἶναι, <sup>Ο</sup> μὴ ἐπίσειε τὴν αἰγίδα μηδὲ τὸν κεραυνὸν φέρε, <sup>Π</sup> ἀλλ' ὥς ἡδιστον ποιεῖ σεαυτόν, ἀπαλὸν ὀφθῆναι, καθειμένος βοστρύχους, τῇ μίτρᾳ τούτους ἀνειλημμένος· <sup>Ρ</sup> πορφυρίδα ἔχε, ὑποδέου χρυσίδας, ὑπ' αὐλῶ καὶ τυμπάνοις εὐρυθμα βαῖνε. <sup>Σ</sup> καὶ ὄψει ὅτι πλείους ἀκολουθήσουσί σοι τῶν Διονύσου μαινάδων.

ΖΕΥΣ <sup>Τ</sup> Ἀπαγε· οὐκ ἂν δεξαίμην ἐπέραστος εἶναι τοιοῦτος γενόμενος.

ΕΡΩΣ <sup>Υ</sup> Οὐκοῦν, ὦ Ζεῦ, μηδὲ ἐρᾶν θέλε· <sup>Φ</sup> ῥάδιον γὰρ τοῦτό γε.

ΖΕΥΣ <sup>Χ</sup> Οὐκ, ἀλλὰ ἐρᾶν μὲν, ἀπράγμονέστερον δὲ αὐτῶν ἐπιτυχχάνειν· <sup>Ψ</sup> ἐπὶ τούτοις αὐτοῖς ἀφήμῃ σε.

LUCIAN (*Dialogues of the Gods*)

- A. 1. εἰ καί, *even if...* 2. τὸ παιδίον, *the little child*.  
Γ. 1. ὃς has for antecedent σύ. 2. ὁ Ἰαπετός, *Iapetus*, \*Prometheus' father.  
Δ. 1. τὸ βρέφος, *the infant*. 2. The participle ὢν has a value of opposition: *although being*.  
Ε. τί δαί, *in what then?*: δαί is a variation of δή.  
Ζ. 1. κατάρᾳτος, *cursed*. 2. εἰ μῖκρά (ἠδίκησάς με); μῖκρά: adverbial accusative.  
Η. 1. ἐν-τρυφᾶω + dative, *I find pleasure in* or *I enjoy* (τρυφᾶω, *I live in luxury and refinement*). 2. ποιεῖν here has the meaning of *transforming into*; translate ὃ by *into what*.  
Θ. 1. ὁ σάτυρος, *the satyre*. 2. ὁ κύκνος, *the swan*. 3. ὁ ἀετός, *the eagle*. 4. This enumeration alludes to \*Zeus' multiple metamorphoses.  
Μ. 1. τεθνᾶσιν = τεθνήκασιν. 2. τὸ δέος, *the fear*. 3. ὑπὸ + genitive, *under the effect of*.  
Ν. 1. φέρειν, here *withstand*. 2. ἡ πρόσοψις, -εως, *the fact of seeing in front of oneself*. 3. So Semele, Dionysos' mother, asked Zeus to come to see her in his full glory. She died struck by his lightnings.  
Ξ. ἐπέραστος, *seducing* (ἐπι- + ἐραστός, *likeable*: verb. adj. in -τός of ἐράω; cf. § 194, p. 226).  
Ο. 1. ἐπι-σεῖω, *I stir*. 2. ἡ αἰγίς, ἴδος, *the aegis*: Zeus' shield, covered with a goat skin (cf. ἡ αἶξ, αἰγός), lined with serpents and decorated with a Gorgon's head. 3. ὁ κεραυνός, *the thunderbolt*.  
Π. 1. ἀπαλός, *tender, pleasant*; with infinitive, *pleasant to* (here we have a passive infinitive, but the active is much more usual in this type of phrasing: ἡδὺς ὁρᾶν, *nice to see*). 2. ὁ βόστρυχος, *the lock of hair*. 3. Regarding καθ-ίημι, cf. p. 309, note φ-5. 4. ἀνα-λαμβάνω, *I lift up again*. 4. τούτους = τοὺς βοστρύχους. 5. ἡ μίτρᾳ, *the headband*.  
Ρ. 1. ἡ πορφυρίς, -ίδος, *the purple coat*. 2. ὑπο-δέομαι, *I shoe*. 3. ἡ χρῦσις, -ίδος, *the gold or golden object*, e.g. vase, shoe. 4. ὑπὸ + dat., *under* (here: *at the sound of*). 5. ὁ αὐλός, *the flute*. 6. τὸ τύμπανον, *the tambourine*. 7. εὐρυθμος, *with a good rhythm* (here, adverbial neuter).  
Σ. ἡ μαινάς, ἄδος, *the \*maenad*.  
Τ. 1. ἀπ-άγω, *I remove* or (intransitively) *I go away*. 2. δέχομαι, here *I accept*.  
Χ. 1. ἐρᾶν (supply θέλω). 2. ἀπράγμων, -ονος, *without worry, serene* (except from πράγματα). 3. αὐτῶν = τῶν γυναικῶν. 4. ἐπι-τυχχάνειν: little different from τυγχάνειν.  
Ψ. ἐπὶ τούτοις αὐτοῖς, *at this precise condition*.

## VERB ΠΑΙΔΕΥΩ.

**241.** Middle and passive voices present a very regular morphological structure, that few phonetical accidents have altered. The active voice has a less rigorous architecture. Note that the passive aorist has endings of the active type.

### 242. The four stems of the Greek verb.

The stem of the imperfective: παιδευ-ε/ο (§ 42, N.B., a, p. 31).

The two zero aspect stems:

— stem of **future**:

— in the active voice and in the middle παιδευ-σ-ε/ο

— in the passive παιδευ-θη-σ-ε/ο.

— stem of **aorist**:

— in the active voice and in the middle παιδευ-σ- or παιδευ-σα-.

— in the passive παιδευ-θη- or παιδευ-θε-.

The stem of **perfect**:

— in the active voice πε-παιδευ-κ- or πε-παιδευ-κα-.

— in the middle-passive πε-παιδευ-.

### 243. Personal endings.

Greek opposes: 1) a series of endings called “primary” (in the tenses of indicative with no augment and in the subjunctive) 2) a series of endings called “secondary” (in the tenses of indicative with augment and in the optative). This opposition has remained very clearly in the middle-passive. The active voice, however, is not so clearly structured owing to the evolution of the language.

#### PRIMARY ENDINGS of middle-passive

1 S. -μαι

2 S. -σαι

3 S. -ται

1 P. -μεθα

2 P. -σθε

3 P. -νται

#### SECONDARY ENDINGS of middle-passive

1 S. -μην

2 S. -σο

3 S. -το

1 P. -μεθα

2 P. -σθε

3 P. -ντο

Imperative has a few specific endings:

#### ACTIVE (and aor. pass.)

2 S. diversifies

3 S. -τω

2 P. -τε

3 P. -ντων

#### MIDDLE-PASSIVE

2 S. -σο

3 S. -σθω

2 P. -σθε

3 P. -σθων

**244.** The imperfective of the type παιδεύω is **thematic**: § 42, N.B. a), p. 31. We will study the verbs with **athematic** imperfective later (pp. 379 to 391).

**A.** Athematic forms have mostly the same endings as the thematics:

THEMATIC FORMS

παιδεύ-ο-μεν  
ἐ-παιδεύ-ε-το  
παιδευ-ό-μενος

ATHEMATIC FORMS

δείκνυ-μεν, *we show*  
ἐδείκνυ-το, *he was shown*  
δεικνύ-μενος, *(being) shown*

**B.** But for certain forms they have special endings:

παιδεύ-ω  
παιδεύ-ει  
παιδεύ-ουσι  
παιδεύ-ειν  
ἐ-παίδευ-ον

δείκνῡ-μι, *I show*  
δείκνῡ-σι, *he shows*  
δεικνύ-ασι, *they show*  
δεικνύ-ναι, *to show*  
ἐ-δείκνυ-σαν, *they showed*

**245.** In the indicative, in the imperative, and in the infinitive, the endings are added directly to the forms of the four themes defined § 242. However the pluperfect active has a suffix ει/η/ε.

In the subjunctive and optative moods, the endings are added to the verbal stems equipped with the specific features of these moods. They are:

— for the subjunctive a long thematic vowel η/ω which in the imperfective *substitutes itself* for the short thematic vowel of indicative, but which is *added* to the stems of aorist and perfect.

— for the optative, a suffix -ι- or -ιη- which is added to the stems of imperfective, of future and of aorist.

**N.B.** a) The optative perfect active is formed by adding the endings of optative imperfective active (-οιμι, -οις, etc.) to the stem πε-παιδευ-κ-.

b) In the middle-passive, the subjunctive and the optative are formed by means of the participle plus the subjunctive or the optative of εἶμι. These forms are called “periphrastic forms”. Likewise, in the active voice, we may find πεπαιδευκώς ᾧ (= πεπαιδεύκω) and πεπαιδευκώς εἶην (= πεπαιδεύκοιμι).

Participles are formed by adding suffixes to the four stems.

Middle and passive voice participles (except in the aorist passive) are formed by means of the suffix -μενος, which is declined according to the type ἀγαθός. Observe the formation of the other participles, pp. 352-353:

Imperfective, future, and aorist participles of the active voice, as well as the participle aorist passive (§ 250, A, B, C, D, pp. 352-353) have:

— for the masculine and the neuter, a suffix -ντ- to which are added the endings of the 3rd declension (types κόραξ and σῶμα).

— for the feminine, a suffix -σα-, which follows the first declension (type γλῶττᾱ). As we will specify it below, § 246-B, d), it determines the lengthening of the final vowel of the stem.

As for the participle perfect active, it has specific suffixes (§ 250-E, p. 353).

## 246. Remarks about certain forms.

A. The distinction between the thematic vowel and the ending is clear in παιδεύ-ο-μεν, παιδεύ-ε-τε, etc. Yet it has been altered during the course of the language evolution in παιδεύ-ω, παιδεύ-εις, παιδεύ-ει, as well as in the corresponding forms of subjunctive παιδεύ-ω, παιδεύ-ης, παιδεύ-η.

B. The phonetical evolution has often altered the primitive structures.

a) Fall of a σ between two vowels (§ 94, p. 98, and § 114, p. 131):

optative imperfective middle-passive, 2S παιδεύ-ο-ι-ο (for \*παιδεύ-ο-ι-σο)  
indicative aorist middle, 2S ἐ-παιδεύ-σω (for \*ἐ-παιδεύ-σα-σο)

N.B. Sometimes morphology resists phonetical laws. Thus the σ which characterizes the future and the aorist is kept between vowels: παιδεύσω, ἐπαιδεύσα, etc. The same phenomenon applies to the endings -σαι and -σο in the perfect and pluperfect M.P.: πεπαιδεύσαι, ἐπεπαιδεύσο.

b) Contractions of vowels:

subjunctive aorist passive 1S παιδευ-θῶ (for \*παιδευ-θή-ω)  
2S παιδευ-θῇς (for \*παιδευ-θή-ης)

And so on and so forth. This explains the accent of those forms (§ 45, p. 33).

c) Fall of a σ between vowels and contraction of these vowels:

indicative aorist middle, 2S ἐπαιδεύ-σ-ω (for \*ἐπαιδεύ-σα-σο).

Thematic vowel + ending is a structure which sometimes disappeared in the following manner:

ind. pres. imperfective middle-passive, 2S παιδεύ-ει (or -η) (for \*παιδεύ-ε-σαι)  
indicative imperfect 2S ἐπαιδεύ-ου (for \*ἐπαιδεύ-ε-σο)

d) Groups ντυ (with yod: § 26, pp. 11-12) and ντσ are reduced to a simple σ. Certain groups ντι become σι. In both cases there is a lengthening<sup>1</sup> of the preceding vowel:

-nominative masculine singular with suffix -ντ- + ending -ς:

aorist passive παιδευ-θείς (for \*παιδευ-θέ-ντ-ς)

-dative masculine and neuter plural with suffix -ντ- + ending -σι:

imperfective active παιδεύ-ουσι (for \*παιδεύ-ο-ντ-σι)  
aorist active παιδεύ-σᾶσι (for \*παιδεύ-σᾶ-ντ-σι)  
aorist passive παιδευ-θεῖσι (for \*παιδευ-θέ-ντ-σι)

-forms of feminine with suffix -ντ- + suffix -γᾶ:

imperfective active παιδεύ-ουσᾶ (for \*παιδεύ-ο-ντ-γᾶ)<sup>2</sup>  
aorist active παιδεύ-σᾶσᾶ (for \*παιδεύ-σᾶ-ντ-γᾶ)  
aorist passive παιδευ-θεῖσᾶ (for \*παιδευ-θέ-ντ-γᾶ)

- 3P of the active voice formerly ending in -ντι:

ind. pres. imperfective active, 3P παιδεύ-ουσι (for \*παιδεύ-ο-ντι)  
indicative perfect active, 3P πε-παιδεύ-κᾶσι (for \*πεπαιδεύ-κᾶ-ντι)

1. This lengthening is done according to the following principles:

α → ᾶ    ε → ῆ → ει    ο → ῶ → ου    Cf. § 4, N.B., a), p. 3.

This lengthening type differs from those which are produced on account of the augment (§ 85, p. 86), but are connected to those which result from contractions (§ 23, p. 10).

2. The suffix -γᾶ has served to form numerous feminine words. It appears especially in the formation of feminine adjectives of the third group: πᾶσᾶ, for \*πᾶνγᾶ (§ 64, p. 52), ἡδεῖᾶ, for \*ἡδεγᾶ (§ 113, p. 131).



247. Type παιδεύ-ω, *I educate*: active voice.

		INDICATIVE	IMPERATIVE	SUBJUNCTIVE
IMPERFECTIVE		<b>1 Present</b> 1 S. παιδεύ-ω 2 S. παιδεύ-εις 3 S. παιδεύ-ει 1 P. παιδεύ-ο-μεν 2 P. παιδεύ-ε-τε 3 P. παιδεύ-ουσι(ν)	<b>3</b>  παίδευ-ε παιδευ-έ-τω  παιδεύ-ε-τε παιδευ-ό-ντων	<b>4</b> παιδεύ-ω παιδεύ-ης παιδεύ-η παιδεύ-ω-μεν παιδεύ-η-τε παιδεύ-ωσι(ν)
		<b>2 Past (Imperfect)</b> 1 S. ἐ-παίδευ-ο-ν 2 S. ἐ-παίδευ-ε-ς 3 S. ἐ-παίδευ-ε(ν) 1 P. ἐ-παιδεύ-ο-μεν 2 P. ἐ-παιδεύ-ε-τε 3 P. ἐ-παίδευ-ο-ν		
ZERO-ASPECT	FUTURE	<b>8</b> 1 S. παιδεύ-σ-ω 2 S. παιδεύ-σ-εις 3 S. παιδεύ-σ-ει 1 P. παιδεύ-σ-ο-μεν 2 P. παιδεύ-σ-ε-τε 3 P. παιδεύ-σ-ουσι(ν)		
	AORIST	<b>1 2</b> 1 S. ἐ-παίδευ-σᾱ 2 S. ἐ-παίδευ-σᾱ-ς 3 S. ἐ-παίδευ-σε(ν) 1 P. ἐ-παιδεύ-σᾱ-μεν 2 P. ἐ-παιδεύ-σᾱ-τε 3 P. ἐ-παίδευ-σᾱ-ν	<b>1 3</b>  παίδευ-σον παιδευ-σᾱ́-τω  παιδεύ-σᾱ́-τε παιδευ-σᾱ́-ντων	<b>1 4</b> παιδεύ-σ-ω παιδεύ-σ-ης παιδεύ-σ-η παιδεύ-σ-ω-μεν παιδεύ-σ-η-τε παιδεύ-σ-ωσι(ν)
PERFECT		<b>18 Present</b> 1 S. πε-παίδευ-κᾱ 2 S. πε-παίδευ-κᾱ-ς 3 S. πε-παίδευ-κε(ν) 1 P. πε-παιδεύ-κᾱ-μεν 2 P. πε-παιδεύ-κᾱ-τε 3 P. πε-παιδεύ-κᾱσι(ν)	<b>20</b>   No imperative	<b>21 Rem. IV-b, p. 352</b> πε-παιδεύ-κ-ω πε-παιδεύ-κ-ης πε-παιδεύ-κ-η πε-παιδεύ-κ-ω-μεν πε-παιδεύ-κ-η-τε πε-παιδεύ-κ-ωσι(ν)
		<b>19 Past (pluperfect)</b> 1 S. ἐ-πε-παιδεύ-κ-ει-ν (or -κ-η) 2 S. ἐ-πε-παιδεύ-κ-ει-ς (or -κ-η-ς) 3 S. ἐ-πε-παιδεύ-κ-ει(ν) 1 P. ἐ-πε-παιδεύ-κ-ει-μεν 2 P. ἐ-πε-παιδεύ-κ-ει-τε 3 P. ἐ-πε-παιδεύ-κ-ε-σᾶν		

OPTATIVE	INFINITIVE	PARTICIPLE
<b>5</b> Rem. VI, p. 352 παιδεύ-ο-ι-μῖ παιδεύ-ο-ι-ς παιδεύ-ο-ι παιδεύ-ο-ι-μεν παιδεύ-ο-ι-τε παιδεύ-ο-ι-εν	<b>6</b>  παιδεύ-ειν	<b>7</b>  M. παιδεύ-ων (§ 250-A, p. 352)  N. παιδεῦ-ον  F. παιδεύ-ουσᾶ
<b>9</b> παιδεύ-σ-ο-ι-μῖ παιδεύ-σ-ο-ι-ς παιδεύ-σ-ο-ι παιδεύ-σ-ο-ι-μεν παιδεύ-σ-ο-ι-τε παιδεύ-σ-ο-ι-εν	<b>10</b>  παιδεύ-σ-ειν	<b>11</b>  M. παιδεύ-σ-ων (§ 250-B, p. 353)  N. παιδεῦ-σ-ον  F. παιδεύ-σ-ουσᾶ
<b>15</b> Rem. II and VI, p. 352. παιδεύ-σα-ι-μῖ παιδεύ-σα-ι-ς (or -σειᾶς) παιδεύ-σα-ι (or -σειε) παιδεύ-σα-ι-μεν παιδεύ-σα-ι-τε παιδεύ-σα-ι-εν (or -σειᾶν)	<b>16</b>  παιδεῦ-σαι See the accent!	<b>17</b>  M. παιδεύ-σᾶς (§ 250-C, p. 353)  N. παιδεῦ-σᾶν  F. παιδεύ-σᾶσᾶ
<b>22</b> Rem. IV, B, p. 352. πε-παιδεύ-κ-ο-ι-μι πε-παιδεύ-κ-ο-ι-ς πε-παιδεύ-κ-ο-ι πε-παιδεύ-κ-ο-ι-μεν πε-παιδεύ-κ-ο-ι-τε πε-παιδεύ-κ-ο-ι-εν	<b>23</b>  πε-παιδευ-κ-έναι	<b>24</b>  M. πε-παιδευ-κ-ώς (§ 250-E, p. 353)  N. πε-παιδευ-κ-ός  F. πε-παιδευ-κ-υῖᾶ

248. Type παιδεύ-ω: middle voice.

		INDICATIVE	IMPERATIVE	SUBJUNCTIVE
IMPERFECTIVE		<b>1 Present</b> 1 S. παιδεύ-ο-μαι 2 S. παιδεύ-ει (οἱ -η) 3 S. παιδεύ-ε-ται 1 P. παιδευ-ό-μεθα 2 P. παιδεύ-ε-σθε 3 P. παιδεύ-ο-νται	<b>3</b>  παιδεύ-ου παιδευ-έ-σθω  παιδεύ-ε-σθε παιδευ-έ-σθων	<b>4</b> παιδεύ-ω-μαι παιδεύ-η παιδεύ-η-ται παιδευ-ώ-μεθα παιδεύ-η-σθε παιδεύ-ω-νται
		<b>2 Past (Imperfect)</b> 1 S. ἐ-παιδευ-ό-μην 2 S. ἐ-παιδεύ-ου 3 S. ἐ-παιδεύ-ε-το 1 P. ἐ-παιδευ-ό-μεθα 2 P. ἐ-παιδεύ-ε-σθε 3 P. ἐ-παιδεύ-ο-ντο		
ZERO-ASPECT	FUTURE	<b>8</b> 1 S. παιδεύ-σ-ο-μαι 2 S. παιδεύ-σ-ει (οἱ -ση) 3 S. παιδεύ-σ-ε-ται 1 P. παιδευ-σ-ό-μεθα 2 P. παιδεύ-σ-ε-σθε 3 P. παιδεύ-σ-ο-νται		
	AORIST	<b>12</b> 1 S. ἐ-παιδευ-σᾶ-μην 2 S. ἐ-παιδεύ-σω 3 S. ἐ-παιδεύ-σᾶ-το 1 P. ἐ-παιδευ-σᾶ-μεθα 2 P. ἐ-παιδεύ-σᾶ-σθε 3 P. ἐ-παιδεύ-σᾶ-ντο	<b>13</b>  παίδευ-σαι παιδευ-σᾶ-σθω  παιδεύ-σᾶ-σθε παιδευ-σᾶ-σθων	<b>14</b> παιδεύ-σ-ω-μαι παιδεύ-σ-η παιδεύ-σ-η-ται παιδευ-σ-ώ-μεθα παιδεύ-σ-η-σθε παιδεύ-σ-ω-νται
PERFECT		<b>18 Present</b> 1 S. πε-παίδευ-μαι 2 S. πε-παίδευ-σαι 3 S. πε-παίδευ-ται 1 P. πε-παιδεύ-μεθα 2 P. πε-παίδευ-σθε 3 P. πε-παίδευ-νται	<b>20</b>  πε-παίδευ-σο πε-παιδεύ-σθω  πε-παίδευ-σθε πε-παιδεύ-σθων	<b>21</b> Rem. IV-a, p. 352. πε-παιδευ-μένος ὦ " ἦς " ἦ πε-παιδευ-μένοι ὦμεν " ἦτε " ὥσι(ν)
		<b>19 Past (pluperfect)</b> 1 S. ἐ-πε-παιδεύ-μην 2 S. ἐ-πε-παίδευ-σο 3 S. ἐ-πε-παίδευ-το 1 P. ἐ-πε-παιδεύ-μεθα 2 P. ἐ-πε-παίδευ-σθε 3 P. ἐ-πε-παίδευ-ντο		

OPTATIVE	INFINITIVE	PARTICIPLE
<b>5</b> παιδευ-ο-ί-μην παιδεύ-ο-ι-ο παιδεύ-ο-ι-το παιδευ-ο-ί-μεθα παιδεύ-ο-ι-σθε παιδεύ-ο-ι-ντο	<b>6</b> παιδεύ-ε-σθαι	<b>7</b> M. παιδευ-ό-μενος (Type άγαθός) N. παιδευ-ό-μενον F. παιδευ-ο-μένη
<b>9</b> παιδευ-σ-ο-ί-μην παιδεύ-σ-ο-ι-ο παιδεύ-σ-ο-ι-το παιδευ-σ-ο-ί-μεθα παιδεύ-σ-ο-ι-σθε παιδεύ-σ-ο-ι-ντο	<b>10</b> παιδεύ-σ-ε-σθαι	<b>11</b> M. παιδευ-σ-ό-μενος (Type άγαθός) N. παιδευ-σ-ό-μενον F. παιδευ-σ-ο-μένη
<b>15</b> παιδευ-σα-ί-μην παιδεύ-σα-ι-ο παιδεύ-σα-ι-το παιδευ-σα-ί-μεθα παιδεύ-σα-ι-σθε παιδεύ-σα-ι-ντο	<b>16</b> παιδεύ-σα-σθαι	<b>17</b> M. παιδευ-σά-μενος (Type άγαθός) N. παιδευ-σά-μενον F. παιδευ-σα-μένη
<b>22</b> Rem. IV-a, p. 352. πε-παιδευ-μένος εἶην " εἶης " εἶη πε-παιδευ-μένοι εἶμεν " εἶτε " εἶεν	<b>23</b> πε-παιδεῦ-σθαι	<b>24</b> M. πε-παιδευ-μένος (Type άγαθός) N. πε-παιδευ-μένον F. πε-παιδευ-μένη

**249. Type παιδεύ-ω: passive voice. Forms of imperfective and of perfect...**

		INDICATIVE	IMPERATIVE	SUBJUNCTIVE
IMPERFECTIVE		<b>1 Present</b> 1 S. παιδεύ-ο-μαι 2 S. παιδεύ-ει (or -η) 3 S. παιδεύ-ε-ται 1 P. παιδευ-ό-μεθα 2 P. παιδεύ-ε-σθε 3 P. παιδεύ-ο-νται	<b>3</b>  παιδεύ-ου παιδευ-έ-σθω  παιδεύ-ε-σθε παιδευ-έ-σθων	<b>4</b> παιδεύ-ω-μαι παιδεύ-η παιδεύ-η-ται παιδευ-ώ-μεθα παιδεύ-η-σθε παιδεύ-ω-νται
		<b>2 Past (Imperfect)</b> 1 S. έ-παιδευ-ό-μην 2 S. έ-παιδεύ-ου 3 S. έ-παιδεύ-ε-το 1 P. έ-παιδευ-ό-μεθα 2 P. έ-παιδεύ-ε-σθε 3 P. έ-παιδεύ-ο-ντο		
ZERO-ASPECT	FUTURE	<b>8</b> 1 S. παιδευ-θή-σ-ο-μαι 2 S. παιδευ-θή-σ-ει (or -ση) 3 S. παιδευ-θή-σ-ε-ται 1 P. παιδευ-θη-σ-ό-μεθα 2 P. παιδευ-θή-σ-ε-σθε 3 P. παιδευ-θή-σ-ο-νται		
	AORIST	<b>12</b> 1 S. έ-παιδεύ-θη-ν 2 S. έ-παιδεύ-θη-ς 3 S. έ-παιδεύ-θη 1 P. έ-παιδεύ-θη-μεν 2 P. έ-παιδεύ-θη-τε 3 P. έ-παιδεύ-θη-σαν	<b>13</b> § 263-K (N.B.), p. 370 παιδεύ-θη-τι παιδευ-θή-τω  παιδεύ-θη-τε παιδευ-θή-ντων	<b>14</b> § 246, B, b, p. 345 παιδευ-θῶ παιδευ-θῆ-ς παιδευ-θῆ παιδευ-θῶ-μεν παιδευ-θῆ-τε παιδευ-θῶ-σι(ν)
PERFECT		<b>18 Present</b> 1 S. πε-παίδευ-μαι 2 S. πε-παίδευ-σαι 3 S. πε-παίδευ-ται 1 P. πε-παιδεύ-μεθα 2 P. πε-παίδευ-σθε 3 P. πε-παίδευ-νται	<b>20</b>  πε-παίδευ-σο πε-παιδεύ-σθω  πε-παίδευ-σθε πε-παιδεύ-σθων	<b>21</b> Rem. IV-a, p. 352. πε-παιδευ-μένος ὦ ἦς ἦ πε-παιδευ-μένοι ὦμεν ἦτε ὦσι(ν)
		<b>19 Past (pluperfect)</b> 1 S. έ-πε-παιδεύ-μην 2 S. έ-πε-παίδευ-σο 3 S. έ-πε-παίδευ-το 1 P. έ-πε-παιδεύ-μεθα 2 P. έ-πε-παίδευ-σθε 3 P. έ-πε-παίδευ-ντο		



...are identical to those of the middle voice. The future and the aorist are specific.

OPTATIVE	INFINITIVE	PARTICIPLE
<b>5</b> παιδευ-ο-ί-μην παιδεύ-ο-ι-ο παιδεύ-ο-ι-το παιδευ-ο-ί-μεθα παιδεύ-ο-ι-σθε παιδεύ-ο-ι-ντο	<b>6</b> παιδεύ-ε-σθαι	<b>7</b> M. παιδευ-ό-μενος (Type άγαθός)  N. παιδευ-ό-μενον  F. παιδευ-ο-μένη
<b>9</b> παιδευ-θη-σ-ο-ί-μην παιδευ-θή-σ-ο-ι-ο παιδευ-θή-σ-ο-ι-το παιδευ-θη-σ-ο-ί-μεθα παιδευ-θή-σ-ο-ι-σθε παιδευ-θή-σ-ο-ι-ντο	<b>10</b> παιδευ-θή-σ-ε-σθαι	<b>11</b> M. παιδευ-θη-σ-ό-μενος (Type άγαθός)  N. παιδευ-θη-σ-ό-μενον  F. παιδευ-θη-σ-ο-μένη
<b>15</b> Rem. III and V, p. 352. παιδευ-θε-ίη-ν παιδευ-θε-ίης-ς παιδευ-θε-ίη παιδευ-θε-ῖ-μεν (-θε-ίη-μεν) παιδευ-θε-ῖ-τε (-θε-ίη-τε) παιδευ-θε-ῖ-εν (-θε-ίη-σαν)	<b>16</b> παιδευ-θῆ-ναι	<b>17</b> M. παιδευ-θείς (§ 250-D, p. 353)  N. παιδευ-θέν  F. παιδευ-θεῖσᾱ
<b>22</b> Rem. IV-a, p. 352. πε-παιδευ-μένος εἶην " εἶης " εἶη πε-παιδευ-μένοι εἶμεν " εἶτε " εἶιν	<b>23</b> πε-παιδεῦ-σθαι	<b>24</b> M. πε-παιδευ-μένος (Type άγαθός)  N. πε-παιδευ-μένον  F. πε-παιδευ-μένη

### Remarks on verb παιδεύω.

**Remark I:** In the indicative middle-passive, the 2S in -ῃ instead of -ει (§ 246-B, c, p. 345) mostly belongs to ancient Attic, to the style used by tragic poets, and to the **Common dialect** or κοινή (p. XV).

**Remark II:** In the optative aorist active, the forms παιδεύσειας, παιδεύσειε, παιδεύσειαν are, in Attic, much more frequent than παιδεύσαις, παιδεύσαι, παιδεύσαιεν, which have a more regular form.

**Remark III:** In the optative aorist passive, the forms παιδευθείημεν, παιδευθείητε, παιδευθείησαν are less classical than παιδευθεῖμεν, παιδευθεῖτε, παιδευθεῖεν.

**Remark IV:** a) The subjunctive and the optative perfect middle-passive are forms respectively of subjunctive and optative imperfective of εἶναι (§ 238, boxes 4 and 5, p. 300) accompanying the participle perfect passive; the latter agrees in gender and number with the subject:

Οὐδεὶς ἀνὴρ τοῦτο πράττει, ἐὰν καλῶς πεπαιδευμένος ᾖ.  
*No man does that, if he has been correctly educated.*

Οὐδὲν τέκνον τοῦτο πράττει, ἐὰν καλῶς πεπαιδευμένον ᾖ.  
*No child does that, if he has been correctly educated.*

Οὐδεμία γυνὴ τοῦτο πράττει, ἐὰν καλῶς πεπαιδευμένη ᾖ.  
*No woman does that, if she has been correctly educated.*

b) Such periphrastic forms exist also in the subjunctive and in the optative of perfect active: πεπαιδευκῶς ᾖ, πεπαιδευκῶς εἶην (more often used than πεπαιδεύκω, πεπαιδεύκοιμι).

**Remark V:** In the forms of optative like παιδεύοιμι, παιδεύσαιμεν, παιδευθεῖμεν, the morphological break down in παιδεύ-ο-ι-μι, παιδεύ-σα-ι-μεν, παιδευ-θε-ῖ-μεν should not make us lose sight of the fact that the groups οι, αι, ει are *diphthongs* (§ 4, p. 3): the circumflex of παιδευθεῖμεν is carried by the diphthong ει, not only on the iota.

**Remark VI:** Diphthongs οι and αι in absolute final in the optative are *long* as for the accent, unlike the general rule (§ 15, p. 8). This explains the accent of 3 S παιδεύοι, παιδεύσαι (p. 347, cases 5 and 22): cf. § 12, p. 7.

### 250. Participle declension of παιδεύ-ω.

Participles in -μένος of middle-passive are declined like ἀγαθός (§ 52, p. 41).

Those of the active (and of aorist passive) are declined in the following way:

A. Participle imperfective active: (*while*) *educating*.

		MASCULINE	NEUTER	FEMININE
Sing.	N.	παιδεύ-ων	παιδεῦ-ον [*ο-ντ]	παιδεύ-ουσ-ᾱ [*ο-ντ-γα]
	A.	παιδεύ-οντ-ᾱ	παιδεῦ-ον	παιδεύ-ουσ-ᾱν
	G.	παιδεύ-ο-ντ-ος		παιδευ-ούσ-ης
	D.	παιδεύ-ο-ντ-ι		παιδευ-ούσ-η
Plur.	N.	παιδεύ-ο-ντ-ες	παιδεύ-ο-ντ-ᾱ	παιδεύ-ουσ-αι
	A.	παιδεύ-ο-ντ-ᾱς	παιδεύ-ο-ντ-ᾱ	παιδευ-ούσ-ᾱς
	G.	παιδευ-ό-ντ-ων		παιδευ-ουσ-ῶν
	D.	παιδεύ-ουσι(ν) [*ο-ντ-σι]		παιδευ-ούσ-αις

The N.A. neuter singular παιδεῦον stands for \*παιδεῦ-ο-ντ, without ending, with fall of the final τ: § 59, N.B. c), p. 50. The dative plural παιδεύουσι stands for \*παιδεύ-ο-ντ-σι and the feminine παιδεύουσᾱ stands for \*παιδεύ-ο-ντ-γα: § 246, B-d, p. 345. The final -ων of nominative masculine singular cannot come from a former \*-οντ-ς (which would give -οις): it follows the type εὐδαίμων (§ 64, p. 52).

B. The future active participle παιδεύ-σ-ων (*destined to educate*) is declined in the same way as παιδεύων: it differs only by the -σ-.

C. Aorist active participle: *having educated*.

	MASCULINE	NEUTER	FEMININE
Sing.	N. παιδεύ-σᾶς [*σᾶ-ντ-ς]	παιδεῦ-σᾶν [*σᾶ-ντ]	παιδεύ-σᾶσ-ᾶ [*σᾶ-ντ-γᾶ]
	A. παιδεύ-σα-ντ-ᾶ	παιδεῦ-σᾶν	παιδεύ-σᾶσ-ᾶν
	G. παιδεύ-σα-ντ-ος		παιδευ-σᾶσ-ης
	D. παιδεύ-σα-ντ-ι		παιδευ-σᾶσ-η
Plur.	N. παιδεύ-σα-ντ-ες	παιδεύ-σα-ντ-ᾶ	παιδεύ-σᾶσ-αι
	A. παιδεύ-σαντ-ᾶς	παιδεύ-σα-ντ-ᾶ	παιδευ-σᾶσ-ᾶς
	G. παιδευ-σᾶ-ντ-ων		παιδευ-σᾶσ-ῶν
	D. παιδεύ-σᾶσι(ν) [*σᾶ-ντ-σι]		παιδευ-σᾶσ-αις

The N.A. neuter παιδεῦσᾶν stands for \*παιδεῦ-σᾶ-ντ, without an ending, with a fall of the final τ: § 59, N. B. c), p. 50. Παιδεύσᾶς stands for \*παιδεύ-σᾶ-ντ-ς, the dative plural παιδεύσᾶσι stands for \*παιδεύ-σᾶ-ντ-σι and the feminine παιδεύσᾶσᾶ stands for \*παιδεύ-σᾶ-ντ-γᾶ: § 246, B-d, p. 345.

D. Aorist passive participle: *having been educated*.

	MASCULINE	NEUTER	FEMININE
Sing.	N. παιδευ-θείς [*θε-ντ-ς]	παιδευ-θέν [*θε-ντ]	παιδευ-θειῖσ-ᾶ [*θε-ντ-γᾶ]
	A. παιδευ-θέ-ντ-ᾶ	παιδευ-θέν	παιδευ-θειῖσ-ᾶν
	G. παιδευ-θέ-ντ-ος		παιδευ-θειῖσ-ης
	D. παιδευ-θέ-ντ-ι		παιδευ-θειῖσ-η
Plur.	N. παιδευ-θέ-ντ-ες	παιδευ-θέ-ντ-ᾶ	παιδευ-θειῖσ-αι
	A. παιδευ-θέ-ντ-ᾶς	παιδευ-θέ-ντ-ᾶ	παιδευ-θειῖσ-ᾶς
	G. παιδευ-θέ-ντ-ων		παιδευ-θεισ-ῶν
	D. παιδευ-θειῖσι(ν) [*θε-ντ-σι]		παιδευ-θειῖσ-αις

The N.A. neuter παιδευθέν stands for \*παιδευ-θέ-ντ, without an ending, with a fall of final τ: § 59, N.B. c), p. 50. Παιδευθείς stands for \*παιδευ-θέ-ντ-ς, the dative plural παιδευθειῖσι stands for \*παιδευ-θέ-ντ-σι and the feminine παιδευθειῖσᾶ stands from \*παιδευ-θέ-ντ-γᾶ: § 246, B-d, p. 345.

E. Perfect active participle: *being someone who has educated*.

	MASCULINE	NEUTER	FEMININE
Sing.	N. πε-παιδευ-κ-ώς	πε-παιδευ-κ-ός	πε-παιδευ-κ-υῖ-ᾶ
	A. πε-παιδευ-κ-ότ-ᾶ	πε-παιδευ-κ-ός	πε-παιδευ-κ-υῖ-ᾶν
	G. πε-παιδευ-κ-ότ-ος		πε-παιδευ-κ-υῖ-ᾶς
	D. πε-παιδευ-κ-ότ-ι		πε-παιδευ-κ-υῖ-ᾶ
Plur.	N. πε-παιδευ-κ-ότ-ες	πε-παιδευ-κ-ότ-ᾶ	πε-παιδευ-κ-υῖ-αι
	A. πε-παιδευ-κ-ότ-ᾶς	πε-παιδευ-κ-ότ-ᾶ	πε-παιδευ-κ-υῖ-ᾶς
	G. πε-παιδευ-κ-ότ-ων		πε-παιδευ-κ-υῖ-ῶν
	D. πε-παιδευ-κ-όσι(ν)		πε-παιδευ-κ-υῖ-αις

The participles studied in A, B, C, D, E, are to be connected with the adjectives of the *third group* (§ 64, p. 52).

251. Contracted verbs. Type in ā: active voice.

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE
IMPERFECTIVE	<b>1 Present</b> 1 S. τῖμά-ω      τῖμ-ῶ 2 S. τῖμά-εις    τῖμ-ᾱς 3 S. τῖμά-ει      τῖμ-ᾱ̃ 1 P. τῖμά-ομεν   τῖμ-ῶμεν 2 P. τῖμά-ετε     τῖμ-ᾱτε 3 P. τῖμά-ουσι   τῖμ-ῶσι(ν)	<b>3</b>  τίμα-ε      τίμ-ᾱ τίμα-έτω    τῖμ-ᾱ̃τω  τῖμά-ετε     τῖμ-ᾱτε τίμα-όντων   τῖμ-ῶντων	<b>4</b> τῖμά-ω      τῖμ-ῶ τῖμά-ης     τῖμ-ᾱς τῖμά-η      τῖμ-ᾱ̃ τῖμά-ωμεν   τῖμ-ῶμεν τῖμά-ητε     τῖμ-ᾱτε τῖμά-ωσι     τῖμ-ῶσι(ν)
	<b>2 Past (imperfect)</b> 1 S. ἐτίμα-ον    ἐτίμ-ων 2 S. ἐτίμα-ες    ἐτίμ-ᾱς 3 S. ἐτίμα-ε      ἐτίμ-ᾱ̃ 1 P. ἐτίμα-ομεν   ἐτίμ-ῶμεν 2 P. ἐτίμα-ετε     ἐτίμ-ᾱτε 3 P. ἐτίμα-ον    ἐτίμ-ων	In this type, the contractions give identical forms for the indicative and the subjunctive imperfective.	
ZERO-ASPECT	<b>8</b> FUT. τῖμή-σω, -σεις		
	<b>12</b> AOR. ἐ-τίμη-σα	<b>13</b> τίμη-σον	<b>14</b> τῖμήσω, -σης
PERFECT	<b>18 Present</b> τε-τίμη-κα	<b>20</b>	<b>21</b> τε-τῖμή-κω
	<b>19 Past (pluperfect)</b> ἐ-τετίμη-κειν (or -κη)		

The contraction rules applied in the imperfective are the following (§§ 23-24, pp. 10-11):

αι

αῖ

αι

}

→ α̃

αι

αι

αι

}

→ α̃

αι

αι

αι

}

→ ω

αι

αι

αι

}

→ ω

Outside of the imperfective, the final ā of the stem is changed into η. In the given model, consequently, we have on a stem τῖμη- the same operations (adjunctions of augments, of reduplication, of various endings) as on the stem παιδευ- in the basic type.

When the stem ends with a vowel or with a ρ, the final ā of the stem is lengthened into ā̃ instead of changing into η.

ἰάομαι, I heal

ἰάσομαι

ἰᾱσάμην

ἰᾱμαι

Λ few verbs do not have this lengthening, and they keep the short final vowel:

χαλάω, I release

χαλᾶσω

ἐχάλασα

κεχάλαχα

τιμά-ω, *I honor*

OPTATIVE	INFINITIVE	PARTICIPLE
<b>5</b> τιμα-οίην     τιμ-ώην τιμα-οίης     τιμ-ώης τιμα-οίη     τιμ-ώη τιμά-οιμεν     τιμ-ῶμεν τιμά-οιτε     τιμ-ῶτε τιμά-οιεν     τιμ-ῶεν	<b>6</b> τιμά-έν     τιμ-ᾶν Cf. note, bottom p. 32	<b>7</b> M. τιμά-ων     τιμ-ῶν N. τιμά-ον     τιμ-ῶν F. τιμά-ουσᾶ     τιμ-ῶσᾶ
<p>Regarding the accent of the contracted forms, review § 45, p. 33.</p> <p>In the optative, sometimes we see [τιμά-οιμι] τιμ-ῶμι, [τιμά-οις] τιμ-ῶς, [τιμά-οι] τιμ-ῶ.</p> <p>Note the distinction: τιμῶμεν (indicative or subjunctive) τιμῶμεν (optative), with iota subscript.</p>		
<b>9</b> τιμή-σοιμι	<b>10</b> τιμή-σειν	<b>11</b> M. τιμή-σων     N. τιμη-σον F. τιμή-σουσᾶ
<b>15</b> τιμή-σαιμι	<b>16</b> τιμη-σαι	<b>17</b> M. τιμή-σᾶς     N. τιμη-σᾶν F. τιμή-σᾶσᾶ
<b>22</b> τε-τιμή-κοιμι	<b>23</b> τε-τιμη-κέναι	<b>24</b> M. τε-τιμη-κώς N. -κός     F. -κυῖα

Participle imperfective active.

	MASCULINE	NEUTER	FEMININE
Sing.	N. τιμ-ῶν, ( <i>in</i> ) <i>honoring</i>	τιμ-ῶν	τιμ-ῶσ-ᾶ
	A. τιμ-ῶντ-ᾶ	τιμ-ῶν	τιμ-ῶσ-ᾶν
	G. τιμῶντ-ος		τιμ-ώσ-ης
	D. τιμῶντ-ι		τιμ-ώσ-η
Plur.	N. τιμ-ῶντ-ες	τιμ-ῶντ-ᾶ	τιμ-ῶσ-αι
	A. τιμ-ῶντ-ᾶς	τιμ-ῶντ-ᾶ	τιμ-ώσ-ᾶς
	G. τιμ-ώντ-ων		τιμ-ωσ-ῶν
	D. τιμ-ῶσι(ν)		τιμ-ώσ-αις



252. Contracted verbs. Type in ā: middle voice.

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE
IMPERFECTIVE	<b>1 Present</b> 1 S. τῖμά-ομαι τῖμ-ῶμαι 2 S. τῖμά-ει τῖμ-ᾷ 3 S. τῖμά-εται τῖμ-ᾶται 1 P. τῖμα-όμεθα τῖμ-ώμεθα 2 P. τῖμά-εσθε τῖμ-ᾶσθε 3 P. τῖμά-ονται τῖμ-ῶνται	<b>3</b>  τῖμά-ου τῖμ-ῶ τῖμα-έσθω τῖμ-ᾶσθω  τῖμά-εσθε τῖμ-ᾶσθε τῖμα-έσθων τῖμ-ᾶσθων	<b>4</b>  τῖμά-ωμαι τῖμ-ῶμαι τῖμά-ῃ τῖμ-ᾷ τῖμά-ηται τῖμ-ᾶται τῖμα-ώμεθα τῖμ-ώμεθα τῖμά-ησθε τῖμ-ᾶσθε τῖμά-ωνται τῖμ-ῶνται
	<b>2 Past (imperfect)</b> 1 S. ἐτῖμα-όμην ἐτῖμ-ώμην 2 S. ἐτῖμά-ου ἐτῖμ-ῶ 3 S. ἐτῖμά-ετο ἐτῖμ-ᾶτο 1 P. ἐτῖμα-όμεθα ἐτῖμ-ώμεθα 2 P. ἐτῖμά-εσθε ἐτῖμ-ᾶσθε 3 P. ἐτῖμά-οντο ἐτῖμ-ῶντο	Note, here again, the identity of the indicative and of the imperfective subjunctive, due to the contractions.	
ZERO-ASPECT	<b>8</b> FUT. τῖμή-σομαι		
	<b>12</b> AOR. ἐ-τῖμη-σάμην	<b>13</b> τίμη-σαι	<b>14</b> τῖμή-σωμαι
PERFECT	<b>18 Present</b> τε-τίμη-μαι	<b>20</b> τε-τίμη-σο	<b>21</b> τε-τῖμη-μένος ᾧ
	<b>19 Past (Pluperfect)</b> ἐ-τε-τῖμή-μην		

253. Contracted verbs. Type in ā: passive voice.

It differs from the middle voice only by the bases of zero-aspect: future and aorist.

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE
ZERO-ASPECT	<b>8</b> FUT. τῖμη-θήσομαι		
	<b>12</b> AOR. ἐ-τῖμή-θην	<b>13</b> τῖμή-θητι	<b>14</b> τῖμη-θῶ

OPTATIVE	INFINITIVE	PARTICIPLE
<b>5</b> τῖμα-οίμην    τῖμ-ώμην τῖμά-οιο        τῖμ-ῶο τῖμά-οιτο       τῖμ-ῶτο τῖμα-οίμεθα    τῖμ-ώμεθα τῖμά-οισθε     τῖμ-ῶσθε τῖμά-οιντο     τῖμ-ῶντο	<b>6</b> τῖμά-εσθαι    τῖμ-ᾱσθαι	<b>7</b> M. τῖμα-όμενος    τῖμ-ώμενος N. τῖμα-όμενον    τῖμ-ώμενον F. τῖμα-ομένη      τῖμ-ωμένη
<p>Note the distinction: τῖμώμεθα (indicative or subjunctive) τῖμῶμεθα (optative), with iota subscript.</p>		
<b>9</b> τῖμη-σοίμην	<b>10</b> τῖμή-σεσθαι	<b>11</b> M. τῖμη-σόμενος N. -σόμενον F. -σομένη
<b>15</b> τῖμη-σαίμην	<b>16</b> τῖμή-σασθαι	<b>17</b> M. τῖμη-σάμενος N. -σάμενον F. -σαμένη
<b>22</b> τε-τίμη-μένος εἶην	<b>23</b> τε-τίμη-σθαι	<b>24</b> M. τε-τίμη-μένος N. -μένον F. -μένη

OPTATIVE	INFINITIVE	PARTICIPLE
<b>9</b> τίμη-θησοίμην	<b>10</b> τίμη-θήσεσθαι	<b>11</b> M. τίμη-θησόμενος N. -θησόμενον F. -θησομένη
<b>15</b> τίμη-θείην	<b>16</b> τίμη-θῆναι	<b>17</b> M. τίμη-θείς N. -θέν F. -θεισῶ

254. Contracted verbs. Type in ε: active voice.

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE
IMPERFECTIVE	<b>1 Present</b> 1 S. ποιέ-ω ποι-ῶ 2 S. ποιέ-εις ποι-εῖς 3 S. ποιέ-ει ποι-εῖ 1 P. ποιέ-ομεν ποι-οῦμεν 2 P. ποιέ-ετε ποι-εῖτε 3 P. ποιέ-ουσι ποι-οῦσι(ν)	<b>3</b> ποιέ-ε ποί-ει ποιε-έτω ποι-εῖτω ποιέ-ετε ποι-εῖτε ποιε-όντων ποι-οῦντων	<b>4</b> ποιέ-ω ποι-ῶ ποιέ-ης ποι-ῇς ποιέ-η ποι-ῇ ποιέ-ωμεν ποι-ῶμεν ποιέ-ητε ποι-ῇτε ποιέ-ωσι ποι-ῶσι(ν)
	<b>2 Past (imperfect)</b> 1 S. ἐποίε-ον ἐποί-ουν 2 S. ἐποίε-ες ἐποί-εις 3 S. ἐποίε-ε ἐποί-ει 1 P. ἐποιέ-ομεν ἐποι-οῦμεν 2 P. ἐποιέ-ετε ἐποι-εῖτε 3 P. ἐποίε-ον ἐποί-ουν	The indicative ποιεῖ, <i>he does</i> , differs only by the accent from the imperative ποίει, <i>do</i> .	
ZERO-ASPECT	<b>8</b> FUT. ποιή-σω, -σεῖς		
	<b>12</b> AOR. ἐ-ποίη-σα	<b>13</b> ποίη-σον	<b>14</b> ποιή-σω, -σης
PERFECT	<b>18 Present</b> πε-ποίη-κα	<b>20</b>	<b>21</b> πε-ποιή-κω
	<b>19 Past (pluperfect)</b> ἐ-πε-ποιή-κειν (or -κη)		

The rules of contraction applied in the imperfective are the following (§§ 23-24, pp. 10-11):

ΕΞ

ΕΞ̄

ΕΕΙ

}

→ ΕΙ

ΕΗ

ΕΗ

→ Η

→ Η

ΕΟ

ΕΟΥ

}

→ ΟΥ

ΕΟΙ

ΕΩ

→ ΟΙ

→ Ω

Outside of the imperfective, the final ε of the stem is changed in η. In the given model, consequently are made on a stem ποιη- the same operations (adjunctions of augments, of reduplication, of various endings) as on the stem παιδευ- in the basic type παιδεύω.

A few verbs do not have that lengthening, and they keep the short final vowel:

τελέω, *I finish*

τελέσω

έτέλεσα

τετέλεκα

ποιέ-ω, *I make, I do*

OPTATIVE		INFINITIVE	PARTICIPLE	
<b>5</b> ποιε-οίην     ποι-οίην ποιε-οίης     ποι-οίης ποιε-οίη     ποι-οίη ποιέ-οιμεν     ποι-οῖμεν ποιέ-οιτε     ποι-οῖτε ποιέ-οιεν     ποι-οῖεν		<b>6</b> ποιέ-έν     ποι-εῖν Cf. note, bottom p. 32	<b>7</b> M. ποιέ-ων     ποι-ῶν N. ποιέ-ον     ποι-οῦν F. ποιέ-ουσᾶ     ποι-οῦσᾶ	
In the optative, sometimes we see [ποιέ-οιμι] ποι-οῖμι, [ποιέ-οις] ποι-οῖς, [ποιέ-οι] ποι-οῖ.				
<b>9</b> ποιή-σοιμι	<b>10</b> ποιή-σειν		<b>11</b> M. ποιή-σων     N. ποιῆ-σον F. ποιή-σουσᾶ	
<b>15</b> ποιή-σαιμι	<b>16</b> ποιῆ-σαι		<b>17</b> M. ποιή-σᾶς     N. ποιῆ-σᾶν F. ποιή-σᾶσᾶ	
<b>22</b> πε-ποιή-χοιμι	<b>23</b> πε-ποιη-χέναι		<b>24</b> M. πε-ποιη-χώς N. -χός     F. -κυῖᾶ	

Imperfective active participle.

	MASCULINE		NEUTER	FEMININE
Sing.	N.	ποι-ῶν, ( <i>in</i> ) <i>doing</i>	ποι-οῦν	ποι-οὔσ-ᾶ
	A.	ποι-οὔντ-ᾶ	ποι-οῦν	ποι-οὔσ-ᾶν
	G.	ποι-οὔντ-ος		ποι-ούσ-ης
	D.	ποι-οὔντ-ι		ποι-ούσ-ιῃ
Plur.	N.	ποι-οὔντ-ες	ποι-οὔντ-ᾶ	ποι-οὔσ-αι
	A.	ποι-οὔντ-ᾶς	ποι-οὔντ-ᾶ	ποι-ούσ-ᾶς
	G.	ποι-οὔντ-ων		ποι-οουσ-ῶν
	D.	ποι-οὔσί(ν)		ποι-ούσ-αις

255. Contracted verbs. Type in ε: middle voice.

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE
IMPERFECTIVE	<b>1 Present</b> 1 S. ποιέ-ομαι ποι-οῦμαι 2 S. ποιέ-ει ποι-εῖ 3 S. ποιέ-εται ποι-εῖται 1 P. ποιε-όμεθα ποι-οῦμεθα 2 P. ποιέ-εσθε ποι-εῖσθε 3 P. ποιέ-ονται ποι-οῦνται	<b>3</b> ποιέ-ου ποι-οῦ ποιε-έσθω ποι-εῖσθω ποιέ-εσθε ποι-εῖσθε ποιε-έσθων ποι-εῖσθων	<b>4</b> ποιέ-ωμαι ποι-ῶμαι ποιέ-η ποι-ῇ ποιέ-ηται ποι-ῇται ποιε-ώμεθα ποι-ώμεθα ποιέ-ησθε ποι-ῇσθε ποιέ-ωνται ποι-ῶνται
	<b>2 Past (imperfect)</b> 1 S. ἐποιε-όμην ἐποι-ούμην 2 S. ἐποιέ-ου ἐποι-οῦ 3 S. ἐποιέ-ετο ἐποι-εῖτο 1 P. ἐποιε-όμεθα ἐποι-οῦμεθα 2 P. ἐποιέ-εσθε ἐποι-εῖσθε 3 P. ἐποιέ-οντο ἐποι-οῦντο		
ZERO-ASPECT	<b>8</b> FUT. ποιή-σομαι		
	<b>12</b> AOR. ἐ-ποιη-σάμην	<b>13</b> ποιή-σαι	<b>14</b> ποιή-σωμαι
PERFECT	<b>18 Present</b> πε-ποιή-μαι	<b>20</b> πε-ποιή-σο	<b>21</b> πε-ποιη-μένος ᾧ
	<b>19 Past (pluperfect)</b> ἐ-πε-ποιή-μην		

256. Contracted verbs. Type in ε: passive voice.

It differs from the middle voice only in the forms of the zero-aspect: future and aorist.

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE
ZERO-ASPECT	<b>8</b> FUT. ποιη-θήσομαι		
	<b>12</b> AOR. ἐ-ποιή-θην	<b>13</b> ποιή-θητι	<b>14</b> ποιη-θῶ



OPTATIVE	INFINITIVE	PARTICIPLE
<b>5</b> ποιε-οίμην    ποι-οίμην ποιέ-οιο        ποι-οῖο ποιέ-οιτο       ποι-οῖτο ποιε-οίμεθα    ποι-οίμεθα ποιέ-οισθε     ποι-οῖσθε ποιέ-οιντο     ποι-οῖντο	<b>6</b> ποιέ-εσθαι    ποι-εῖσθαι	<b>7</b> Μ. ποιε-όμενος    ποι-ούμενος Ν. ποιε-όμενον    ποι-ούμενον F. ποιε-ομένη     ποι-ουμένη
<b>9</b> ποιη-σοίμην	<b>10</b> ποιή-σεσθαι	<b>11</b> Μ. ποιη-σόμενος Ν. -σόμενον F. -σομένη
<b>15</b> ποιη-σαίμην	<b>16</b> ποιή-σασθαι	<b>17</b> Μ. ποιη-σάμενος Ν. -σάμενον F. -σαμένη
<b>22</b> πε-ποιη-μένος εἶην	<b>23</b> πε-ποιῇ-σθαι	<b>24</b> Μ. πε-ποιη-μένος Ν. -μένον F. -μένη

OPTATIVE	INFINITIVE	PARTICIPLE
<b>9</b> ποιη-θησοίμην	<b>10</b> ποιη-θήσεσθαι	<b>11</b> Μ. ποιη-θησόμενος Ν. -θησόμενον F. -θησομένη
<b>15</b> ποιη-θείην	<b>16</b> ποιη-θῆναι	<b>17</b> Μ. ποιη-θείς Ν. -θέν F. -θειῖσθ

257. Contracted verbs. Type in ο: active voice.

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE
IMPERFECTIVE	<b>1 Present</b> 1 S. δηλό-ω     δηλ-ῶ 2 S. δηλό-εις    δηλ-οῖς 3 S. δηλό-ει     δηλ-οῖ 1 P. δηλό-ομεν   δηλ-οὔμεν 2 P. δηλό-ετε     δηλ-οὔτε 3 P. δηλό-ουσι    δηλ-οὔσι(ν)	<b>3</b>  δήλο-ε     δήλ-ου δηλο-έτω    δηλ-ούτω  δηλό-ετε     δηλ-οὔτε δηλο-όντων   δηλ-ούντων	<b>4</b> δηλό-ω     δηλ-ῶ δηλό-ης     δηλ-οῖς δηλό-η     δηλ-οῖ δηλό-ωμεν   δηλ-ῶμεν δηλό-ητε     δηλ-ῶτε δηλό-ωσι     δηλ-ῶσι(ν)
	<b>2 Past (imperfect)</b> 1 S. ἐδήλο-ον    ἐδήλ-ουν 2 S. ἐδήλο-ες    ἐδήλ-ους 3 S. ἐδήλο-ε     ἐδήλ-ου 1 P. ἐδηλό-ομεν   ἐδηλ-οὔμεν 2 P. ἐδηλό-ετε    ἐδηλ-οὔτε 3 P. ἐδήλο-ον    ἐδήλ-ουν	Exception to the rule § 24-A, p. 11, the group ο + η contracts in οἱ in the subjunctive active and M.P. of this type.	
ZERO-ASPECT	<b>8</b> FUT. δηλώ-σω, -σεις		
	<b>12</b> AOR. ἐ-δήλω-σα	<b>13</b> δήλω-σον	<b>14</b> δηλώ-σω, -σης
PERFECT	<b>18 Present</b> δε-δήλω-κα	<b>20</b>	<b>21</b> δε-δηλώ-κω
	<b>19 Past (pluperfect)</b> ἐ-δε-δηλώ-κειν (or -κη)		

The rules applied in the imperfective are the following (§§ 23-24, pp. 10-11):

οω

οι

}

→ ω

οε, οē

οο

οου

}

→ ου

οοι

οει

οη

}

→ οἱ

Outside of the imperfective, the final ο of the stem is changed into ω. In the given model, consequently, we have on a stem δηλω- the same operations (adjunctions of augments, of reduplication, of various endings) as on the stem παιδευ- in the basic type.

This verb does not have this lengthening, and they keep the short final vowel:

ἀρόω, I labor

ἀρόσω

ἤροσα

δηλό-ω, *I show*

OPTATIVE		INFINITIVE	PARTICIPLE	
<b>5</b> δηλο-οίην δηλο-οίης δηλο-οίη δηλό-οιμεν δηλό-οιτε δηλό-οιεν	<b>6</b> δηλ-οίην δηλ-οίης δηλ-οίη δηλ-οῖμεν δηλ-οῖτε δηλ-οῖεν	δηλό-εν     δηλ-οῦν Cf. note, bottom p. 32	<b>7</b> M. δηλό-ων     δηλ-ῶν N. δηλό-ον     δηλ-οῦν F. δηλό-ουσα̃     δηλ-οῦσα̃	
The contraction rules cause the optative of this type, in the active and in the middle-passive, to be identical to ποιεῖν. Sometimes we may see [δηλό-οιμι] δηλ-οῖμι. [δηλό-οις] δηλ-οῖς. [δηλό-οι] δηλ-οῖ.				
<b>9</b> δηλώ-σοιμι		<b>10</b> δηλώ-σειν	<b>11</b> M. δηλώ-σων     N. δηλῶ-σον F. δηλώ-σουσα̃	
<b>15</b> δηλώ-σαιμι		<b>16</b> δωλῶ-σαι	<b>17</b> M. δηλώ-σας     N. δηλῶ-σᾶν F. δηλώ-σᾶσα̃	
<b>22</b> δε-δηλώ-κοιμι		<b>23</b> δε-δηλω-κέναι	<b>24</b> M. δε-δηλω-κώς N. -κός     F. -κυῖα̃	

Imperfective active participle.

	MASCULINE		NEUTER	FEMININE
Sing.	N.	δηλ-ῶν, <i>showing</i>	δηλ-οῦν	δηλ-οῦσ-ᾶ
	A.	δηλ-οῦντ-ᾶ	δηλ-οῦν	δηλ-οῦσ-ᾶν
		G. δηλ-οῦντ-ος		δηλ-οῦσ-ης
		D. δηλ-οῦντ-ι̃		δηλ-οῦσ-η
Plur.	N.	δηλ-οῦντ-ες	δηλ-οῦντ-ᾶ	δηλ-οῦσ-αι
	A.	δηλ-οῦντ-ᾶς	δηλ-οῦντ-ᾶ	δηλ-οῦσ-ᾶς
		G. δηλ-οῦντ-ων		δηλ-ουσ-ῶν
		D. δηλ-οῦσί(ν)		δηλ-οῦσ-αις

258. Contracted verbs. Type in ο: middle voice.

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE
IMPERFECTIVE	<b>1 Present</b> 1 S. δηλό-ομαι    δηλ-οὔμαι 2 S. δηλό-ει    δηλ-οῖ 3 S. δηλό-εται    δηλ-οὔται 1 P. δηλο-όμεθα    δηλ-ούμεθα 2 P. δηλό-εσθε    δηλ-οὔσθε 3 P. δηλό-ονται    δηλ-οῦνται	<b>3</b>  δηλό-ου    δηλ-οῦ δηλο-έσθω    δηλ-οὔσθω  δηλό-εσθε    δηλ-οὔσθε δηλο-έσθων    δηλ-οὔσθων	<b>4</b>  δηλό-ωμαι    δηλ-ῶμαι δηλό-η    δηλ-οῖ δηλό-ηται    δηλ-ῶται δηλο-ώμεθα    δηλ-ώμεθα δηλό-ησθε    δηλ-ῶσθε δηλό-ωνται    δηλ-ῶνται
	<b>2 Past (imperfect)</b> 1 S. ἐδηλο-όμην    ἐδηλ-ούμην 2 S. ἐδηλό-ου    ἐδηλ-οῦ 3 S. ἐδηλό-ετο    ἐδηλ-οὔτο 1 P. ἐδηλο-όμεθα    ἐδηλ-ούμεθα 2 P. ἐδηλό-εσθε    ἐδηλ-οὔσθε 3 P. ἐδηλό-οντο    ἐδηλ-οῦντο	They differ by the accent: δήλου (imper. act. 2S) and δηλοῦ (imperative M.P. 2S) ἐδήλου (imperf. act. 3S) and ἐδηλοῦ (imperf. M.P. 2S)	
ZERO-ASPECT	<b>8</b> FUT. δηλώ-σομαι		
	<b>12</b> AOR. ἐ-δηλω-σάμην	<b>13</b> δήλω-σαι	<b>14</b> δηλώ-σωμαι
PERFECT	<b>18 Present</b> δε-δήλω-μαι	<b>20</b> δε-δήλω-σο	<b>21</b> δε-δηλω-μένος ᾧ
	<b>19 Past (pluperfect)</b> ἐ-δε-δηλώ-μην		

259. Contracted verbs. Type in ο: passive voice.

It is different from the middle voice only in the forms of the zero-aspect: future and aorist.

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE
ZERO-ASPECT	<b>8</b> FUT. δηλω-θήσομαι		
	<b>12</b> AOR. ἐ-δηλώ-θην	<b>13</b> δηλώ-θητι	<b>14</b> δηλω-θῶ

OPTATIVE	INFINITIVE	PARTICIPLE
<b>5</b> δηλο-οίμην    δηλ-οίμην δηλό-οιο        δηλ-οῖο δηλό-οιτο       δηλ-οῖτο δηλο-οίμεθα    δηλ-οίμεθα δηλό-οισθε     δηλ-οῖσθε δηλό-οιντο     δηλ-οῖντο	<b>6</b> δηλό-εσθαι    δηλ-οὔσθαι	<b>7</b> M. δηλο-όμενος    δηλ-ούμενος N. δηλο-όμενον    δηλ-ούμενον F. δηλο-ομένη     δηλ-ουμένη
<b>9</b> δηλω-σοίμην	<b>10</b> δηλώ-σεσθαι	<b>11</b> M. δηλω-σόμενος N. -σόμενον    F. -σομένη
<b>15</b> δηλω-σαίμην	<b>16</b> δηλώ-σασθαι	<b>17</b> M. δηλω-σάμενος N. -σάμενον    F. -σαμένη
<b>22</b> δε-δηλω-μένος εἶην	<b>23</b> δε-δηλῶ-σθαι	<b>24</b> M. δε-δηλω-μένος N. -μένον        F. -μένη

OPTATIVE	INFINITIVE	PARTICIPLE
<b>9</b> δηλω-θησοίμην	<b>10</b> δηλω-θήσεσθαι	<b>11</b> M. δηλω-θησόμενος N. -θησόμενον    F.-θησομένη
<b>15</b> δηλω-θείην	<b>16</b> δηλω-θῆναι	<b>17</b> M. δηλω-θείς N. -θέν            F. -θεῖσᾱ



260. Contracted verbs. Type in η: active voice.

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE
IMPERFECTIVE	<b>1 Present</b> 1 S. διψή-ω      διψ-ῶ 2 S. διψή-εις    διψ-ῇς 3 S. διψή-ει     διψ-ῇ 1 P. διψή-ομεν   διψ-ῶμεν 2 P. διψή-ετε    διψ-ῆτε 3 P. διψή-ουσι   διψ-ῶσι(ν)	<b>3</b>  δίψη-ε      δίψ-η διψη-έτω   διψ-ήτω	<b>4</b> διψή-ω      διψ-ῶ διψή-ης     διψ-ῇς διψή-η      διψ-ῇ διψή-ωμεν   διψ-ῶμεν διψή-ητε    διψ-ῆτε διψή-ωσι    διψ-ῶσι(ν)
	<b>2 Past (Imperfect)</b> 1 S. ἐδίψη-ον    ἐδίψ-ων 2 S. ἐδίψη-ες    ἐδίψ-ης 3 S. ἐδίψη-ε      ἐδίψ-η 1 P. ἐδιψή-ομεν   ἐδιψ-ῶμεν 2 P. ἐδιψή-ετε    ἐδιψ-ῆτε 3 P. ἐδίψη-ον    ἐδίψ-ων	The verb ζή-ω, <i>I live</i> , owing to its monosyllabic stem has the following accent in the imperfect: ἔζων, ἔζης, ἔζη, ἐζῶμεν, ἐζῆτε, ἔζων.	

Outside of the imperfective, the forms are created on the stem διψη-, as in type παιδεύω: διψήσω, *I will be thirsty*; ἐδίψησα, *I was thirsty*; δεδίψηκα, *I am parched*.

261. Contracted verbs. Type in η: middle voice.

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE
IMPERFECTIVE	<b>1 Present</b> 1 S. χρή-ομαι    χρ-ῶμαι 2 S. χρή-ει      χρ-ῇ 3 S. χρή-εται    χρ-ῇται 1 P. χρη-όμεθα   χρ-ώμεθα 2 P. χρή-εσθε    χρ-ῆσθε 3 P. χρή-ονται   χρ-ῶνται	<b>3</b>  χρή-ου      χρ-ῶ χρη-έσθω    χρ-ήσθω	<b>4</b> χρή-ωμαι    χρ-ῶμαι χρή-η        χρ-ῇ χρή-ηται    χρ-ῇται χρη-ώμεθα   χρ-ώμεθα χρή-ησθε    χρ-ῆσθε χρή-ωνται   χρ-ῶνται
	<b>2 Past (imperfect)</b> 1 S. ἐχρη-όμην   ἐχρ-ώμην 2 S. ἐχρή-ου      ἐχρ-ῶ 3 S. ἐχρή-ετο    ἐχρ-ῆτο 1 P. ἐχρη-όμεθα   ἐχρ-ώμεθα 2 P. ἐχρή-εσθε    ἐχρ-ῆσθε 3 P. ἐχρή-οντο    ἐχρ-ῶντο		

Outside of the imperfective, the forms are created on the stem χρη-, as in type παιδεύω: χρήσομαι, *I will use*; ἐχρησάμην, *I have used*; κέχρημαι, *I am someone who has used*.

The passive voice is very seldom represented in this verb.

διψή-ω, *I am thirsty*

OPTATIVE	INFINITIVE	PARTICIPLE
<div>5</div> <div>διψη-οίην     διψ-ώην</div> <div>διψη-οίης     διψ-ώης</div> <div>διψη-οίη     διψ-ώη</div> <div>διψη-οιμεν     διψ-ῶμεν</div> <div>διψη-οιτε     διψ-ῶτε</div> <div>διψη-οιεν     διψ-ῶεν</div>	<div>6</div> <div>διψη-ῆν     διψ-ῆν</div> <div>Cf. footnote, p.32</div>	<div>7</div> <div>M. διψη-ων     διψ-ῶν</div> <div>N. διψη-ον     διψ-ῶν</div> <div>F. διψη-ουσᾶ     διψ-ῶσᾶ</div> <div>like τιμῶν</div> <div>on account of contractions</div>
<p>This type includes very few verbs: besides the examples of this chart, it is enough to memorize πεινή-ω, <i>I am hungry</i>.</p> <p>Contraction rules applied in the imperfective (§§ 23-24, pp. 10-11):</p> <div><div><div>ηω</div><div>ηο</div><div>ηου</div></div><div>}</div><div>→ ω</div><div><div>η῔</div><div>ηε</div><div>ηη</div></div><div>}</div><div>→ η</div><div><div>ηει</div><div></div><div>ηη</div></div><div>}</div><div>η</div><div>ηοι</div><div>→ ῶ</div></div>		

χρή-ομαι, *I use*

OPTATIVE	INFINITIVE	PARTICIPLE
<b>5</b> χρη-οίμην     χρ-ώμην χρή-οιο     χρ-ῶο χρή-οιτο     χρ-ῶτο χρη-οίμεθα     χρ-ώμεθα χρή-οισθε     χρ-ῶσθε χρή-οιντο     χρ-ῶντο	<b>6</b> χρή-εσθαι     χρ-ῆσθαι	<b>7</b> M. χρη-όμενος     χρ-ώμενος N. χρη-όμενον     χρ-ώμενον F. χρη-ομένη     χρ-ωμένη
<p>In the active and in the middle-passive, on account of the contractions:</p> <p>a) the subjunctive is identical to the indicative.</p> <p>b) the optative is as in type τιμᾶν.</p>		

### A- Stems ending with a stop.

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## IRREGULAR VERBS

263. A Greek verb is considered regular when from its imperfective (given in the dictionaries in the imperfective present of indicative) one may deduce all its other forms, according to the type παιδεύ-ω, eventually applying rules as those § 98, p. 106, § 123, p. 147, §§ 178-181, pp. 203-204, and § 200, p. 237. Many ordinary Greek verbs present various irregularities; we have limited our scope here to indicate the main types.

**A.** Use in various tenses of totally different stems. This is the so-called “suppletion”.

φέρω, <i>I carry</i>	fut. οἴσω	aor. ἤνεγκον
λέγω, <i>I say</i>	fut. ἐρῶ	aor. εἶπον

**B.** Vowel gradation (cf. pp. 157 and 199).

λείπω, <i>I leave</i>	them. aor. ἔλιπον	perf. λέλοιπα
κάμνω, <i>I am tired</i>	them. aor. ἔκαμον	perf. κέκηκα

**C.** Thematic aorist forms in the active and in the middle. They are conjugated as imperfective forms (in the indicative, as imperfect forms). But the *stem* is different from the imperfective (thus λαμβάνω, *I take*, opposes the stem λαμβαν- of imperfective to the stem λαβ- of the thematic aorist). See chart page 371.

**D.** Reinforcement of the imperfective through elements which (just as the suffix -γω: cf. p. 106, note 1 and § 179, p. 204) are not found in other forms.

a) reduplication upon vowel ι:

γί-γν-ομαι, <i>I become</i>	aor. ἐ-γεν-όμην
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b) suffix -σκ-ου -ισκ-:

εὕρ-ίσκ-ω, <i>I find</i>	aor. ἤρ-ον
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c) suffix -σκ- and reduplication with vowel ι:

γι-γνώ-σκ-ω, <i>I know</i>	perf. ἔ-γνω-κα
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d) suffix -ν- (exceptionally, -νε-):

κάμ-ν-ω, <i>I am tired</i>	aor. ἔ-καμ-ον
ἄφ-ικ-νέ-ομαι, <i>I arrive</i>	aor. ἄφ-ικ-όμην

e) suffix -αν-:

ἁμαρτ-άν-ω, <i>I am wrong, I miss</i>	aor. ἥμαρτ-ον
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The suffix -αν- may cumulate with, inside the stem, a so-called “infix” which takes the form ν, μ, γ according to the following consonant:

μα-ν-θ-άν-ω, <i>I learn</i>	aor. ἔ-μαθ-ον
λα-μ-β-άν-ω, <i>I take</i>	aor. ἔ-λαβ-ον
τυ-γ-χ-αίν-ω, <i>I obtain</i> (§ 7, p. 4)	aor. ἔ-τυχ-ον

**E.** No lengthening of the stem final vowel in some verbs in α, ε, ο.

παρ-αινέ-ω, <i>I exhort</i>	aor. παρ-ήνε-σα
γελά-ω, <i>I laugh</i>	aor. ἐγέλα-σα

**F. Linking -σ- before finals -θήσομαι, -θην and -μαι of future, aorist, and perfect (these perfect forms in -σμαι follow the type πέπεισμαι: p. 368).**

ἀκούω, <i>I hear</i>	fut. pass. ἀκου-σ-θήσομαι	aor. pass. ἤκού-σ-θην
σείω, <i>I stir</i>	aor. pass. ἔσει-σ-θην	perf. M-P. σέσει-σ-μαι

**G. Linking -η- in stems other than the imperfective.**

βούλομαι, <i>I want</i>	fut. βουλ-ή-σομαι	aor. ἐβουλ-ή-θην	perf. βεβούλ-η-μαι
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**H. Augment in εἰ- for some verbs beginning with an ε-. In this case, the lengthening of the initial vowel of perfect (§ 129-B, p. 154) is also εἰ-.**

ἐά-ω, <i>I leave</i>	(imp. εἶων)	aor. εἶᾱσα (εἶᾱσαι, etc.)	perf. εἶᾱκα (εἶᾱκένοι, etc.)
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**I. Specific reduplication of perfect:**

**a)** In a few verbs beginning with vowel, the reduplication is the repetition of the first syllable and the lengthening of the stem initial vowel.

φέρω, <i>I carry</i>	perf. act. ἐν-ήνοχα	perf. M-P. ἐν-ήνεγμαι	(root ενεκ/ενοκ)
ἀκούω, <i>I hear</i>	perf. act. ἀκ-ήκοα	(root *ακοF)	

With the reduplication of such type, the presence of the augment in the pluperfect is not constant: ἀκούω gives ἤκηκόειν, but ἐλήλυθα (from ἔρχομαι, *I go*) makes ἐληλύθειν, with no augment.

**b)** In a few verbs an εἰ- stands for the reduplication. This εἰ, as the ε- seen § 129-A, p. 154, does not have the augment in the pluperfect.

ἐργάζομαι, <i>I work</i>	perfect εἶργασμαι	pluperfect εἶργάσμην
συλ-λέγω, <i>I gather</i>	perfect M-P. συν-είλεγμαι	.. συν-ειλέγμην

**J. Aorist and future passive in -ην and -ήσομαι (without θ); perfect active in -ᾱ (without κ) other than the regular forms studied § 200, A-B, p. 237.**

δια-φθείρω, <i>I destroy</i>	fut. pass. δια-φθαρήσομαι	aor. pass. δι-εφθάρην
πράττω, <i>I do</i>	perf. act. πέπραᾱγα (Voc. Π, p. 261, GR.N. A).	

**K. Disappearing of an aspiration if the following syllable starts with an aspirate. Thus the θ of θύω, *I sacrifice* becomes τ in the aorist passive ἐτύθην. This phenomenon, already presented p. 174, is known as "Grassmann's law".**

Also, the θ of the root \*θρεφ, *to feed* becomes τ in the imperfective τρέφω, in the active perfect τέτροφα and in the passive aorist ἐτράφην. Yet it subsists in future θρέψω, aorist ἔθρεψα and passive perfect τέθραμμαι. This perfect (type τέτριμμαι: cf. p. 368) has internal variations following the same law: τέθραμμαι, τέθραψαι, etc. Yet we have 2P τέτραφθε, imp. 3S τετράφθω, inf. τετράφθαι. It is not crucial to memorize these details!

We can explain the opposition between ἔχω, with soft breathing, and future ἔξω, with rough breathing in the same way. This principle also explains the reduplication in verbs beginning by an aspirated stop: τεθεράπευκα instead of \*θεθεράπευκα (§ 128, p. 154).

**N.B.** In a few cases, the morphology does not conform to this phonetical rule. Thus the imperative παιδεύητι (p. 350, box 13) stands for \*παιδεύ-θη-θι (ending -θι): here, this is the second θ which has become τ by losing its aspiration. Χέω, *I pour* becomes ἐχύθην in the aorist passive.

**L. Other phonetical phenomena have altered the original regularity of the forms. Thus πνέω, *I breathe*, aor. ἔπνευσα is explained from \*πνέFω, \*ἔπνεFσα in virtue of the phonetical evolution of F (§ 26, pp. 11-12). Same for the future κλάυσομαι (of κλάω, *I cry*) explained by a stem κλαF.**

**M. Aorist forms like ἔγνων, ἔβην, ἔδυν, in a few verbs. See chart p. 372.**



263-C. Thematic aorist.

Active voice

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE	PARTICIPLE
1	2	3	4	5	6
1 S. ἔ-λαβ-ο-ν		λάβ-ω	λάβ-ο-ι-μι		M. λαβ-ών
2 S. ἔ-λαβ-ε-ς	λαβ-έ cf N.B.	λάβ-ης	λάβ-ο-ι-ς	λαβ-εῖν	λαβ-όντος
3 S. ἔ-λαβ-ε(ν)	λαβ-έ-τω	λάβ-η	λάβ-ο-ι		N. λαβ-όν
1 P. ἐ-λάβ-ο-μεν		λάβ-ω-μεν	λάβ-ο-ι-μεν		λαβ-όντος
2 P. ἐ-λάβ-ε-τε	λάβ-ε-τε	λάβ-η-τε	λάβ-ο-ι-τε		F. λαβ-ούσα
3 P. ἔ-λαβ-ο-ν	λαβ-ό-ντων	λάβ-ω-σι(ν)	λάβ-ο-ι-εν		λαβ-ούσης

Middle voice

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE	PARTICIPLE
7	8	9	10	11	12
1 S. ἐ-λαβ-ό-μην		λάβ-ω-μαι	λαβ-ο-ί-μην		M. λαβ-ό-μενος
2 S. ἐ-λάβ-ου	λαβ-οῦ	λάβ-η	λάβ-ο-ι-ο	λαβ-έ-σθαι	
3 S. ἐ-λάβ-ε-το	λαβ-έ-σθω	λάβ-η-ται	λάβ-ο-ι-το		N. λαβ-ό-μενον
1 P. ἐ-λαβ-ό-μεθα		λαβ-ώ-μεθα	λαβ-ο-ί-μεθα		
2 P. ἐ-λάβ-ε-σθε	λάβ-ε-σθε	λάβ-η-σθε	λάβ-ο-ι-σθε		F. λαβ-ο-μένη
3 P. ἐ-λάβ-ο-ντο	λαβ-έ-σθων	λάβ-ω-νται	λάβ-ο-ι-ντο		

N.B. Thematic aorist exceptions to the rule of accent moving back (§ 43, p. 32) are:

— 2S of the middle imperative: λαβοῦ. It is the same with preverbed forms: ἀνα-λαβοῦ, *procrastinate* (from ἀνα-λαμβάνω).

— 2S in the active imperative of five verbs: εἰπέ, *say* (λέγω); ἐλθέ, *go* (ἔρχομαι); εὔρε, *find* (εὐρίσκω); ἰδέ, *see* (ὁράω); λαβέ, *take* (λαμβάνω). This exception concerns only the *simple forms* of these five verbs; the preverbed forms have the accent moving back, e.g. κατά-λαβε, ἄπ-ελθε. In all the other verbs the rule of accent moving back is applied, e.g. φάγε, *eat*; μάθε, *learn*.

— the infinitive active and middle forms: λαβεῖν, λαβέσθαι.

— the participle active forms: λαβών.

Declension of λαβών

(like παιδεύων — § 250-A, p. 352 — except for the accent)

Singular			Plural		
N. λαβ-ών	λαβ-όν	λαβ-οῦς-ᾱ	N. λαβ-ό-ντ-ες	λαβ-ό-ντ-ᾱ	λαβ-οῦς-αι
A. λαβ-ό-ντ-ᾱ	λαβ-όν	λαβ-οῦς-ᾱν	A. λαβ-ό-ντ-ᾱς	λαβ-ό-ντ-ᾱ	λαβ-ούς-ᾱς
G. λαβ-ό-ντ-ος		λαβ-ούς-ης	G. λαβ-ό-ντ-ων		λαβ-ουσ-ῶν
D. λαβ-ό-ντ-ι		λαβ-ούς-η	D. λαβ-οῦσι(ν)		λαβ-ούς-αις

263-M. Aorist forms in -ν on a long vowel stem.

ἔγνων (from γιγνώσκω, *I know*); ἔβην (from βαίνω, *I walk*); ἔδυν (from δύομαι, *I sink*)

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE	PARTICIPLE
1 S. ἔ-γνω-ν 2 S. ἔ-γνω-ς 3 S. ἔ-γνω 1 P. ἔ-γνω-μεν 2 P. ἔ-γνω-τε 3 P. ἔ-γνω-σαν	γνῶ-θι γνώ-τω  γνῶ-τε γνό-ντων	γνῶ γνῶς γνῶ γνῶ-μεν γνῶ-τε γνώσι(ν)	γνο-ίη-ν γνο-ίη-ς γνο-ίη γνο-ῖ-μεν γνο-ῖ-τε γνο-ῖ-εν	γνῶ-ναι	M. γνούς N. γνόν γνόντος dat. plur. γνοῦσι(ν)  F. γνοῦσα γνούσης
1 S. ἔ-βη-ν 2 S. ἔ-βη-ς 3 S. ἔ-βη 1 P. ἔ-βη-μεν 2 P. ἔ-βη-τε 3 P. ἔ-βη-σαν	βῆ-θι βή-τω  βῆ-τε βά-ντων	βῶ βῆς βῆ βῶμεν βῆτε βῶσι(ν)	βα-ίη-ν βα-ίη-ς βα-ίη βα-ῖ-μεν βα-ῖ-τε βα-ῖ-εν	βῆ-ναι	M. βάς N. βάν βάντος dat. plur. βᾶσι(ν)  F. βᾶσα βάσης
1 S. ἔ-δῦ-ν 2 S. ἔ-δῦ-ς 3 S. ἔ-δῦ 1 P. ἔ-δῦ-μεν 2 P. ἔ-δῦ-τε 3 P. ἔ-δῦ-σαν	δῦ-θι δύ-τω  δῦ-τε δύ-ντων	δύ-ω δύ-ης δύ-η δύ-ω-μεν δύ-η-τε δύ-ωσι(ν)	not found in Attic	δῦ-ναι	M. δύς N. δύν δύντος dat. plur. δῦσι(ν)  F. δῦσα δύσης

The subjunctive forms γνῶ, γνῶς... and βῶ, βῆς... come from \*γνώ-ω, \*γνώ-ης... and from \*βή-ω, \*βή-ης..., with contraction (same as παιδευθῶ stands for \*παιδευθή-ω: § 246, B, b, p. 345).

Participle declension

Singular			Plural		
N. γνούς	γνόν	γνοῦσ-ᾱ	N. γνό-ντ-ες	γνό-ντ-ᾱ	γνοῦσ-αι
A. γνό-ντ-ᾱ	γνόν	γνοῦσ-ᾱν	A. γνό-ντ-ᾱς	γνό-ντ-ᾱ	γνοῦσ-ᾱς
G. γνό-ντ-ος		γνοῦσ-ης	G. γνό-ντ-ων		γνοῦσ-ῶν
D. γνό-ντ-ι		γνοῦσ-η	D. γνοῦσι(ν)		γνοῦσ-αις
N. βάς	βάν	βᾶσ-ᾱ	N. βά-ντ-ες	βά ντ ᾱ	βᾶσ-αι
A. βά-ντ-ᾱ	βάν	βᾶσ-ᾱν	A. βά-ντ-ᾱς	βά-ντ-ᾱ	βᾶσ-ᾱς
G. βά-ντ-ος		βᾶσ-ης	G. βά-ντ-ων		βᾶσ-ῶν
D. βά-ντ-ι		βᾶσ-η	D. βᾶσι(ν)		βᾶσ-αις

The declension of δύς is identical to that of δεικνύς (p. 381).

The feminine participles γνοῦσα, βᾶσα, δῦσα are explained historically from \*γνό-ντ-γᾱ, \*βά-ντ-γᾱ, \*δύ-ντ-γᾱ (like παιδεύουσα from \*παιδεύ-ο-ντ-γᾱ: § 246, B, d, p. 345).

The forms γνούς, βάς, γνοῦσι(ν), βᾶσι(ν) stand respectively for \*γνο-ντ-ς, \*βᾶ-ντ-ς, \*γνο-ντ-σι(ν), \*βᾶ-ντ-σι(ν), with application of the phonetical rule § 246, B, d.

Compare these aorist forms with ἐπαιδεύθην (pp. 348-349 and § 250-D, p. 353). We can see the similarity in the use of the endings, of the suffix ιη/ι in the optative, of the suffix -ντ- in the participle; there is also similarity in the formation of subjunctive. Observe the following structures: 1) ε/η/ει in ἐπαιδεύθην; 2) ο/ω/ου in ἔγνων; 3) ᾱ/η/ᾱ in ἔβην.

## 264. Chart of irregular verbs in -ω (-ομαι).

**N. B.** a) Many verbs are irregular in some tenses only, and form the others regularly. In the following chart, irregular forms are printed in italics.

b) Review the diagram § 145, p. 161. In virtue of that diagram, when a verb presents irregular forms in the three voices, just remember the imperfective active + the aorist passive.

c) Reminder of the irregular forms in the imperfect (they do not figure in the chart):

1) augment in ει- (cf. § 92, p. 87, and § 263-H, p. 370):

ἔχω, <i>I have</i>	imp. εἶχον (εἰχόμεν)
παρ-έχω, <i>I give, I provide</i>	παρ-εἶχον (παρ-ειχόμεν)
ἔπομαι, <i>I follow</i>	εἰπόμην
ἐά-ω, <i>I let, I permit</i>	εἶων

2) other particularities:

ὁρά-ω, <i>I see</i>	imp. ἑώρων
ἀμφι-σβητέ-ω, <i>I contest</i>	ἡμφ-εσβήτουν (two augments)

d) The chart presents gaps for a few forms not found, or seldom used.

*From the seventeenth step on, you have been asked to check irregular verbs learned in the Vocabularies, and to review them frequently. While studying them, please do systematically refer to the explanations given pp. 369-370.*

### ZERO-ASPECT

IMPERFECTIVE	FUTURE	AORIST	PERFECT
ἄγω, <i>I lead</i>	ἄξω	ἤγαγον	ἤχα
middle:	ἄξομαι	ἤγαγόμην	ἤγμαι
passive:	ἀχθήσομαι	ἤχθην	ἤγμαι
ἐπ-αινέ-ω, <i>I approve</i> <sup>1</sup>	ἐπ-αινέσομαι	ἐπ-ήνεσα	
passive:	ἐπ-αινεθήσομαι	ἐπ-ηνέσθην	
αἰρέ-ω, <i>I take, I grasp</i>	αἰρήσω	εἶλον	ἤρηκα
mid. <i>I choose</i> :	αἰρήσομαι	εἰλόμην	ἤρημαι
passive:	αἰρεθήσομαι	ἤρέσθην	ἤρημαι
αἰσθάνομαι, <i>I feel</i>	αἰσθήσομαι	ἤσθόμην	ἤσθημαι
ἀκούω, <i>I hear</i>	ἀκούσομαι	ἤκουσα	ἀκήκοα
passive:	ἀκουσθήσομαι	ἠκούσθην	
ἀλ-ίσκ-ομαι, <i>I am taken</i>	ἀλώ-σομαι	ἔάλων <sup>2</sup>	ἔάλωκα
ἁμαρτάνω, <i>I miss, I fail</i>	ἁμαρτήσομαι	ἤμαρτον	ἡμάρτηκα
passive:		ἡμαρτήσθην	ἡμάρτημαι
ἀμφι-σβητέ-ω, <i>I contest</i> <sup>3</sup>	ἀμφι-σβητήσω	ἡμφ εσβήτησα	ἡμφ-εσβήτηκα
passive:	ἀμφι-σβητήσομαι	ἡμφ-εσβητήσθην	
ἀρκέω, <i>I am sufficient</i>	ἀρκέσω	ἤρκεσα	
αὐξάνω	αὐξήσομαι	ἠύξησα	ἠύξηκα
passive:	αὐξηθήσομαι	ἠύξισθην	ἠύξημαι

1. Same for παρ-αινέω (cf. Voc. II, p. 239).

2. Conjugated like ἔγων (cf. p. 372); long alpha in the indicative mood.

3. It is among a few verbs having a double augment: before and after the preverb (here ἀμφι-).

βαίνω, <i>I walk</i>	βήσομαι	ἔβην	βέβηκα
βάλλω, <i>I throw</i>	βαλῶ	έβαλον	βέβληκα
middle:	βαλοῦμαι	έβαλόμην	
passive:	βληθήσομαι	έβλήθην	βέβλημαι
βιώω, <i>I live</i> <sup>4</sup>	βιώσομαι	έβίωv	βεβίωκα
βλάπτω, <i>I hurt</i>	βλάψω	έβλαψα	βέβλαφα
passive:	βλαβήσομαι	έβλαβην or έβλάφθην	βέβλαμμαι
βοά-ω, <i>I scream</i>	βοήσομαι	έβόησα	
βούλομαι, <i>I want</i>	βουλήσομαι	έβουλήθην	βεβούλημαι
γαμέ-ω, <i>I marry</i>	γαμῶ	έγημα	γεγάμηκα
middle <sup>5</sup> :	γαμοῦμαι	έγημάμην	γεγάμημαι
γελά-ω, <i>I laugh</i>	γελάσομαι	έγέλασα	
passive:		έγελάσθην	γεγέλασμαι
γίγνομαι, <i>I become</i>	γενήσομαι	έγενόμην	γέγονα or γεγένημαι
γιγνώσκω, <i>I know</i>	γνώσομαι	έγνων	έγνωκα
passive:	γνωσθήσομαι	έγνώσθην	έγνωσμαι
γράφω, <i>I write</i>	γράψω	έγραψα	γέγραφα
middle:	γράψομαι	έγραψάμην	γέγραμμαι
passive:	γραφθήσομαι	έγράφηv	γέγραμμαι
δέω, <i>I need</i>	δεήσω	έδέησα	δεδέηκα
δεῖ, <i>it is necessary</i> (impers.)	δεήσει	έδέησε	δεδέηκε
middle: <i>I ask</i>	δεήσομαι	έδεήθην	δεδέημαι
διδάσκω, <i>I teach</i> <sup>6</sup>	διδάξω	εδίδασα	δεδίδαχα
middle:	διδάξομαι	εδιδαξάμην	
passive:	διδάξομαι	εδιδάχθην	δεδίδαγμαι
δοκέ-ω, <i>I seem, I believe</i> <sup>7</sup>	δόξω	έδοξα	
δύομαι, <i>I sink</i>	δύσομαι	έδυν	δέδυκα
ἀπο-δύω, <i>I undress</i> <sup>8</sup>	ἀπο-δύσω	ἀπ-έδυσα	
mid. <i>I undress myself.</i>	ἀπο-δύσομαι	ἀπ-έδυν	ἀπο-δέδυκα
pass. <i>I am undressed</i> (by)	ἀπο-δυθήσομαι	ἀπ-εδύθην	ἀπο-δέδυμαι
ἐά-ω, <i>I let, I permit</i>	ἐάσω	εἶασα	εἶακα
passive:	ἐάσομαι	εἶάθην	εἶαμαι
ἐθέλω, <i>I wish, I am willing</i>	ἐθελήσω	ήθέλησα	ήθέληκα

4. In the imperfective, classical authors rather use ζήω.

5. The active is used when the subject is a man, the middle when the subject is a woman.

6. Besides the imperfective, the forms come from a stem διδαχ-. Cf. ἡ διδασχῆ, *the teaching, the instruction*. For passive future, cf. §172, p. 202.

7. The final ε of δοκέω is found only in the imperfective (§ 263-D, p. 369). It is not used in other tenses.

8. It is only in the preverbed forms that δύω can present the complete system active-middle-passive.

ἐλαύνω, <i>I drive, I go on</i>	ἐλῶ, -ᾶς, -ᾷ <sup>9</sup>	ἤλασα	ἐλήλακα
ἔπομαι, <i>I follow</i>	ἐψομαι	ἐσπόμην	
ἐράω, <i>I am in love</i>	ἐρασθήσομαι	ἐράσθην	
ἐργάζομαι, <i>I work</i> passive <sup>11</sup> :	ἐργάσομαι ἐργασθήσομαι	εἰργασάμην <sup>10</sup> εἰργάσθην	εἵργασμαι εἵργασμαι
ἐσθίω, <i>I eat</i> passive (very seldom used):	ἔδομαι ἐδεσθήσομαι	ἔφαγον ἠδέσθην	ἐδήδοκα ἐδήδεσμαι
εὕρισκω, <i>I find</i> middle: passive:	εὕρήσω εὕρήσομαι εὕρεθήσομαι	ἠύρον ἠύρόμην ἠύρέσθην	ἠύρηκα ἠύρημαι ἠύρημαι
ἔχω, <i>I have</i> <sup>12</sup> middle: passive:	ἔξω οἱ σχήσω ἔξομαι οἱ σχήσομαι	ἔσχον ἐσχόμην	ἔσχηκα  ἔσχημαι
ἀπο-θνήσκω, <i>I die</i> <sup>13</sup>	ἀπο-θανοῦμαι	ἀπ-έθανον	τέθνηκα

**N.B.** Perfect τέ-θνη-κα has archaic forms with θναῖ, c.g. τέθναμεν (= τεθνήκαμεν); τεθνᾶναι (= τεθνηκέναι), etc.

θύω, <i>I sacrifice</i> middle: passive:	θύσω θύσομαι τυθήσομαι	ἔθυσα ἐθύσάμην ἐτύθην	τέθυκα  τέθυμαι
ἀφ-ικ-νέ-ομαι, <i>I arrive</i>	ἀφ-ίξομαι	ἀφ-ικόμην	ἀφ-ῖγμαι
καλέ-ω, <i>I call</i> middle: passive:	καλῶ <sup>14</sup> οἱ καλέσω  κληθήσομαι	ἐκάλεσα ἐκαλεσάμην ἐκλήσθην	κέκληκα  κέκλημαι
κάμνω, <i>I get tired</i>	καμοῦμαι	ἔκαμον	κέκμηκα
κελεύω, <i>I command</i> passive:	κελεύσω κελευσθήσομαι	ἐκέλευσα ἐκελεύσθην	κεκέλευκα κεκέλευσμαι
κλάω, <i>I cry</i> <sup>15</sup>	κλαύσομαι	ἔκλαυσα	
κλέπτω, <i>I steal</i> passive:	κλέψω	ἔκλεψα ἐκλάπην	κέκλοφα κέκλεμμαι
κλίνω, <i>I incline</i> passive:	κλίνῶ	ἔκλινα ἐκλίσθην	κέκλικα κέκλιμαι
κρίνω, <i>I judge</i> passive:	κρίνῶ κρίσθήσομαι	ἔκρινα ἐκρίσθην	κέκρικα κέκριμαι

9. This future, seldom used, is conjugated like τιμῶ, τιμᾶς, etc. It is from ἐλάσσω, with loss of the intervocalic σ (which is exceptional in the future: see § 246, p. 345, B, α, N.B.) and contraction. The form ἐλάσσω is found in Xenophon and in post-classical Greek.

10. We can also have ἡργασάμην (same, in the imperfect, εἰργάζοντο or ἡργάζοντο).

11. Few verbs with no active voice may be used in the passive.

12. Forms made on alternating σεχ/σχ/σχη/σχε. For the phonetic study of ἔχω, εἶχον, ἔξω, cf. p. 174.

13. In the imperfective, in the aorist and in the future, ἀπο-θνήσκω rather than θνήσκω is used.

14. Identical to the present. The form καλέσω is more frequent after the classical era.

15. Root \*κλαF: the F becomes υ before consonant (§ 26-A, p. 11).



ἀπο-κτείνω, <i>I kill</i> <sup>16</sup>	ἀπο-κτενῶ	ἀπ-έκτεινα	ἀπ-έκτονα
λαμβάνω, <i>I take</i>	λήψομαι	ἔλαβον	εἴληφα
middle:		ἐλαβόμην	
passive:	ληφθήσομαι	ἐλήφθην	εἴλημμαι
λανθάνω, <i>I go unnoticed</i>	λήσω	ἔλαθον	λέληθα
ἐπι-λανθάνομαι, <i>I forget</i>	ἐπι-λήσομαι	ἐπ-ελαθόμην	ἐπι-λέλησμαι
λέγω, <i>I say</i>	ἐρῶ	εἶπον	εἶρηκα
passive:	ρήθήσομαι	ἐρρήθην <sup>17</sup>	εἶρημαι
λείπω, <i>I leave</i>	λείψω	ἔλιπον	λέλοιπα
middle:		ἐλιπόμην	
passive:	λείψομαι	ἐλείφθην	λέλειμμαι
μανθάνω, <i>I learn</i>	μαθήσομαι	ἔμαθον	μεμάθηκα
μάχομαι, <i>I fight</i>	μαχοῦμαι	ἐμαχεσάμην	μεμάχημαι
μέλω, <i>I worry someone</i>	μελήσω	ἐμέλησα	μεμέληκα
μέλλω, <i>I am about to</i>	μελλήσω	ἐμέλλησα	
μιμνήσκομαι, <i>I remember</i>	μνησθήσομαι	ἐμνήσθην	μέμνημαι
νέμω, <i>I distribute</i>	νεμῶ	ἔνειμα	νενέμηκα
middle:	νεμοῦμαι	ἐνειμάμην	νενέμημαι
passive:		ἐνεμήθην	νενέμημαι
οἶομαι (οἰοῖμαι), <i>I believe</i>	οἰήσομαι	ὥήθην	
ὁρά-ω, <i>I see</i>	ὄψομαι	εἶδον	έόρακα
passive:	ὀφθήσομαι	ὤφθην	έόραμαι or ὤμμαι
πάσχω, <i>I undergo</i> <sup>18</sup>	πείσομαι	ἔπαθον	πέπονθα
πείθω, <i>I persuade</i>	πείσω	ἔπεισα	πέπεικα
middle ( <i>I obey</i> ):	πείσομαι		πέποιθα <sup>19</sup>
pass. ( <i>I am persuaded</i> ) <sup>20</sup> :	πεισθήσομαι	ἐπείσθην	πέπεισμαι
πίνω, <i>I drink</i>	πίομαι	ἔπιον	πέπωκα
passive:	ποθήσομαι	ἐπόθην	
πίπτω, <i>I fall</i>	πεσοῦμαι	ἔπεσον	πέπτωκα
πλέ-ω, <i>I sail</i> <sup>21</sup>	πλεύσομαι <sup>22</sup>	ἔπλευσα	πέπλευκα
πνέ-ω, <i>I breathe, I blow</i> <sup>23</sup>	πνεύσομαι	ἔπνευσα	πέπνευκα
πυνθάνομαι, <i>I inquire</i> <sup>24</sup>	πεύουμαι	ἐπυθόμην	πέπυσμαι

16. Seldom used in the passive in Attic: we rather have ἀποθνήσκειν ὑπό τινος, *to be killed by someone*.

17. Notice the double ρ after the augment.

18. Root πενθ/πονθ/πᾶθ: πάσχω comes from \*πᾶθ-σκω, πείσομαι comes from \*πενθ-σομαι.

19. Cf. § 201, N.B., b), p. 238.

20. Those forms may also be used with the meaning of middle.

21. Root \*πλεF: the F disappears between two vowels, but becomes υ before a consonant (§ 26-A-B, p. 11-12).

22. Or πλευσοῦμαι (like ποιοῦμαι): more irregular, but more classical.

23. Root \*πνεF: the F disappears between two vowels, but becomes υ before a consonant (§ 26-A-B, p. 11-12).

24. Root πενθ/πυθ: the future πεύσομαι comes from \*πεῖθ-σομαι.

πράττω, <i>I do</i> middle: passive:	πράξω πράξομαι πρᾶχθήσομαι	ἔπραξα ἐπραξάμην ἐπράχθην	πέπραχα or πέπραγα <sup>25</sup> πέπραγμαι πέπραγμαι
ῥέ-ω, <i>I flow, I collapse</i> <sup>26</sup> σειώ, <i>I shake</i> passive:	ῥυήσομαι σειώω σειώω	ἔρρύην <sup>27</sup> ἔσεισα ἐσείσθην	ἔρρύηκα <sup>27</sup> σέσεικα σέσεισμαι
σπένδω, <i>I offer a libation</i> στέλλω, <i>I send</i> passive:	σπείσομαι <sup>28</sup> στελῶ σταλήσομαι	ἔσπεισα <sup>28</sup> ἔστειλα ἐστάλην	ἔσταλκα ἔσταλμαι σέσωκα
σώζω, <i>I save</i> <sup>29</sup> middle: passive:	σώσω σώσομαι σωθήσομαι	ἔσωσα ἐσωσάμην ἐσώθην	σέσωκα σέσωμαι
τέμνω, <i>I cut</i> passive:	τεμῶ τμηθήσομαι	ἔτεμον ἐτμήθην	τέτμηκα τέτμημαι
τίκτω, <i>I engender</i> τρέφω, <i>I feed</i> middle: passive:	τέξομαι θρέψω τραφήσομαι	ἔτεκον ἔθρεψα ἐθρεψάμην ἐτράφην	τέτοκα τέτροφα τέδραμμαι <sup>30</sup>
τρέχω, <i>I run</i> τυγχάνω, <i>I obtain</i> φαίνομαι, <i>I appear</i>	δραμοῦμαι τειξομαι φανοῦμαι or φανήσομαι	ἔδραμον ἔτυχον ἐφάνην	δεδράμηκα τετύχηκα πέφηνα or πέφασμαι
φέρω, <i>I carry</i> passive:	οἴσω ἐνεχθήσομαι	ἤνεγκον ἤνέχθην	ἐνήνοχα ἐνήνεγμαι
φεύγω, <i>I flee</i> φύω, <i>I produce</i> middle: <i>I grow, I am born</i>	φεύξομαι φύσω φύσομαι	ἔφυγον ἔφυσα ἔφυν	πέφευγα πέφυκα (§ 133, p. 155)
δια-φθείρω, <i>I destroy</i> passive:	δια-φθερῶ δια-φθαρήσομαι	δι-έφθειρα δι-εφθάρην	δι-έφθαρκα δι-έφθαρμαι
χαίρω, <i>I rejoice</i> χέ-ω, <i>I pour</i> <sup>31</sup> passive:	χαιρήσω χέω χυθήσομαι	ἐχάρην ἔχεα ἐχύθην	κεχάρηκα κέχυκα κέχυμαι

25. Cf. p. 261. Voc. II, Gr.N. A.

26. Root \*ῥεF/ῥυ: the F disappears between vowels, and becomes υ elsewhere.

27. Notice the double ρ after the augment and after the ε- of perfect.

28. σπείσομαι and ἔσπεισα come from \*σπένδσομαι and \*ἔσπενδσα.

29. This verb is regular except for this detail: σω does not have a iota subscript outside the imperfective.

30. Cf. § 263-K, p. 370.

31. Root \*χεF: the F disappears between two vowels, but becomes υ before a consonant. The future tense uses the forms of the imperfective present. The aorist ἔ-χε-α has the same endings as ἔ-παίδευ-σα (but without the σ).

Verbs with no imperfective.

265. Conjugation of οἶδα, I know.

This very irregular verb has only an archaic perfect, without reduplication and a future. Note the existence of an imperative, and the complex vowel gradations on a root \*Fειδ/\*Fοιδ/\*Fιδ (*to see* or of *to know*). It is the same root as in the aorist of ὁράω, *I see*: εἶδον (for \*ἔFιδον), inf. ἰδεῖν (for \*Fιδεῖν).

	INDICATIVE	IMP.	SUBJ.	OPT.	INF.	PARTICIPLE
PERFECT	<b>1 present</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
	1 S. οἶδα		εἰδῶ	εἰδείην	εἰδέναι	Μ. εἰδώς
	2 S. οἶσθα	ἴσθι	εἰδῆς	εἰδείης		εἰδότος
	3 S. οἶδε(ν)	ἴστω	εἰδῆ	εἰδείη		Ν. εἰδός
	1 P. ἴσμεν		εἰδῶμεν	εἰδεῖμεν		εἰδότος
	2 P. ἴστε	ἴστε	εἰδῆτε	εἰδεῖτε		Ε. εἰδυῖα
	3 P. ἴσασι(ν)	ἴστων	εἰδῶσι(ν)	εἰδεῖεν		εἰδυῖας
	<b>2 Past (Pluperfect)</b>	Type ἐπεπαιδεύκειν: p. 346, box 19. Here only the usual classical forms are presented. In this pluperfect, we also have these forms: 2S ἥδησθα (with -θα as οἶσθα, ἦσθα, ἔφησθα: p. 379, box 2, and p. 382, box 2), 1P ἥσμεν, 2P ἥστε, 3P ἥσαν.				
	1 S. ἥδειν or ἥδη					
	3 S. ἥδει(ν)					
	3 P. ἥδεσαν					
FUTURE	<b>8</b> εἴσομαι			<b>9</b> εἰσοίμην	<b>10</b> εἴσεσθαι	<b>11</b> εἰσόμενος

Notice the similarity of the imperative ἴσθι with the corresponding form of εἰμι (p. 379). Notice also that the δ of the root becomes σ in some forms: οἶσθα for \*Fοιδθα, ἴστε for \*Fιδτε.

The stem ἥδ- of pluperfect is explained from \*ηFιδ (the η being a *long* augment, which is a rare phenomenon: cf. p. 383, box 2).

266. Conjugation of δέδοικα or δέδια, I fear. Only perfect and aorist. The root is δει/δοι/δι (cf. δεινός, terrible and δειλός, fearful).

	INDICATIVE	IMP.	SUBJ.	OPTATIVE	INFINITIVE	PARTICIPLE
PERFECT	<b>1 present</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
	δέδοικα or δέδια etc.	2 S. δέδιθι (only form used)	δεδίω etc.	δεδειήην etc.	δεδοικέναι or δεδιέναι	δεδοικώς or δεδιώς etc.
	<b>2 Past (Pluperfect)</b>	Conjugation of indicative perfect present on stem δεδι-: δέδια, δέδιας, δέδιε(ν), δέδιμεν, δέδιτε, δεδιάσι(ν)				
	ἐδεδοίκειν or ἐδεδίειν etc.					
	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>
	ΑΟΡ. ἔδισα	δεῖσον	δείσω	δείσαιμι	δεῖσαι	δείσας etc.

267. The verbs εἶωθα, I am used to (Voc. I, p. 300) and ἔοικα, I look like (Voc. IV, p. 302) are from this category: they only have the perfect (with its pluperfect).

Verbs with athematic imperfective (“verbs in -μι”).

268. The general principle of the athematic imperfective forms has been indicated § 42, N.B. a), p. 31; cf. also p. 344. However, while studying the charts in the following pages, you will note that the subjunctive always follows the type παιδεύω. You will also note other influences of the basic type παιδεύω on the athematic imperfective forms.

269. Εἰμι, *I am* is a specific phenomenon. It is built on a root εσ, obvious in some forms like ἐσ-τι, but lost elsewhere through historical evolution.

	INDICATIVE	IMP.	SUBJ.	OPTATIVE	INFINITIVE	PARTICIPLE
IMPERATIVE	<b>1 Present</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
	1 S. εἰμι		ᾧ	εἶην	εἶναι	ᾧν chan below
	2 S. εἶ	ἴσθι	ῆς	εἶης		
	3 S. ἐστί(ν)	ἔστω	ῆ	εἶη		
	1 P. ἐσμεν		ᾧμεν	εἶμεν		
	2 P. ἐστε	ἔστε	ῆτε	εἶτε		
	3 P. εἰσι(ν)	ἔστων	ᾧσι(ν)	εἶεν		
	<b>2 Imperfect</b>					
	1 S. ῆ or ῆν	The indicative ἐστε and the imperative ἔστε differ by the accent. The verb εἰμι has no aorist and no perfect: instead, we have the corresponding forms of γίγνομαι (ἐγενόμην, γέγονα). In the optative the accent is always on ι (even the preverbed forms: ἀπ-εἶμεν, ἀπ-εἶτε, ἀπ-εἶεν, of ἄπ-ειμι, <i>I am away</i> ), as in παιδευθείην, παιδευθεῖμεν, etc. (p. 351, box 15).				
	2 S. ῆσθα					
	3 S. ῆν					
	1 P. ῆμεν					
	2 P. ῆτε					
	3 P. ῆσαν					
FUTURE	<b>8</b>			<b>9</b>	<b>10</b>	<b>11</b>
	1 S. ἔσομαι			ἐσοίμην	ἔσεσθαι	ἐσόμενος
	2 S. ἔσει (or ἔση)			ἔσοιο		
	3 S. ἔσται			ἔσοιτο		
	1 P. ἐσόμεθα			ἐσοίμεθα		
	2 P. ἔσεσθε			ἔσοισθε		
	3 P. ἔσονται			ἔσονται		

Delension of participle ᾧν

SINGULAR				PLURAL			
	MASC.	NEUT.	FEM.		MASC.	NEUT.	FEM.
Sing.	N. ὄν, <i>being</i>	ὄν	ὄνσ-ᾱ.	Plur.	N. ὄντ-ες	ὄντ-ᾱ	ὄνσ-αι
	A. ὄντ-ᾱ	ὄν	ὄνσ-ᾱν		A. ὄντ- ᾱς	ὄντ- ᾱ	ὄνσ- ᾱς
	G. ὄντ-ος		ὄνσ-ης		G. ὄντ-ων		ὄνσ-ων
	D. ὄντ-ι		ὄνσ-η		D. ὄνσι(ν)		ὄνσ-αις

N.B. The forms of the indicative imperfective present of εἰμι are *enclitic* (except the 2S εἶ). For the accent, they follow the usual rules of enclitic forms. However:

a) After a word of which the last vowel is elided, they have an acute accent (which can change into a grave) on the second syllable: ἐλεύθεροι δ' ἐσμέν, ταῦτ' ἐστὶν ἀληθῆ, etc.

b) The form of 3S ἐστί is accented on the ε: 1) with the meaning of *it is possible to*: νῦν ἔστιν (or ἔξεστιν) ἐξελθεῖν, *now one may step out*; 2) starting a sentence: ἔστι θεός, *there is a god*; 3) in the groups ὡς ἔστι, οὐκ ἔστι, εἰ ἔστι, καὶ ἔστι, τοῦτ' ἔστι, ἀλλ' ἔστι.

The accent rules of preverbed forms (p. 266) apply naturally to those of εἰμι:

— Accent moving back in the present indicative and in the imperative of the imperfective in the forms with a short vowel in the last syllable: *πάρ-ειμῖ*, *I am here*, *πάρ-εστῖ*, *he is here*; *πάρ-ισθῖ*, *be here*. Yet subjunctive, optative, infinitive and participle keep the accent of the simple verb: *παρ-εῖναι*, *to be here*; subjunctive *παρ-ῶ*, optative *παρ-εῖην*, *παρ-εῖμεν*, participle *παρ-ὼν*.

— In the imperfect, the *η* includes the lengthening due to the augment; the accent cannot move back any further (§ 92, N.B., p. 87): thus *παρ-ῆν*, *παρ-ῆσθα*, and so forth.

## 270. Now we may distinguish:

- The type *ἐπίστα-μαι*, *I know* (no suffix, no vowel gradation, no reduplication).
- The type *δείκ-νῦ-μι*, *I show* (with suffix -νῦ-/νῦ).
- The verbs *φημι*, *I say* and *εἶμι*, *I go*, *I will go* (vowel gradation in the stem).
- The verbs *δί-δω-μι*, *I give*; *τί-θη-μι*, *I put* and *ἵ-στη-μι*, *I place* (with vowel gradation and reduplication)

## 271. ἐπίστᾱ-μαι, *I know*      ἐπιστή-σομαι      ἠπιστή-θην (rarely used aor.)

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE	PARTICIPLE
<b>1 Present</b> 1 S. ἐπίστα-μαι 2 S. ἐπίστα-σαι 3 S. ἐπίστα-ται 1 P. ἐπιστά-μεθα 2 P. ἐπίστα-σθε 3 P. ἐπίστα-νται	<b>3</b> ἐπίστα-σο ἐπιστά-σθω ἐπίστα-σθε ἐπιστά-σθων	<b>4</b> ἐπίστ-ω-μαι ἐπίστ-η ἐπίστ-η-ται ἐπιστ-ώ-μεθα ἐπίστ-η-σθε ἐπίστ-ω-νται	<b>5</b> ἐπιστα-ί-μην ἐπίστα-ι-ο ἐπίστα-ι-το ἐπιστα-ί-μεθα ἐπίστα-ι-σθε ἐπίστα-ι-ντο	<b>6</b> ἐπίστα-σθαι	<b>7</b> M. ἐπιστά-μενος N. ἐπιστά-μενον F. ἐπιστα-μένη
<b>2 Imperfect</b> 1 S. ἠπιστά-μην 2 S. ἠπίστα-σο 3 S. ἠπίστα-το 1 P. ἠπιστά-μεθα 2 P. ἠπίστα-σθε 3 P. ἠπίστα-ντο	Carefully compare these forms to those of the imperfective and of the perfect middle-passive of παιδεύομαι. Notice that the endings -σαι and -σο do not lose their σ: cf. § 246-B, a), N.B., p. 345. Yet we also have ἐπίστω (= ἐπίστασο) and ἠπίστω (= ἠπίστασο): loss of the σ and contraction of αο in ω. Note that in the subjunctive, the stem ἐπιστᾱ- loses its final ā.				

A few verbs are conjugated, more or less, like ἐπίσταμαι:

1. δύνᾱ-μαι, *I can*      δυνή-σομαι      ἐ-δυνή-θην      δε-δύνη-μαι

Imperfective: imperf. ἐδυνάμην, subj. δύνωμαι, opt. δυναίμην, inf. δύνασθαι, part. δυνάμενος.

2. κεῖμαι, *I am lying down* (fut. κείσομαι): imperfective and future only.

Formed on a root \*key (with yod: § 26, A and B, pp. 11-12); imperf. ἐκείμην, imperi. κείσο, inf. κείσθαι, part. κείμενος. We rarely see the subjunctive (κέωμαι, for \*κέγ-ω-μαι) and the optative (κεοίμην, for \*key-οίμην, with endings type παιδεύω).

3. κάθημαι, *I am sitting* (imperfective only).

Imperfect ἐκαθήμην, imperative κάθησο, subjunctive κάθωμαι, optative practically unused, infinitive καθῆσθαι (note the accent), participle καθήμενος. This verb originally was analyzed in κάθημαι (with preverb κατα-), which explains the accent of the infinitive (complementary notions, p. 266).

272. The isolated aorist ἐπριά-μην, *I bought* is conjugated as δύναμαι: imperative πρίασο, subj. πρίωμαι, opt. πριάμην, inf. πρίασθαι, part. πριάμενος. It is completed by ὠνόεομαι, *I buy*.



273. The type δείκνῡμι (suffix νῡ-/νῡ in the imperfective).

A. δείκ-νῡ-μι, <i>I show</i>	δείξω	ἔδειξα	δέδειχα
M. δείκ-νῡ-μαι	δείξομαι	ἐδείξάμην	δέδειγμαι
P. δείκ-νῡ-μαι	δειχθήσομαι	ἐδείχθην	δέδειγμαι

IMPERFECTIVE ACTIVE

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE																																				
<b>1 Present</b> 1 S. δείκ-νῡ-μι 2 S. δείκ-νῡ-ς 3 S. δείκ-νῡ-σι(ν) 1 P. δείκ-νῡ-μεν 2 P. δείκ-νῡ-τε 3 P. δεικ-νύ-ᾱσι(ν)	<b>3</b>  δείκ-νῡ δεικ-νύ-τω  δείκ-νῡ-τε δεικ-νύ-ντων	<b>4</b>  δεικ-νύ-ω δεικ-νύ-ῃς δεικ-νύ-ῃ δεικ-νύ-ω-μεν δεικ-νύ-ῃ-τε δεικ-νύ-ω-σι(ν)	<b>5</b>  δεικ-νύ-ο-ι-μι δεικ-νύ-ο-ι-ς δεικ-νύ-ο-ι δεικ-νύ-ο-ι-μεν δεικ-νύ-ο-ι-τε δεικ-νύ-ο-ι-εν	<b>6</b> δεικ-νύ-ναι  <b>PARTICIPLE</b> <b>7</b> δεικ-νύ-ς (cf. below)																																				
<b>2 Imperfect</b> 1 S. ἐ-δείκ-νῡ-ν 2 S. ἐ-δείκ-νῡ-ς 3 S. ἐ-δείκ-νῡ 1 P. ἐ-δείκ-νῡ-μεν 2 P. ἐ-δείκ-νῡ-τε 3 P. ἐ-δείκ-νῡ-σαν	<b>Declension of the participle</b> <table><tr><th colspan="3">Singular</th><th colspan="3">Plural</th></tr><tr><th>MASC.</th><th>NEUT.</th><th>FEM.</th><th>MASC.</th><th>NEUT.</th><th>FEM.</th></tr><tr><td>N. δεικνύς</td><td>δεικνύν</td><td>δεικνῡσα</td><td>δεικνύντες</td><td>δεικνύντα</td><td>δεικνῡσαι</td></tr><tr><td>A. δεικνύντα</td><td>δεικνύν</td><td>δεικνῡσαν</td><td>δεικνύντας</td><td>δεικνύντα</td><td>δεικνύσᾱς</td></tr><tr><td>G. δεικνύντος</td><td></td><td>δεικνύσης</td><td>δεικνύντων</td><td></td><td>δεικνῡσῶν</td></tr><tr><td>D. δεικνύντι</td><td></td><td>δεικνύσῃ</td><td>δεικνῡσι(ν)</td><td></td><td>δεικνῡσαις</td></tr></table>				Singular			Plural			MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.	N. δεικνύς	δεικνύν	δεικνῡσα	δεικνύντες	δεικνύντα	δεικνῡσαι	A. δεικνύντα	δεικνύν	δεικνῡσαν	δεικνύντας	δεικνύντα	δεικνύσᾱς	G. δεικνύντος		δεικνύσης	δεικνύντων		δεικνῡσῶν	D. δεικνύντι		δεικνύσῃ	δεικνῡσι(ν)		δεικνῡσαις
Singular			Plural																																					
MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.																																			
N. δεικνύς	δεικνύν	δεικνῡσα	δεικνύντες	δεικνύντα	δεικνῡσαι																																			
A. δεικνύντα	δεικνύν	δεικνῡσαν	δεικνύντας	δεικνύντα	δεικνύσᾱς																																			
G. δεικνύντος		δεικνύσης	δεικνύντων		δεικνῡσῶν																																			
D. δεικνύντι		δεικνύσῃ	δεικνῡσι(ν)		δεικνῡσαις																																			

Compare these forms with those of ἔδῡν (p. 372).

IMPERFECTIVE MIDDLE-PASSIVE

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE
<b>1 Present</b> 1 S. δείκ-νῡ-μαι 2 S. δείκ-νῡ-σαι 3 S. δείκ-νῡ-ται 1 P. δεικ-νύ-μεθα 2 P. δείκ-νῡ-σθε 3 P. δείκ-νῡ-νται	<b>3</b>  δείκ-νῡ-σο δεικ-νύ-σθω  δείκ-νῡ-σθε δεικ-νύ-σθων	<b>4</b>  δεικ-νύ-ω-μαι δεικ-νύ-ῃ δεικ-νύ-ῃ-ται δεικ-νῡ-ώ-μεθα δεικ-νύ-ῃ-σθε δεικ-νύ-ω-νται	<b>5</b>  δεικ-νῡ-ο-ί-μην δεικ-νύ-ο-ι-ο δεικ-νύ-ο-ι-το δεικ-νῡ-ο-ί-μεθα δεικ-νύ-ο-ι-σθε δεικ-νύ-ο-ι-ντο	<b>6</b> δείκ-νῡ-σθαι  <b>PARTICIPLE</b> <b>7</b> δεικ-νύ-μενος
<b>2 Imperfect</b> 1 S. ἐ-δεικ-νύ-μην 2 S. ἐ-δείκ-νῡ-σο 3 S. ἐ-δείκ-νῡ-το 1 P. ἐ-δεικ-νύ-μεθα 2 P. ἐ-δείκ-νῡ-σθε 3 P. ἐ-δείκ-νῡ-ντο	Compare these forms with those of ἐπίσταμαι (preceding page) while focusing on the similarities and the differences.			

274. In the type δείκνῡμι, when the stem ends with a vowel, we have -ννῡμι instead of -νῡμι:

πετάννῡμι, <i>I unfold</i>	πετάσω	ἐπέτασα	πεπέτακα
κεράννῡμι, <i>I mix up</i>	κεράσω	ἐκέρασα	

275. Two irregular verbs having an imperfective of type δείκνυμι:

A. ἀπ-όλ-λῦμι, *I destroy*    ἀπ-ολ-ῶ    ἀπ-ώλε-σα (ἀπ-ολέ-σαι, etc.)    ἀπ-ολώλε-κα  
M ἀπ-όλ-λυσμαι, *I perish*    ἀπ-ολ-οῦμαι    ἀπ-ωλ-όμην (ἀπ-ολ-έσθαι, etc.)    ἀπ-όλωλ-α

Root ολ/ολε. The imperfective ἀπόλλυμι comes from \*ἀπ-όλ-νῦ-μι (λν has become λλ). For the future forms, cf. § 174, p. 202. For the reduplication of the perfect, cf. § 263-I, p. 370. 'Απόλωλα, *I am dead* has an active form and an intransitive meaning (§ 133, p. 155). Therefore it has a meaning similar to the intransitive middle ἀπόλλυσμαι, *I perish*. The future forms ἀπ-ολῶ, ἀπ-ολοῦμαι, follow the model ποιῶ, ποιοῦμαι: cf. §§ 174-175, p. 202.

ὅμ-νῦμι, *I swear*    ὅμ-οῦμαι    ὥμο-σα (ὀμό-σαι, etc.)    ὀμ-ώμο-κα

Root ομ/ομο. The future follows the model ποιοῦμαι. The perfect ὀμώμοκα has a reduplication of type ἀκήκοα (§ 263-I, p. 370).

276. With vowel gradation of the stem inside the imperfective:

φημι, *I say, I affirm*    φήσω    ἔφησα (rare)

This verb is built on a root presenting a gradation φη/φᾶ. We have the form φη in the singular of the indicative (present and imperfect) and in the subjunctive (φῶ, φῆς, etc. come from \*φή-ω, \*φή-ης, etc.). Elsewhere we have the form φᾶ, which is lengthened into φᾷ in some phonetic conditions (the 3P φᾷσι comes from \*φᾶ-ντι, likewise πεπαιδεύ-κασι from \*πεπαιδεύ-κα-ντι: § 246-B, d, p. 345).

INDICATIVE	IMP.	SUBJ.	OPTATIVE	INF.	PARTICIPLE
<b>1 Present</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
1 S. φη-μι		φῶ	φα-ίη-ν		φᾶς, φᾶ-ντ-ος
2 S. φή-ς (or φῆς)	φᾶ-θι	φῆς	φα-ίη-ς	φᾶ-ναι	etc.
3 S. φη-σι(ν)	φᾶ-τω	φῆ	φα-ίη		like βᾶς
1 P. φᾶ-μεν		φῶ-μεν	φα-ῖ-μεν		(p. 372)
2 P. φᾶ-τε	φᾶ-τε	φῆ-τε	φα-ῖ-τε		replaced by
3 P. φᾶσι(ν)	φᾶ-ντων	φῶσι(ν)	φα-ῖ-εν		φάσκων
<b>2 Imperfect</b>					
1 S. ἔ-φη-ν	Note the accented forms φῆς (φής) of the indicative present 2S. The other forms of this present are all <b>enclitic</b> .				
2 S. ἔ-φη-ς (or ἔ-φη-σ-θα)					
3 S. ἔ-φη					
1 P. ἔ-φᾶ-μεν	The participle φᾶς is not found in Attic; it has been replaced by φάσκων, participle of φάσκω, <i>I say, I affirm</i> .				
2 P. ἔ-φᾶ-τε					
3 P. ἔ-φᾶ-σαν					

Compare these forms with those of ἔβην (p. 372). Note the similarity in the use of the endings, of the suffix ιη/ι (in the optative), of the suffix -ντ- (in the participle), and in the formation of the subjunctive.

Often the verb is inserted: Οὐκ ἔλεγον, ἔφη ὁ Σωκράτης, ὅτι...; *Wouldn't I say, Socrates said, that...?*

Οὐ φημι means *I deny, I refuse*: Οἱ στρατιῶται οὐκ ἔφασαν ἰέναι, *The soldiers refused to march*.

277. From a verb ἡμί, *I say*, conjugated like φημι, only a few traces remain, in particular the forms of imperfect used in the locutions ἦν δ' ἐγώ, *I said*; ἦ δ' ὅς, *he said*; ἦ δ' ἡ, *she said*.



280. The verb δίδωμι, I give is built on a root δω/δο. Sometimes, the long form is δοῦ instead of δω.

δίδωμι, I give	δώσω	ἔδωκα	δέδωκα
middle:	ἀποδώσομαι	ἀπ-ε-δόμην	ἀποδέδομαι
passive:	δοθήσομαι	ἐδόθην	δέδομαι

The middle voice of δίδωμι is used only in a few preverbed forms: ἀποδίδομαι, I sell; ἐκδίδομαι, I deliver.

IMPERFECTIVE. I. In the indicative we have: 1) The long form δω for the singular in the active voice (Notice in the imperfect the form δοῦ instead of δω); 2) The short form δο elsewhere (in the plural of active and in all of the middle-passive).

II. The subjunctive is built on the long form δω, followed by the same endings as in the subjunctive of παιδεύω. Contractions occurred (διδῶς comes from \*δι-δῶ-ης, διδῶται comes from \*δι-δῶ-η-ται, and so forth.).

ACTIVE

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE		
IMPERFECTIVE	<b>1 Present</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>		
	1 S. δί-δω-μι		δι-δῶ	δι-δο-ίη-ν	δι-δό-ναι		
	2 S. δί-δω-ς	δί-δου	δι-δῶς	δι-δο-ίη-ς	<b>PARTICIPLE</b> <b>7</b> δι-δούς (cf. below)		
	3 S. δί-δω-σι(ν)	δι-δό-τω	δι-δῶ	δι-δο-ίη			
	1 P. δί-δο-μεν		δι-δῶ-μεν	δι-δο-ῖ-μεν			
	2 P. δί-δο-τε	δί-δο-τε	δι-δῶ-τε	δι-δο-ῖ-τε			
	3 P. δι-δό-ασι(ν)	δι-δό-ντων	δι-δῶσι(ν)	δι-δο-ῖ-εν			
	<b>2 Imperfect</b>	Declension of participle (compare with γινούς, p. 372)					
	1 S. ἐ-δί-δου-ν	<b>Singular</b>			<b>Plural</b>		
	2 S. ἐ-δί-δου-ς	MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
	3 S. ἐ-δί-δου	N. διδούς	διδόν	διδούσα	διδόντες	διδόντα	διδούσαι
	1 P. ἐ-δί-δο-μεν	A. διδόντα	διδόν	διδούσαν	διδόντας	διδόντα	διδούσας
	2 P. ἐ-δί-δο-τε	G. διδόντες		διδούσης	διδόντων		διδουσών
	3 P. ἐ-δί-δο-σαν	D. διδόντι		διδούση	διδούσι(ν)		διδούσαις
AORIST	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>INFINITIVE</b>		
	1 S. ἔ-δω-κα		δῶ	δο-ίη-ν	<b>12</b> δοῦναι		
	2 S. ἔ-δω-κας	δό-ς	δῶς	δο-ίη-ς	<b>PARTICIPLE</b> <b>13</b> δούς (like διδούς)		
	3 S. ἔ-δω-κε(ν)	δό-τω	δῶ	δο-ίη			
	1 P. ἔ-δο-μεν		δῶ-μεν	δο-ῖ-μεν			
	2 P. ἔ-δο-τε	δό-τε	δῶ-τε	δο-ῖ-τε			
	3 P. ἔ-δο-σαν	δό-ντων	δῶσι(ν)	δο-ῖ-εν			

Compare the aorist of δίδωμι with that of γινώσκω (p. 372). Note the endings -κα, -κας, -κε of the singular in the indicative.

With preverbs, note the accent (ἀποδίδωμι, I give back): ἀπόδος, ἀποδῶ, ἀποδοῖμεν (cf. p. 266).

**III. The optative** is built on the short form δο. Note the form -ιη- of the suffix in the singular active, and the accent (cf. παιδευθείην: p. 351, box 15).

**AORIST ACTIVE AND MIDDLE.** Roughly, we may deduce their forms from the imperfective (indicative forms from imperfect) by removing the reduplication δι-. However, we must note:

- 1) singular indicative aorist active: vowel gradation represented by the normal form δω-; specific endings -κα, -κας, -κε).
- 2) imperative aorist active δός, as opposed to the corresponding imperfective δί-δου.
- 3) the infinitive aorist active δοῦναι (for \*δο-έναι, with the variation -έναι of the infinitive ending) as opposed to the corresponding imperfective διδόναι.
- 4) aorist middle: forms ἔδου and δοῦ in the 2S indicative and imperative (from \*ἔ-δο-σο and \*δό-σο, with disappearing of the σ, and contraction), as opposed to the corresponding imperfective forms ἐδίδοσο and δίδοσο.

**IMPERFECTIVE MIDDLE-PASSIVE**

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE
<b>1 present</b> 1 S. δί-δο-μαι 2 S. δί-δο-σαι 3 S. δί-δο-ται 1 P. δι-δό-μεθα 2 P. δί-δο-σθε 3 P. δί-δο-νται	<b>3</b>  δί-δο-σο δι-δό-σθω  δί-δο-σθε δι-δό-σθων	<b>4</b> δι-δῶ-μαι δι-δῶ δι-δῶ-ται δι-δῶ-μεθα δι-δῶ-σθε δι-δῶ-νται	<b>5</b> δι-δο-ί-μην δι-δο-ῖ-ο δι-δο-ῖ-το δι-δο-ί-μεθα δι-δο-ῖ-σθε δι-δο-ῖ-ντο	<b>6</b> δί-δο-σθαι   <b>PARTICIPLE</b> <b>7</b> δι-δό-μενος
<b>2 Imperfect</b> 1 S. ἐ-δι-δό-μην 2 S. ἐ-δί-δο-σο 3 S. ἐ-δί-δο-το 1 P. ἐ-δι-δό-μεθα 2 P. ἐ-δί-δο-σθε 3 P. ἐ-δί-δο-ντο				

**AORIST MIDDLE** (ἀπο-δίδομαι, *I sell*)

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE
<b>8</b> 1 S. ἀπ-ε-δό-μην 2 S. ἀπ-έ-δου 3 S. ἀπ-έ-δο-το 1 P. ἀπ-ε-δό-μεθα 2 P. ἀπ-έ-δο-σθε 3 P. ἀπ-έ-δο-ντο	<b>9</b>  ἀπό-δου ἀπο-δό-σθω  ἀπό-δο-σθε ἀπο-δό-σθων	<b>10</b> ἀπο-δῶ-μαι ἀπο-δῶ ἀπο-δῶ-ται ἀπο-δῶ-μεθα ἀπο-δῶ-σθε ἀπο-δῶ-νται	<b>11</b> ἀπο-δο-ί-μην ἀπο-δο-ῖ-ο ἀπο-δο-ῖ-το ἀπο-δο-ί-μεθα ἀπο-δο-ῖ-σθε ἀπο-δο-ῖ-ντο	<b>12</b> ἀπο-δό-σθαι   <b>PARTICIPLE</b> <b>13</b> ἀπο-δό-μενος



**281.** The verb τί-θη-μι, *I place, I put* is built on a root θη/θε, similar to the root δω/δο of δίδωμι. Sometimes, the long form is θει instead of θη.

τί-θη-μι, <i>I place</i>	θή-σω	ἔ-θη-κα	τέ-θη-κα (οἰτέθεικα)
τί-θε-μαι	θή-σομαι	ἐ-θέ-μην	
τί-θε-μαι	τε-θή-σομαι	ἐ-τέ-θην	τέθειμαι (rare)

IMPERFECTIVE. Τίθημι comes from \*θί-θη-μι. Cf. p. 174 (“Grassmann’s law”).

**I.** In the indicative we have: **1)** The long form in the singular of the active voice (note in the imperfect the form θει instead of θη in the 2S and 3S); **2)** The short form θε elsewhere (in the plural of active and in all of the middle-passive).

**II.** The **subjunctive** is built on the long form θη, followed by the same endings as in the subjunctive of παιδεύω. Contractions occurred (τιθῆς comes from \*τι-θή-ης, τιθῶμεν comes from \*τι-θή-ω-μεν, and so forth).

**III.** The **optative** is built on the short form θε: note the form -ιη- of the suffix in the singular active, and the accent (cf. παιδευθείην: p. 351, box 15).

ACTIVE

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE																																				
IMPERFECTIVE	<b>1 Present</b>  1 S. τί-θη-μι 2 S. τί-θη-ς 3 S. τί-θη-σι(ν) 1 P. τί-θε-μεν 2 P. τί-θε-τε 3 P. τι-θέ-ασι(ν)	<b>3</b>  τί-θει τι-θέ-τω  τί-θε-τε τι-θέ-ντων	<b>4</b>  τι-θῶ τι-θῆς τι-θῇ τι-θῶ-μεν τι-θῇ-τε τι-θῶσι(ν)	<b>5</b>  τι-θε-ίη-ν τι-θε-ίη-ς τι-θε-ίη τι-θε-ῖ-μεν τι-θε-ῖ-τε τι-θε-ῖ-εν	<b>6</b>  τι-θέ-ναι  <b>PARTICIPLE</b> <b>7</b> τι-θείς (cf. below)																																				
	<b>2 Imperfect</b>  1 S. ἐ-τί-θη-ν 2 S. ἐ-τί-θει-ς 3 S. ἐ-τί-θει 1 P. ἐ-τί-θε-μεν 2 P. ἐ-τί-θε-τε 3 P. ἐ-τί-θε-σαν	Declension of participle (compare with παιδευθείς, p. 353)  <table><tr><td colspan="3">Singular</td><td colspan="3">Plural</td></tr><tr><td>MASC.</td><td>NEUT.</td><td>FEM.</td><td>MASC.</td><td>NEUT.</td><td>FEM.</td></tr><tr><td>N. τιθείς</td><td>τιθέν</td><td>τιθεῖσα</td><td>τιθέντες</td><td>τιθέντα</td><td>τιθεῖσαι</td></tr><tr><td>A. τιθέντα</td><td>τιθέν</td><td>τιθεῖσαν</td><td>τιθέντας</td><td>τιθέντα</td><td>τιθείσας</td></tr><tr><td>G. τιθέντος</td><td colspan="2">τιθείσης</td><td colspan="2">τιθέντων</td><td>τιθεισῶν</td></tr><tr><td>D. τιθέντι</td><td colspan="2">τιθείση</td><td colspan="2">τιθεῖσι(ν)</td><td>τιθείσαις</td></tr></table>				Singular			Plural			MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.	N. τιθείς	τιθέν	τιθεῖσα	τιθέντες	τιθέντα	τιθεῖσαι	A. τιθέντα	τιθέν	τιθεῖσαν	τιθέντας	τιθέντα	τιθείσας	G. τιθέντος	τιθείσης		τιθέντων		τιθεισῶν	D. τιθέντι	τιθείση		τιθεῖσι(ν)		τιθείσαις
	Singular			Plural																																					
	MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.																																			
	N. τιθείς	τιθέν	τιθεῖσα	τιθέντες	τιθέντα	τιθεῖσαι																																			
	A. τιθέντα	τιθέν	τιθεῖσαν	τιθέντας	τιθέντα	τιθείσας																																			
	G. τιθέντος	τιθείσης		τιθέντων		τιθεισῶν																																			
	D. τιθέντι	τιθείση		τιθεῖσι(ν)		τιθείσαις																																			
	<b>8</b>  1 S. ἔ-θη-κα 2 S. ἔ-θη-κας 3 S. ἔ-θη-κε(ν) 1 P. ἔ-θε-μεν 2 P. ἔ-θε-τε 3 P. ἔ-θε-σαν	<b>9</b>  θέ-ς θέ-τω  θέ-τε θέ-ντων	<b>10</b>  θῶ θῆς θῇ θῶ-μεν θῇ-τε θῶσι(ν)	<b>11</b>  θε-ίη-ν θε-ίη-ς θε-ίη θε-ῖ-μεν θε-ῖ-τε θε-ῖ-εν	<b>INFINITIVE</b> <b>12</b> θεῖναι  <b>PARTICIPLE</b> <b>13</b> θείς (like τιθείς)																																				

Compare thist aorist not only with that of δίδωμι (p. 384), but also with that of παιδεύω (passive voice: pp. 350-351). Note specific endings -κα, -κας, -κε of singular in the indicative.

Accent with preverb (κατα-τίθημι, *I lay down*): κατάθες, καταθῶ, καταθεῖμεν (cf. p. 266).

AORIST ACTIVE AND MIDDLE. Roughly, we may deduce their forms from the imperfective (indicative forms from imperfect) by removing the reduplication τι-.

However, we must note:

- 1) singular indicative aorist active: vowel gradation is represented in the three persons by the normal form θη-; specific endings -κα, -κας, -κε.
- 2) imperative aorist active θέ-ς, as opposed to the corresponding imperfective τί-θει.
- 3) infinitive aorist active θείναι (for \*θε-έναι, with the form -έναι of the infinitive ending) as opposed to the corresponding imperfective τι-θέ-ναι (ending -ναι).
- 4) aorist middle: ἔθου and θοῦ in the 2S of the indicative and the imperative (from \*ξ-θε-σο and \*θέ-σο, with disappearing of the σ, and contraction), as opposed to the corresponding imperfective forms ἐτίθεσο and τίθεσο.

AORIST AND FUTURE PASSIVE. The stem is τε instead of θη: ἐτέθην, τεθῆναι, etc. (same for θύω, *I sacrifice*, which has ἐτύθην: “Grassmann’s law”).

PERFECT. The form τέθειμαι is seldom used: κεῖμαι is more frequent.

IMPERFECTIVE MIDDLE-PASSIVE

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE
<b>1 Present</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
1 S. τί-θε-μαι		τι-θῶ-μαι	τι-θε-ί-μην	τί-θε-σθαι
2 S. τί-θε-σαι	τί-θε-σο	τι-θῇ	τι-θε-ῖ-ο	<b>PARTICIPLE</b> <b>7</b> τι-θέ-μενος
3 S. τί-θε-ται	τι-θέ-σθω	τι-θῇ-ται	τι-θε-ῖ-το	
1 P. τι-θέ-μεθα		τι-θώ-μεθα	τι-θε-ί-μεθα	
2 P. τί-θε-σθε	τί-θε-σθε	τι-θῇ-σθε	τι-θε-ῖ-σθε	
3 P. τί-θε-νται	τι-θέ-σθων	τι-θῶ-νται	τι-θε-ῖ-ντο	
<b>2 Imperfect</b>				
1 S. ἐ-τι-θέ-μην				
2 S. ἐ-τί-θε-σο				
3 S. ἐ-τί-θε-το				
1 P. ἐ-τι-θέ-μεθα				
2 P. ἐ-τί-θε-σθε				
3 P. ἐ-τί-θε-ντο				

AORIST MIDDLE

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE
<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>
1 S. ἐ-θέ-μην		θῶ-μαι	θε-ί-μην	θέ-σθαι
2 S. ἔ-θου	θοῦ	θῇ	θε-ῖ-ο	<b>PARTICIPLE</b> <b>13</b> θέ-μενος
3 S. ἔ-θε-το	θέ-σθω	θῇ-ται	θε-ῖ-το	
1 P. ἐ-θέ-μεθα		θώ-μεθα	θε-ί-μεθα	
2 P. ἔ-θε-σθε	θέ-σθε	θῇ-σθε	θε-ῖ-σθε	
3 P. ἔ-θε-ντο	θέ-σθων	θῶ-νται	θε-ῖ-ντο	

Accent with preverb (κατα-τίθημι, *I lay down*): κατάθου, but καταθῇται, καταθέσθαι (cf. p. 266).

282. The verb ῑ-η-μι, *I throw, I send* is built on a root \*γη/\*γε (with yod: § 26, p. 11) parallel to δω/δο in δίδωμι and θη/θε in τίθημι. Sometimes, the long form is γεῖ instead of γη. In prose, this verb is used only with preverbs: thus ἀφ-ίημι, *I let go* (prev. ἀπο-), taken as a model in the charts. For the phonetics, cf. opposite page, p. 389.

ῑ-η-μι, <i>I throw</i>	ῑ-σω	ῑ-κα	εῖ-κα
ῑε-μαι	ῑ-σομαι	εῖ-μην	εῖ-μαι
ῑε-μαι	ἐ-θή-σομαι	εῖ-θην (ἐ-θή-ναι, etc.)	εῖ-μαι

The perfect active εῖ-κα cannot come from \*γε-γη-κα (which would be the symmetrical form of τέ-θη-κα, δέ-δω-κα): it is made on the perfect M.-P. εἶμαι, from \*γέ-γε-μαι (cf. § 145, p. 158).

IMPERFECTIVE. Symmetrical to τίθημι. The subjunctive ἰῶμεν comes from \*γι-γῑ-ω-μεν

AORIST active and middle. From the imperfective (from the imperfect regarding the indicative) by removing the ι- of reduplication. However, we must note:

- 1) singular indicative aorist active, with -κα, -κας, -κε (not to be confused with the perfect !).
- 2) imperative aorist active ἔ-ς, as opposed to the corresponding imperfective ῑ-ει.
- 3) infinitive aorist active εἶναι (for \*γε-έναι,) as opposed to corresponding imperfective ἰ-έναι.
- 4) imperative aorist middle οὔ (for \*γε-σο), as opposed to corresponding imperfective ῑ-ε-σο.

Some forms are identical: thus εἶτο may be either an indicative (from \*ἔ-γε-το) or an optative (from \*γε-ῖ-το) of the aoriste middle, or yet again a pluperfect of the M.-P. (from \*ε-γε-γε-το).

ACTIVE

	INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE
IMPERFECTIVE	<b>1 Present</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
	1 S. ἀφ-ί-η-μι		ἀφ-ι-ῶ	ἀφ-ι-ε-ίη-ν	ἀφ-ι-έ-ναι
	2 S. ἀφ-ί-η-ς	ἀφ-ί-ει	ἀφ-ι-ῆς	ἀφ-ι-ε-ίη-ς	
	3 S. ἀφ-ί-η-σι(ν)	ἀφ-ι-έ-τω	ἀφ-ι-ῆ	ἀφ-ι-ε-ίη	<b>PARTICIPLE</b>
	1 P. ἀφ-ί-ε-μεν		ἀφ-ι-ῶ-μεν	ἀφ-ι-ε-ῖ-μεν	<b>7</b>
	2 P. ἀφ-ί-ε-τε	ἀφ-ί-ε-τε	ἀφ-ι-ῆ-τε	ἀφ-ι-ε-ῖ-τε	ἀφ-ι-εῖς
	3 P. ἀφ-ι-ᾷσι(ν)	ἀφ-ι-έ-ντων	ἀφ-ι-ῶσι(ν)	ἀφ-ι-ε-ῖ-εν	(cf below)
	<b>2 Imperfect</b>	Declension of the participle (like τιθεῖς, p. 386)			
	1 S. ἀφ-ί-η-ν	<b>Singular</b>			
	2 S. ἀφ-ί-ει-ς	<b>Plural</b>			
	3 S. ἀφ-ί-ει	MASC. NEUT. FEM.	MASC. NEUT. FEM.		
	1 P. ἀφ-ί-ε-μεν	N. ἀφ-ιεύς ἀφ-ιέν ἀφ-ιεύσῃ	ἀφ-ιέντες ἀφ-ιέντα ἀφ-ιεύσαι		
	2 P. ἀφ-ί-ε-τε	A. ἀφ-ιέντα ἀφ-ιέν ἀφ-ιεύσαν	ἀφ-ιέντας ἀφ-ιέντα ἀφ-ιεύσας		
	3 P. ἀφ-ί-ε-σαν	G. ἀφ-ιέντες ἀφ-ιείσης	ἀφ-ιέντων ἀφ-ιειῶν		
		D. ἀφ-ιέντι ἀφ-ιείσῃ	ἀφ-ιεύσι(ν) ἀφ-ιείσας		
AORIST	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>INFINITIVE</b>
	1 S. ἀφ-ῆ-κα		ἀφ-ῶ	ἀφ-ε-ίη-ν	<b>12</b> ἀφ-εῖναι
	2 S. ἀφ-ῆ-κας	ἀφ-ες	ἀφ-ῆς	ἀφ-ε-ίη-ς	
	3 S. ἀφ-ῆ-κε(ν)	ἀφ-έ-τω	ἀφ-ῆ	ἀφ-ε-ίη	<b>PARTICIPLE</b>
	1 P. ἀφ-εῖ-μεν		ἀφ-ῶ-μεν	ἀφ-ε-ῖ-μεν	<b>13</b> ἀφ-εῖς
	2 P. ἀφ-εῖ-τε	ἀφ-ε-τε	ἀφ-ῆ-τε	ἀφ-ε-ῖ-τε	(like ἀφ-ιεύς)
	3 P. ἀφ-εῖ-σαν	ἀφ-έ-ντων	ἀφ-ῶσι(ν)	ἀφ-ε-ῖ-εν	

**Phonetical phenomena** (cf. § 26, pp 11-12): the y at the beginning of the word gives a rough breathing. Between two vowels, it disappears and contractions occur; when the first of these two vowels is at the initial of the word, it is marked with the rough breathing. Those phenomena more or less alter the symmetry with the corresponding forms of δίδωμι and of τίθημι. Examples:

imperfective	δί-δω-μι	τί-θη-μι	*γι-γη-μι	→	ῑ-η-μι
	δί-δο-μεν	τί-θε-μεν	*γι-γε-μεν	→	ῑ-ε-μεν
middle-passive	δί-δο-μαι	τί-θε-μαι	*γι-γε-μαι	→	ῑ-ε-μαι
	έ-δι-δό-μην	έ-τι-θέ-μην	*γι-γέ-μην	→	ῑ-έ-μην
aorist	ἔ-δω-κα	ἔ-θη-κα	*ἔ-γη-κα	→	ἔ-η-κα → ἦ-κα
	ἔ-δο-μεν	ἔ-θε-μεν	*ἔ-γε-μεν	→	εἶ-μεν
middle	έ-δό-μην	έ-θέ-μην	*έ-γέ-μην	→	εἶ-μην
passive	έ-δό-θην	έ-τέ-θην	*έ-γέ-θην	→	εἶ-θη-ν
	δο-θῆ-ναι	τε-θῆ-ναι	*γε-θῆ-ναι	→	έ-θῆ-ναι
perfect	δέ-δο-μαι		*γέ-γε-μαι	→	εἶ-μαι
pluperfect	έ-δε-δό-μην		*έ-γε-γέ-μην	→	εἶ-μην

IMPERFECTIVE MIDDLE-PASSIVE

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE
<b>1 Present</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
1 S. ἀφ-ί-ε-μαι		ἀφ-ι-ῶ-μαι	ἀφ-ι-ε-ί-μην	ἀφ-ί-ε-σθαι
2 S. ἀφ-ί-ε-σαι	ἀφ-ί-ε-σο	ἀφ-ι-ῆ	ἀφ-ι-ε-ῖ-ο	<b>PARTICIPLE</b> <b>7</b> ἀφ-ι-έ-μενος
3 S. ἀφ-ί-ε-ται	ἀφ-ι-έ-σθω	ἀφ-ι-ῆ-ται	ἀφ-ι-ε-ῖ-το	
1 P. ἀφ-ι-έ-μεθα		ἀφ-ι-ώ-μεθα	ἀφ-ι-ε-ί-μεθα	
2 P. ἀφ-ί-ε-σθε	ἀφ-ί-ε-σθε	ἀφ-ι-ῆ-σθε	ἀφ-ι-ε-ῖ-σθε	
3 P. ἀφ-ί-ε-νται	ἀφ-ι-έ-σθων	ἀφ-ι-ῶνται	ἀφ-ι-ε-ῖ-ντο	
<b>2 Imperfect</b>				
1 S. ἀφ-ῖ-έ-μην				
2 S. ἀφ-ῖ-ε-σο				
3 S. ἀφ-ῖ-ε-το				
1 P. ἀφ-ῖ-έ-μεθα				
2 P. ἀφ-ῖ-ε-σθε				
3 P. ἀφ-ῖ-ε-ντο				

MIDDLE AORIST (imp., subj., opt. are seldom used)

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE
<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>
1 S. ἀφ-εί-μην		ἀφ-ῶ-μαι	ἀφ-ε-ί-μην	ἀφ-έ-σθαι
2 S. ἀφ-εῖ-σο <sup>1</sup>	ἀφ-οῦ <sup>2</sup>	ἀφ-ῆ	ἀφ-ε-ῖ-ο	<b>PARTICIPLE</b> <b>13</b> ἀφ-έ-μενος
3 S. ἀφ-εῖ-το	ἀφ-έ-σθω	ἀφ-ῆ-ται	ἀφ-ε-ῖ-το	
1 P. ἀφ-εί-μεθα		ἀφ-ώ-μεθα	ἀφ-ε-ί-μεθα	
2 P. ἀφ-εῖ-σθε	ἀφ-ε-σθε	ἀφ-ῆ-σθε	ἀφ-ε-ῖ-σθε	
3 P. ἀφ-εῖ-ντο	ἀφ-έ-σθων	ἀφ-ῶ-νται	ἀφ-ε-ῖ-ντο	

1. From \*ἔ-γε-σο. The σ between vowels is exceptionally retained. This illustrates the principle § 246. B. c. p. 345. Yet we merely have one example of εἶσο : in ἀφ-εῖσο, you have left behind (MENANDER).  
2. 2S found only once (SOPHOCLES, *Œdipus Rex*, 1453)!

283. The verb ἵστημι. *I place, I raise, I stop* is made on a root στη/σῑ. The distribution in the imperfective of the short form and the long form is identical to δίδωμι and τίθημι:

I. In the **indicative** we have: 1) the long form στη in the singular of the active; 2) the short form σῑ elsewhere (in the plural of active, and in all of the middle-passive).

II. The **subjunctive** is built on the long form στη, followed by the same endings as in the subjunctive of παιδεύω. Contractions occurred (ιστῆς comes from \*ἰ-στή-ης, ἰσῆται comes from \*ἰ-στή-η-ται, and so forth).

III. The **optative** is built on the short form σῑ. Note the form -ιη- of the suffix in the singular active, and the accent (cf. παιδευθείην: p. 351, box 15).

**Phonetical phenomena:** 1) The σ at the beginning of the word gives a rough breathing: thus ἵστημι comes from \*σί-στημι and ἔστηκα comes from \*σέ-στηκα. 2) Between two vowels the σ is lost, like in τεῖχος (p. 94) and ἀληθής (p. 131); if the first of those two vowels is at the beginning of the word, it marked with the rough breathing: the pluperfect εἰστήκειν comes from \*έ-σε-στή-κειν.

ACTIVE							
	INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE		
IMPERFECTIVE	<b>1 Present</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>		
	1 S. ἵ-στη-μι		ἰ-στῶ	ἰ-στα-ίη-ν	ἰ-σῑά-ναι		
	2 S. ἵ-στη-ς	ἵ-στη	ἰ-στῆς	ἰ-στα-ίη-ς			
	3 S. ἵ-στη-σι(ν)	ἰ-σῑά-τω	ἰ-στῆ	ἰ-στα-ίη	<b>PARTICIPLE</b>		
	1 P. ἵ-σῑά-μεν		ἰ-στῶ-μεν	ἰ-στα-ῖ-μεν	<b>7</b>		
	2 P. ἵ-σῑά-τε	ἵ-σῑά-τε	ἰ-στῆ-τε	ἰ-στα-ῖ-τε	ἰ-σῑάς		
	3 P. ἰσῑάσι(ν)	ἰ-σῑά-ντων	ἰ-στῶσι(ν)	ἰ-στα-ῖ-εν	(cf. below)		
	<b>2 Imperfect</b>	Declension of the participle (cf. βᾱς, p. 372)					
	1 S. ἵ-στη-ν	Singular			Plural		
	2 S. ἵ-στη-ς	MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
	3 S. ἵ-στη	N. ἰσῑάς	ἰσῑάν	ἰσῑᾱσα	ἰσῑάντες	ἰσῑάντα	ἰσῑᾱσαι
	1 P. ἵ-σῑά-μεν	A. ἰσῑάντα	ἰσῑάν	ἰσῑᾱσαν	ἰσῑάντας	ἰσῑάντα	ἰσῑᾱσᾱς
	2 P. ἵ-σῑά-τε	G. ἰσῑάντος		ἰσῑᾱσης	G. ἰσῑάντων		ἰσῑᾱσῶν
	3 P. ἵ-σῑᾱ-σαν	D. ἰσῑάντι		ἰσῑᾱση	D. ἰσῑᾱσι(ν)		ἰσῑᾱσαις
	AORIST	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>INFINITIVE</b>	
1 S. ἔ-στη-ν			στῶ	στα-ίη-ν	<b>12</b> στῆ-ναι		
2 S. ἔ-στη-ς		στῆ-θι	στῆς	στα-ίη-ς			
3 S. ἔ-στη		στή-τω	στῆ	στα-ίη	<b>PARTICIPLE</b>		
1 P. ἔ-στη-μεν			στῶμεν	στα-ῖ-μεν	<b>13</b> σῑάς		
2 P. ἔ-στη-τε		στῆ-τε	στῆτε	στα-ῖ-τε	(like ἰσῑάς)		
3 P. ἔ-στη-σαν		σῑά-ντων	στῶσι(ν)	στα-ῖ-εν			

The intransitive aorist ἔστην is conjugated like ἔβην (p. 372).

Accent with preverb (καθ-ἵστημι, *I establish*): κατάσῑθι, but κατασῑ, κατασταῖμεν (cf.p. 266).



This verb is relevant regarding the values of voices:

Transitive	ἵ-στη-μι, <i>I place</i>	στή-σω	ἔ-στη-σα	
Transitive	ἵ-στᾶ-μαι, <i>I place(M)</i>	στή-σομαι	ἐ-στη-σάμην	
Intransitive	ἵ-στᾶ-μαι, <i>I place myself</i>	στή-σομαι	ἔ-στη-ν	ἔ-στη-κα
Passive	ἵ-στᾶ-μαι, <i>one places me</i>	στᾶ-θήσομαι	ἐ-στᾶ-θην	ἔ-στᾶ-μαι (rare)

ἔ-στη-ν, *I placed myself* → *I stopped* (conjugation p. 390); ἔστηκα, *I stand up*.

**Remarks.** I. When the middle is transitive, it differs from the active only by a stronger involvement of the subject. This notion is difficult to translate.

II. The “intransitive” entry above shows both middle forms (ἵσταμαι, στήσομαι) and active forms (ἔστην, ἔστηκα).

III. The perfect form ἔστηκα also has a pluperfect εἰστήκειν and a future ἐστήξω (review § 133, p. 155 and § 138, p. 160).

IV. The perfect ἔστηκα presents a few usual forms built on stem ἐστᾶ: indicative 1P ἔστᾶμεν, 2P ἔστᾶτε, 3P ἐστᾶσι (from \*ἐστᾶ-ᾱσι); pluperfect 3P ἔστᾶσαν; inf. ἐστάναι; participle ἐστώς, gen. ἐστώτος (from \*ἐστᾶ-ώς, \*ἐστᾶ-ότος). These forms are more frequent than ἐστήκαμεν, ἐστηκέναι and so forth. See τέθνᾰμεν (= τεθνήκαμεν), τεθνᾶναι (= τεθνηκέναι) in the perfect of θνήσκω, *I die* (see p. 375).

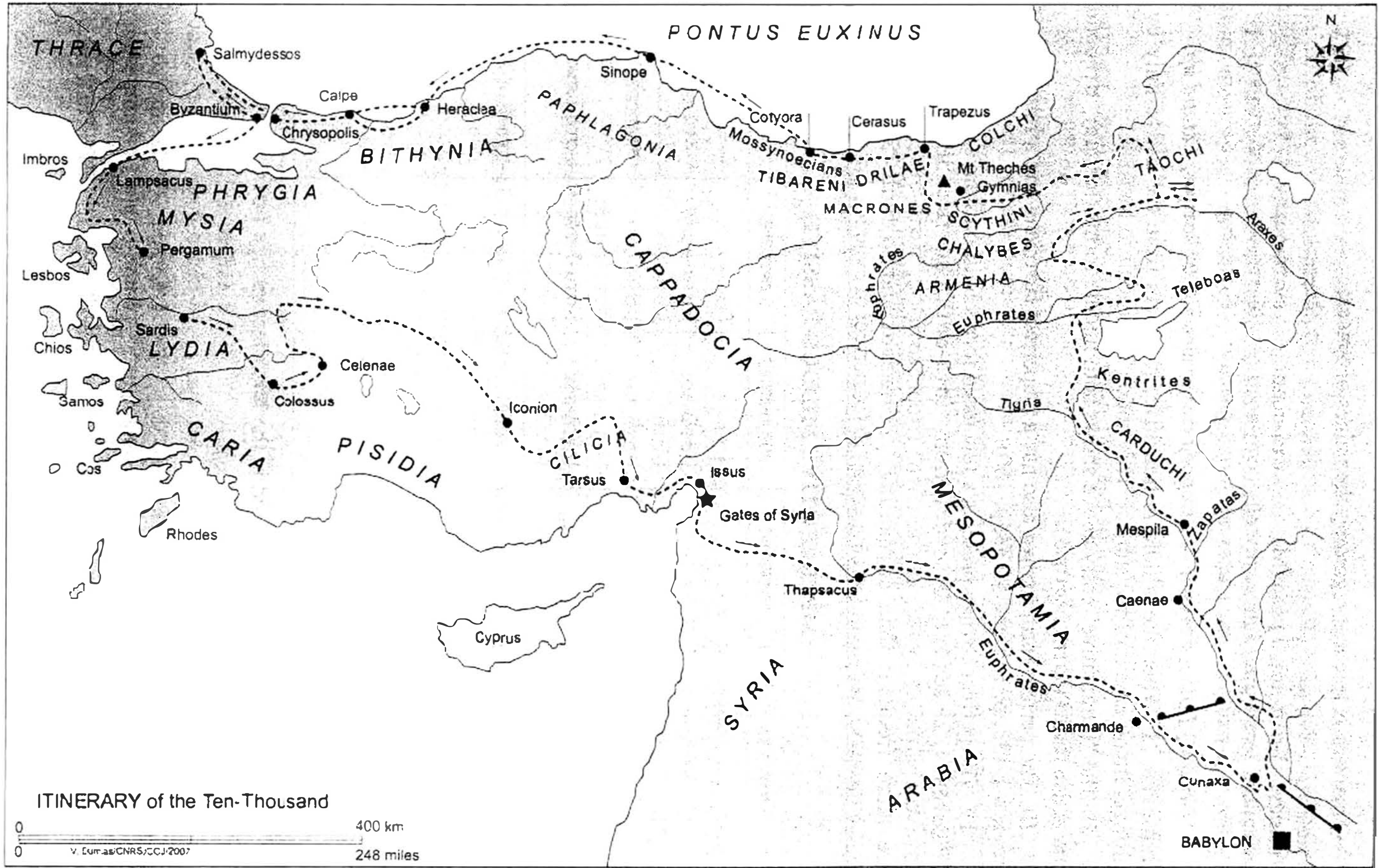
IMPERFECTIVE MIDDLE-PASSIVE

INDICATIVE	IMPERATIVE	SUBJUNCTIVE	OPTATIVE	INFINITIVE
1 Present	3	4	5	6
1 S. ἵ-στᾶ-μαι		ἰ-στῶ-μαι	ἰ-στα-ί-μην	ἵ-στᾶ-σθαι
2 S. ἵ-στᾶ-σαι	ἵ-στᾶ-σο	ἰ-στῇ	ἰ-στα-ῖ-ο	
3 S. ἵ-στᾶ-ται	ἰ-στᾶ-σθω	ἰ-στῇ-ται	ἰ-στα-ῖ-το	PARTICIPLE
1 P. ἰ-στᾶ-μεθα		ἰ-στώ-μεθα	ἰ-στα-ί-μεθα	7
2 P. ἵ-στᾶ-σθε	ἵ-στᾶ-σθε	ἰ-στῇ-σθε	ἰ-στα-ῖ-σθε	ἰ-στᾶ-μενος
3 P. ἵ-στᾶ-νται	ἰ-στᾶ-σθων	ἰ-στώ-νται	ἰ-στα-ῖ-ντο	
2 Imperfect				
1 S. ἵ-στᾶ-μην				
2 S. ἵ-στᾶ-σο				
3 S. ἵ-στᾶ-το				
1 P. ἵ-στᾶ-μεθα				
2 P. ἵ-στᾶ-σθε				
3 P. ἵ-στᾶ-ντο				

284. A few verbs are conjugated in the imperfective like ἵ-στη-μι. Note:

πί-μ-πλη-μι, <i>I fill</i>	πλή-σω	ἔ-πλη-σα	πέ-πλη-κα
passive πί-μ-πλᾶ-μαι	πλη-σ-θήσομαι	ἐ-πλή-σ-θην	πέ-πλη-σ-μαι
πί-μ-πρη-μι, <i>I burn</i>	πρή-σω	ἔ-πρη-σα	πέ-πρη-κα
passive πί-μ-πρᾶ-μαι	πρη-σ-θήσομαι	ἐ-πρή-σ-θην	πέ-πρη-σ-μαι

Both verbs have the particularity of inserting a μ after the reduplication of the imperfective.



ITINERARY of the Ten-Thousand

**Academia.** Woody area, with olive trees and platans (plane trees) situated west of Athens. Plato used to meet with his disciples there everyday.

**ACHILLES.** Son of Thetis, a sea nymph, and of the mortal Peleus. During the war of Troy he was the main Greek hero, and Homer's *Iliad* is organized around his anger.

**AELIAN.** Born near Rome toward the end of the 2nd century of the Christian era. He had studied the Greek language so well that he could, according to one of his ancient biographers, rival with Athenians themselves for purity and for elegance in style. He taught rhetoric in Rome. From him, we have a work on natural science, the *History of Animals*, and a collection of *Various Histories*, which might have been only personal notes the author did not intend to publish.

**AESCULAPIUS (or ASCLEPIOS).** In homeric poems, he still is only a hero very skillful in the art of healing, even managing to resuscitate dead people, which made him be struck by Zeus' thunderbolt. Later on he was considered as the god of medicine.

**AESOP.** He was called the "father of the fable". One knows almost nothing about his life. Some have even doubted his existence. According to Herodotus, who situates him in the 6th c. B.C., he would have been the slave of a certain Iadmon, in Samos, and the companion of the famous slave Rhodopis who went to Egypt and became a queen there. It is said that he excelled in discerning human shortcomings or ironical situations and in illustrating them in short fables personifying animals; folklore seized them; the spontaneous creations of popular imagination added to that. Our collection of *Aesop's Fables* (the Crow and the Fox, the Cicada and the Ant, the Wolf and the Lamb, the Monkey and the Dolphin, etc.), which had been composed in the Byzantine era, is for a large measure the collective work of the Greek people.

There is an *Aesop's Life*, which is a tale going back to about the 4th c. A.D.

**ALCIBIADES (450-404 B.C.).** Athenian statesman. He was one of Socrates' disciples, yet his impetuosity and his passion for life always took over. Condemned to death in Athens for impiety, he fled and served Sparta, then Persia, against his own country. Back to Athens with a triumphal welcome, he was a victorious commander-in-chief. Exiled again, he went to war in Thrace on his own accord and finally he was killed in Persia on Sparta's orders.

**ALEXANDER the Great (356-323 B.C.).** Son of Philip, king of Macedonia. Heir of the hegemony which his father had acquired in Greece. He named himself general-in-chief of all the Greeks in an assembly held in Corinth in 335 B.C. Thereafter he crossed the Hellespont with thirty thousand footsoldiers and five thousand horsemen. He successively crushed the armies of Darius III, king of Persia, and conquered for himself an empire which extended to India, spreading hellenism all over the known Asia.

Alexander's epic has left a long lasting memory in peoples' mind. A Middle Ages poem in Alexander's glory was one of the first French works written in twelve syllable verses called *alexandrines*. When the Western countries borrowed card games from the Arabs, Alexander was one of the four kings with David, Caesar, and Charlemagne.

**Anabasis.** The most famous of \*Xenophon's works is the *Anabasis*, the narration of the expedition of the Ten-Thousand (map opposite, page 392). Here is the topic: the king of Persia (the "Great King") Darius II died in 405 B.C. After him, his elder son Artaxerxes ruled the empire, founded in the 6th c. B.C. by Cyrus I, which extended from the Mediterranean Sea to the Indus river. However his younger son Cyrus, who had civil and military authority over a large "satrapy"

including Lydia, Phrygia, and Cappadocia, concentrated an army of one hundred thousand men, plus ten thousand Greek mercenaries in Sardis, its capital city, under the pretext of re-establishing order in Pisidia. Xenophon joined the army as a volunteer (no doubt out of ambition, and to become friends with Cyrus, who, like him, had some sympathy for Sparta). This happened in the spring of year 401 B.C.

The army started marching, and it was only while on the road that the real objective of the expedition was revealed to Xenophon: removing Artaxerxes from the throne. The battle against the Great King was engaged at Cunaxa. It was a victory for Cyrus' troops; yet he was killed during the battle. Then the "Ten-Thousand" started a long march in order to free themselves, amidst hostile surroundings. The Greek generals were killed in an ambush set up by Tissaphernes, satrap of Caria, who had concluded a truce with them. New generals were thereafter designated, among whom Xenophon. The "Ten-Thousand" then marched northwards, crossing the territory of bellicose people and facing numerous dangers. From the mountains rising over Trapezus (actual Trabzon), they finally reached the sea, and they shouted the famous "θάλαττα, θάλαττα". At Chrysopolis they served the Thracians, then the Spartans. In Pergamum Xenophon quit the army (August 339 B.C.).

The Greek title of this work is Κύρου ἀνάβασις. The term ἡ ἀνάβασις, -εως means *the marching upward*. This title is proper in a strict way only for the first book (until the battle of Cunaxa), which indeed shows us the inland marching upwards of Cyrus' army. The *Anabasis* alludes to many peoples and can be read like a novel.

**anacreontic.** Only a few fragments are extant from ANACREON of Teos' works (6th c. B.C.), a poet of worryfree and easy life. The poems of the collection published under the name of Anacreon by the printer Henri Estienne in the 16th century have been composed from the Alexandrine era by some imitators of Anacreon.

**ANAXAGORAS** (5th c. B.C.). Ionian philosopher. In Athens he opened the first school of philosophy. We have only a few fragments of his work.

**APHRODITE.** Goddess of beauty, love, and fecundity.

**APOLLO.** God of daylight, poetry, music, medicine, purity, and all physical and moral harmony.

**ARCHILOCHUS.** (8th c. B.C.). Lyric poet born in Paros. We only have a few fragments of his work. Ruined, he enrolled as a mercenary; yet, after deserting he wrote a poem bragging about it.

**ARCHIMEDES** of Syracuse (287-212 B.C.). Geometrist and physicist. We still have his main books.

**Arginusae.** Isles of the Aegean Sea, east of Lesbos. Location of a naval victory of the Athenians over the Spartans in 406 B.C., during the Peloponnesian war. The victorious generals were condemned to death for not having been able to gather the corpses, because of a storm.

**ARISTIDES.** (End of 5th c. B.C.). Athenian statesman, famous for his honesty and his unbiased approach in political affairs.

**ARISTOPHANES.** (5th c. B.C.). The greatest comedy writer in Athens. Only eleven of his comedies are extant.

**ARISTOTLE.** (384-322 B.C.). One of the greatest Greek philosophers. The greatest scientist of Antiquity. He was the son of a physician at the king of Macedonia's court. In Athens he was one of Plato's disciples. King Philip of Macedonia appointed him tutor of his son Alexander. Back to Athens afterward, he taught philosophy at the Lyceum (which was a gymnasium south-east of the city); he was teaching while strolling, thus the name of *peripatetician* given to his school (ὁ περίπατος, *the walk*). We still have numerous works from him. His influence was tremendous.

**ARTEMIS.** Apollo's sister. Goddess of the Moon, of hunting, and of virginity.

**ATHENA.** Zeus' daughter, came out all armed from her father's brain. Goddess of agriculture, war, arts, eloquence, and civilization. She is the deity protecting Athens.



**ATHENAEUS.** Writer of the 2nd-3rd century A.D. He is the author of the *Banquet of the Sophists*, which deals with various topics and is a collection of quotations from various authors.

**Babylon.** Built on the Euphrates, this city was one of the most famous in the East. King Nebuchadnezzar made it the capital city of the whole Eastern area. Semiramis is said to have decorated it with hanging gardens considered as one of the seven wonders of the world. Later it was part of the Persian empire. Alexander flirted with the idea of making it his capital city.

**BION** (3rd c. B.C.). Philosopher from the cynicist school, famous for his satirical spirit.

**Boule.** The βουλή, in Athens, is a Council of five hundred citizens (fifty for each of the ten tribes of Athens) drawn at random every year, which assists the People's Assembly (ἐκκλησίᾳ) in the management of affairs. It prepared the projects of laws, insured the administration, and had judiciary attributions.

**Chaeronea.** City in Phocis where Philip defeated the Athenians and the Thebans in 338 B.C., insuring the domination of Macedonia over all of Greece.

**crater.** Large vessel where water and wine were mixed at meal time. Wine was not drunk pure. Drinking ἄκρατος (pure wine) was not considered proper.

**CRATINUS.** A Comic poet, Aristophanes' rival.

**CRITIAS** (450-403 B.C.). Athenian statesman. He followed Socrates' lessons, yet his life was that of an ambitious politician. After the taking of Athens by the Lacedaemonians, which ended the Peloponnesian war (431-404), he left the government of the *Thirty Tyrants*, installed in Athens with the victors' support. He distinguished himself by his harshness.

**CROESUS** (6th c. B.C.). King of Lydia (in the central part of the western coast of Turkey), famous for his wealth and his conquests. Vanquished by Cyrus, founder of the Persian empire, he lost his kingdom. He is credited for creating the first official coin in the true sense of the word.

**Cyclopes.** Giants who had only one eye and who lived in a faraway island. The most famous was Polyphemus, son of \*Poseidon, who locked up Ulysses and his companions in his cave. In order to escape, Ulysses burst open his eye, thus arousing Poseidon's anger.

**cynicist.** Cf. DIOGENES.

**CYRUS.** We must distinguish Cyrus I, called *Cyrus the Great*, the founder of the Persian empire (6th c. B.C.), the hero of the *Cyropaedia* by Xenophon (cf. pp. 73-74) and Cyrus, the son of Artaxerxes, hero of the *Anabasis* (cf. Xenophon).

**DANAE.** King of Argos' daughter. She was locked up in a tower. Yet Zeus, who loved her, entered the tower in the form of a golden rain.

**DARIUS.** In old Persian Dārayavauš (= upholder of good), in greek Δᾶρεϊος. Several kings of Persia had this name. The most famous are Darius I (550-485 B.C.), who invaded Greece and was defeated at Marathon in 490, and Darius III, who ruled from 336 to 330, and was evicted from his empire by Alexander.

**DEMOSTHENES** (384-322 B.C.). The most famous of Athenian orators. He dedicated all of his energy to fight in vain against the progress, then against the hegemony of Macedonia. His speeches are among the most powerful texts in political eloquence.

**DIODORUS SICULUS**, of Sicily (Διόδωρος Σικελιώτης) was a first c. B.C. Greek historian who devoted thirty years of his life to write the "Bibliotheca historica" (Historical Library). It consisted of forty books, from fabulous times until Julius Caesar's period. It provides us with precious information on mythology, history, geography, and scientific knowledge in the Greco-Roman world. Part of his work has been lost. However, he covers the years 480 to 330 B.C. more completely than \*Thucydides; he is the main source for the years 362-302 B.C. covering the chronology of Philip's period and the Successors to Alexander. This makes him very important regarding those years.



**DIOGENES** (4th c. B.C.). The quaintest among Greek philosophers, yet not the least profound. For him the secret of happiness is to not let oneself be influenced by passions which make mankind unsatisfied: passions for wealth, honors, power. He was an enemy of the distinctions between cities and of all prejudices. All he possessed was a huge jar which he used as a dwelling. He said he was happy "like a dog". Hence the name of *cynic* given to his school (Cf. Voc., p. 132).

**DIO CHRYSOSTOM.** (50-117 A.D.). Rhetor and philosopher. Nicknamed Chrysostomus (= *golden mouth*) because of his eloquence. We have numerous speeches from him.

**DIONYSUS.** God of wine and of vegetation, of water as life principle. God of drunkenness, in relation with poetical inspiration. He was the son of Zeus and of Semele (daughter of Cadmus, legendary founder of Thebes). Dionysiac rites are mysterious ceremonies designed to grant ecstasy to the initiates.

**DIPHILES.** Comic poet of the 4th c. B.C. About one hundred comedies are attributed to him. Only a few fragments are extant.

**DRACO.** (second half of the 7th c. B.C.). Author of the first written Athenian legislation. Famous for his harshness called *draconian*.

**EMPEDOCLES.** Greek philosopher (6th-5th c. B.C.). Born in Acragas in Sicily. Some say he committed suicide by throwing himself into the crater of Mount Etna. Others say it was an accident. To symbolize the obscurity of his doctrines, his fellow-countrymen erected a *veiled* statue in his memory. We have only fragments of his works.

**exedra** (or **exhedra**). Hall or arcade furnished with recesses and seats. There were some in private houses, in public places, especially in gymnasiums.

**GANYMEDE.** Trojan prince, loved by Zeus, who took him and transported him to Olympus to be the gods' cup-bearer.

**HARPALUS.** General appointed by Alexander to the government of Babylon. He depleted the treasure. Then, learning about Alexander's return, he fled to Athens taking with him fabulous sums of money. Arrested by the Athenians, he fled again and later was assassinated.

**HELEN.** Wife of Menelaus, the king of Sparta. She was famous on account of her beauty. Paris, son of Priam, king of Troy, kidnapped her. That was the legendary cause of the Trojan war (12th c. B.C.).

**HEPHAESTUS.** God of fire. He was ugly and lame. Prodigious craftsman, he exercised his talents in the forge of Lemnos or of Mount Etna. He was married to Aphrodite, but she cheated on him with Ares, god of war, under his own roof, in Lemnos. Hephaestus forged an invisible net to capture the couple red-handed, and invited all the gods to this spectacle.

**HERACLES** (**HERCULES** is the corresponding Latin name). One of the most famous heroes in mythology, tamer of monsters, embodiment of strength. For having, in a fit of madness, killed his wife Megara and his children, he was sentenced to execute his well-known Twelve Labors.

**HERMES.** God of communications. He delivers messages from the gods to mankind. He is the god of dreams, travelers, traders, and thieves. He is ψυχοπομπός, that is to say that he escorts (πέμπει) the souls (τὰς ψυχάς) of the dead to the Underworld (the illustrations p. 79 and p. 311 show him doing this duty). He is also the god of fortune and of happy discoveries.

**HIPPOCRATES,** the "father of Medicine" (5th-4th c. B.C.). Numerous works have been conveyed to us under his name; several must have been written by later physicians.

**HOMER** is, according to tradition, a blind poet, author of the *Iliad* and the *Odyssey*. We do not know anything about him, and one wonders if both poems, a mixture of Ionian and of Aeolian dialects, composed in the 8th c., are from a single poet, from two, or from several.

**Hyperides,** Athenian orator of the 4th c. B.C. He was famous for his love of pleasures, luxury, game, and good food, in short everything symbolizing *Kakía* in the "Choice of Heracles"

(cf. p. 229). The comic authors teased him about his relations with courtesans. He was, like \*Demosthenes, in the nationalist party, and he took part, after Alexander's death, in the rebellion of the Greek cities against Macedonia. After the crushing of that rebellion (322 B.C.), he was put to death by the victors.

**ICARUS.** Son of the mythical architect Daedalus who in Crete, near Knossos, contrived the Labyrinth, a fabulous entanglement of halls. Both were locked up in it. They escaped from it by fixing to their shoulders wings made of feathers glued with wax. Yet Icarus went too close to the sun; the wax melted; he lost his wings, and he fell into the sea near the Icaria island.

**ISOCRATES** (436-338 B.C.). Professor of rhetoric, he could not be an orator owing to the weakness in his voice. He composed speeches intended to be read. The most famous is the *Panegyricus* (praising Athens).

**LEONIDAS.** King of Sparta. In 480 B.C., he tried in vain to prevent Xerxes' troops from having access to the Thermopylae pass, with three hundred Spartans. They all were massacred. Their self-sacrifice had an extraordinary moral effect.

**LONGUS.** Like most of Greek novelists, Longus remains for us a mysterious character. One places him between the 2nd and the 4th centuries of our era; that is all about his biography.

The townspeople those days, dreamed of a simple rural life. In literature, the trend was pastoral novels: love stories and sylvan sceneries. Longus is the author of the most famous of those novels, *Daphnis and Chloe*. The shepherd Daphnis and shepherdess Chloe keep their masters' flocks in the countryside around Mytilene in Lesbos. United by a sincere affection, and provided with a marvelous beauty, they live everyday among nature. As it is the rule in a pastoral novel, extraordinary adventures happen to them: Daphnis is made a prisoner by the pirates of Tyre in the course of a foray, and Chloe is captured in the course of a raid by the enemy's troops. However — as it is also the rule of the kind — there is a happy ending: thanks to rural gods, both adolescents are saved, meet their parents and get married.

**LUCIAN.** Born in the first part of the 2nd c. A.D., in Samosata, capital city of Commagene. This province, in the Seleucid empire, was for a while a kingdom. At that time it had become a Roman province, famous in Rome for its candied blackbirds. Lucian's mother tongue was no doubt the semitic dialect of the region. Attracted by the scholars' prestige, he learned Greek culture, then practiced the lucrative profession of lecturer, traveling through Greece, Italy, and Gaul. He became wealthy and he came back to Samosata (where he gave lectures of his autobiography, *the Dream*); then he left with all his family and settled in Athens. His work, which he wanted to write in the purest Attic, is inspired by humor and scepticism which does not spare neither philosophies or religious traditions. He is known above all for his *Dialogues of the Dead*. He died in Egypt, around 200 A.D.

**Lyceum.** Cf. ARISTOTLE.

**LYCURGUS.** Several famous characters had that name. The most famous is the legislator of Sparta (cf p. 83). Yet the Lycurgus who has left us the text p. 208 is an Athenian politician of the 4th c. B.C., who for twelve years managed Athens' finances. From him we have but one speech: *Against Leocrates*. The oath text which he quotes does not seem to be historic.

**maieutics.** The μαϊευτική τέχνη is the midwives' art of delivery. In the Socratic method, it is the art of minds delivery, i.e. of letting each one discover the truth he/she bears within oneself.

**Marathon.** On the eastern coast of Attic. There, in 490 B.C., the Athenians, under Miltiades, crushed Darius' Persian army, which was marching up against Athens.

**Maenad.** Woman who devoted herself to \*Dionysus' cult. One represents the Maenads disheveled, reaching sacred madness through wild dances, and the sound of tambourines, in solitary mountains.

**Meander.** River in Asia Minor. Poets celebrated its curves and the beauty of its swans.

**MENANDER.** (340-292 B.C.). Comic poet of Athens. His comedy is a painting of mores and of characters. For a long time, we had only short quotations, especially the γνῶμαι μονόστιχοι, or *maxims of a single verse*, which are moral reflections lent by him to his characters. There we can see what were the philosophical common places of everyday conversation. Since the beginning of the 20th century, Egyptian papyri have given us part of his work. Through the intermediary of his Latin imitators, he has influenced European theater art.

**MIDAS.** Legendary king of Phrygia. One day Dionysos granted him the favor of changing into gold anything he would touch. Another time, in a contest between Pan and Apollo, he gave the prize to Pan. Apollo punished him with donkey ears.

**MILTIADES.** Chosen as general by the Athenians, he conceived the tactic at the battle of Marathon, where Darius' Persian army marching to Athens was crushed in 490 B.C.

**NARCISSUS.** Legendary character of Boeotia. Ecstatic in front of his own reflection, he was changed by the gods into a flower thereafter called narcissus.

**NIOBE.** Legendary spouse of a king of Thebes. Proud of her many children, she dared mock Leto who had only two: Apollo and Artemis. To avenge their mother, they pierced all Niobe's children with their arrows. She cried so much that Zeus, out of pity, changed her into a rock from where a source sprang.

**nymphs.** Secondary deities who are the auspicious forces of nature. They are represented in the shape of beautiful young maidens; the word νύμφη itself means *young daughter* or *fiancée*. They are salutary deities who dwell in sources, forests, and mountains. In the open air little rustic altars are erected in their honor.

**Olynthus.** In Chalcis. Very prosperous city. It was an ally of Athens, but it was taken by Philip of Macedonia in 348 B.C., and completely destroyed.

**Pactolus.** River of Lydia passing through Sardis and flowing into the Hermos. It used to drag golden dust since \*Midas, following \*Dionysos' advice, had bathed there in order to lose his sad privilege of changing everything into gold.

**paean** (ὁ παιάν, παιᾶνος). Hymn chanted for a healing, before attacking, upon a victory, for joy or thanksgiving.

**palaestra.** Part of the gymnasium reserved to wrestling. It included a locker-room, a fountain, an oil store, a sand arena, and a storage. There also existed separate palaestrae. Some palaestrae were reserved to children and to adolescents: there they would receive a physical education under the direction of a *paidotribe* (ὁ παιδοτρίβης, -ου).

**PAN.** Rustic god from Arcadia. He had the legs and the horns of a ram, hair and beard disheveled. With a wild humor, he liked to scream through the woods and the mountains, and to have fun with the \*nymphs. On account of his sudden appearances, he causes *panic* terrors to men. Following a pun on his name, Neoplatonicists during the Alexandrine era made of him the embodiment of the Great Whole (τὸ πᾶν).

**PARIS.** Cf. HELEN.

**PELOPONNESIAN (war).** This name is given to a series of conflicts which, from 431 to 404 B.C., opposed Sparta and allies to the Athenian Empire. One of the most famous episodes is the expedition to Sicily (415-413 B.C.). At \*Alcibiades' instigation, Athens attempted, to insure her hegemony, to seize Sicily (map, p. 119), dominated by Syracuse. It was for the Athenians a disaster and the beginning of a series of setbacks, until a capitulation in 404 B.C.: Athens was losing her empire. She had to demolish her fortifications and to acknowledge Sparta's predominance.

**PERICLES** (499-429 B.C.). Athenian statesman. He made democratic reforms, and built the Parthenon and the Propylaea. He developed Athenian imperialism.

**peripatetician.** Cf. ARISTOTLE.

**PERSEUS.** Several kings have received that name. The one who matters p. 217 is the last king of Macedonia who in 171 B.C. rose against Roman domination. He was defeated.

**PHIDIAS.** Sculptor in the 5th c. B.C. Under the administration of \*Pericles, he worked on the whole sculpted decoration of the Parthenon. People admired his religious statues in precious materials: gold, ivory. The most famous was his *Zeus* in Olympia, of which museums have replicas from later periods.

**Philip II.** (359-336 B.C.). King of Macedonia, Alexander the Great's father. He managed to establish his hegemony over the whole of Greece.

**Plataea.** Little town in Boeotia where in 479 B.C. king of Persia Xerxes' land troops were crushed.

**Plato** (429-347 B.C.). Athenian philosopher, born in Aegina. He won prizes at the Olympic Games and at the Isthmic Games. He wrote poetry. When he was twenty-seven years old, he met Socrates. He decided to consecrate his time to the search for truth from then on, and burned his poems. After Socrates' death, he traveled in southern Italy and in Egypt, then came back to Athens where he taught. Interested by political problems, and through his relationship with Dionysios the Eldest and his successor Dionysios the Youngest, tyrants of Syracuse, he tried three times to install the ideal Republic there. However each time he succeeded only in having himself arrested and sold as a slave or be cast into prison. Thirty-five of his dialogues are extant. Some, like the *Symposium*, besides their philosophical value, are marvels of life and poetry.

**PLUTARCH** (40-120 A.D.). He lived in his native town of Chaeronea in Boeotia, but went several times to Rome. He was a magistrate and a priest of Apollo. Historian and moralist, he has left an abundant work. Above all, we know the *Parallel Lives*, series of biographies grouped two by two: an illustrious Greek, an illustrious Roman (*Life of Demosthenes* and *Life of Cicero*, and so forth).

**POLYCRATES** (6th c. B.C.). Tyrant of Samos, where he ruled through terror.

**POLYPHEMUS.** From the race of the Cyclops, who have only one eye, in the middle of the forehead, he had his only eye burst open by Ulysses. He was son of Poseidon, god of the sea.

**Poseidon.** Brother of Zeus. God of the sea and of tempests.

**PROMETHEUS.** From the race of Titans, he stole fire from the gods to give it to mankind; he also taught men science and arts. Later on, tradition tells us that Zeus requested him to create mankind. He did so, out of a nuxture of soil and water.

**Prytaneion.** Public building situated north of the Acropolis, where the *prytaneis* used to gather and take their meal. Some distinguished citizens or foreigners used to live there.

**prytanis.** Deputy, member of a committee in charge of preparing the works of the Boule, or Council, and of the people's Assembly.

**PSYCHE.** Wife of Eros, god of love.

**PYTHAGORAS** (6th c. B.C.). Originally from Samos, he lived in Croton where he founded a philosophic congregation, surrounded by his disciples with an almost religious respect. He acknowledged metempsychosis and granted major importance to numbers.

**Pythia.** Apollo's priestess, in Delphi. After inhaling the intoxicating fumes of burning laurel, she would prophesize, sitting on a tripod (cauldron supported by three feet, with a lid used as a seat). People would consult her as nowadays some people go to a psychic.

**rhapsodist.** Singer who goes from city to city, from festival to festival reciting long epics excerpts in public. The rhapsodists (or rhapsodes) have insured the transmission of homeric poems.

**satyrs.** These are Dionysus' jovial and exuberant companions. They were represented with a human shape, but with a horse tail and the feet of a ram.

**Sirens.** These were death deities. They dwelt at the entrance of the straight of Sicily.

**Socrates** (469-399 B.C.). This philosopher, one of the most illustrious, wrote nothing and did not teach officially. He was a poor man who lived very simply, always bare footed, covered with a coarse coat. He was not preoccupied with natural science, but only by the knowledge of mankind. His wisdom searching method was familiar conversation, in various circumstances of everyday life. Accused of not accepting the official city religion, he was condemned to drink hemlock.

**SOLON.** At the beginning of the 6th c. B.C. he reformed the Athenian laws and society.

**sophist.** This word (ὁ σοφιστής, οῦ) means *wise, skillful*. Yet it took a peculiar meaning in the second half of the 5th c. B.C. The new trend for "sophists" was then an intellectual revolution. Their profession was to teach σοφία, i.e. everything that can make man more skillful, more learned, more virtuous. As philosophers, they studied logics, celestial phenomena, questioning pre-conceived ideas, re-awakening up intelligence. As rhetors, they taught people how to make beautiful sentences and how to succeed through the magic of words. They taught their students specific skills which made anyone accept opinions which were to their own advantages. Their lessons were very expensive. Plato, who considered that only a search for truth was worthwhile, has given them a bad reputation.

**STRABO** (66 B.C.- 23 A.D.). Author of a *Geography* of great value.

**Tartarus.** Large bronze prison at the bottom of the Underworld, where those who have seriously offended Zeus are locked in. Later on, it was seen as the place where, after dying, culprits expiate the faults committed during their life on Earth.

**THEOPHRASTUS** (372-287 B.C.). His real name was Tyrtanos. He was born in Lesbos although he lived in Athens until his death. Disciple of \*Aristotle, he received from him the nickname of Theophrastus, which means "divine speaker". His erudition made him succeed his master at the Lyceum. The catalogue of his works included more than two hundred and forty titles in Ancient Times. Only two great treatises on botany are still extant (his classifications were still in use until until Linné in the 18th century).

**Therimopylae.** Narrow pass between the sea and the mountain, north of Phocis. Cf. LEONIDAS.

**the Thirty (tyrants).** In 404 B.C., the Spartans, victors over Athens, abolished the democratic regime and created a government composed of thirty magistrates. The latter were thrown out after eight months because of their despotism.

**THUCYDIDES** (460-399 B.C.). Founder of scientific history. His work is devoted to the narration and to the analysis of the Peloponnesian war (431-404 B.C.), which ended with the downfall of Athenian imperialism. Not completed, it ends in 410 B.C.

**thyrsus.** Staff at the end of which was a pinecone, decorated with ivy leaves or with a bunch of vine. Attribute of Dionysos.

**TIMON of Athens** (5th c. B.C.). Famous misanthropist. His misfortunes and those of his fatherland had caused a profound hatred within him for all of mankind.

**Titans.** Sons of Heaven and Earth, they resisted for ten years against Zeus when he took the power.

**trophy.** The term τὸ τρόπαιον designates a memorial building erected at the very place where the enemy fled. The simplest one consists of a heap of arms abandoned by the defeated on the battlefield. Or a tree trunk would be covered with an entire armour. Those weapons were sacred and one could not touch them without being sacrilegious. However, in order not to revive national hatreds, it was forbidden to pick up a fallen trophy.

**Troy (or Ilion).** Situated north west of modern Turkey. Besieged and destroyed by the Greeks in the 12th c. B.C.). The German archaeologist Schliemann found her ruins in 1871.



**ULYSSES.** This is the hero of \*Homer's *Odyssey*. King of Ithaca, he took part along with the other Greeks to the war against Troy. After the fall of the city, it took ten years for him, because of Poseidon's anger (since he had blinded his son: the Cyclops) to come back to his fatherland and to find his wife Penelope.

**XENOPHON** (435-350 B.C.). He was one of Socrates' disciples. He took part to a military expedition in Asia. He has left us the \**Anabasis*, narrating this expedition. Back to Athens, after Socrates' death, he was exiled from the city and was received by the Spartans on whose side he fought and who offered him a sumptuous domain in Scillus, near Olympia. He retired there with his wife and his two sons. While practicing agriculture, he composed part of his works, which are numerous: the *Socratic Memoirs* (or *Memorabilia*: memories about Socrates), *The Economist*, which deals with the art of managing one's house and domain, the *Apology of Socrates* where he wishes to avenge his master for his unjust sentence, *The Education of Cyrus* (or *Cyropaedia*: cf. p. 73), and many other works. Appreciated by his contemporaries, his prose was simple and clear. The large variety of his works gave him the nickname "Attic bee".

**XERXES.** King of Persia. His attempt to invade Greece in 480-479 B.C. resulted in severe defeats.

**ZENON** (335-264 B.C.). Son of a rich Phoenician trader, he came to Athens toward the age of twenty, was the disciple of a Cynicist and of a Platonist, then founded his own school. He used to teach under the στοά ποικίλη (= the portico covered with paintings), hence the term *Stoicism*. He is the starting point of a whole philosophical trend of huge interest.

**ZEUS.** He became the supreme god after dethroning his father Cronus. His wishes were limited only by the decisions of fate. He was the god of rain, of storm and of wind. His attribute is the thunderbolt. Guardian of oaths, protector of hospitality, he sees to it that no fault remains unpunished. He is present everywhere. Often in love, it is impossible for him to present himself in his majesty to the objects of his passion; he did it once with Semele (daughter of Cadmus, king of Thebes), who right away perished, struck by lightning. Therefore he must resort to various metamorphoses. He made himself \*satyr for Antiope, daughter of a king of Boeotia; bull for Europa, daughter of a king of Tyre. He was a golden rain for Danae, daughter of a king of Argos, (she was locked up in a bronze underground prison). He was a swan for Leda, daughter of a king of Aetolia; eagle for the nymph Aegina, daughter of the Boeotian river Asopus.



Two Greek women wearing the ἱμάτιον

## LEXICON-INDEX : I. GREEK-ENGLISH

Terms requiring explanations are followed by the page number where they have been studied. Greek verbs are given for the most part in the first person singular, indicative present ; they are translated into English without "I" when it applies. Any irregular aorist is given in the indicative and infinitive in order to help you understand the augment and its different forms.

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**will** (verbs): § 49-B, p. 34; § 65-B, p. 58.

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## Explanations about the Drawings.

p. 77. These drawings are not situated in Greece, but in Hellenistic Egypt, as the obelisk, in the back ground, shows it!

pp. 78-79. Did you perfectly understand the whole scenario?

1- The character stands *facing the horse* (πρὸς τὸν ἵππον). 2- He turns *around the horse* (περὶ τὸν ἵππον) 3- He walks *behind the horse* (μετὰ τὸν ἵππον) 4- He is *with the horse* (μετὰ τοῦ ἵππου) 5- He is *on the horse* (ἐπὶ τοῦ ἵππου) 6- The horse rises up on his hind legs, and now the boy is *above the horse* (ὑπὲρ τοῦ ἵππου) 7- He falls down and here he is *under the horse* (ὑπὸ τῷ ἵππῳ). That fall is fatal ; we can see his soul rising, and the second part of the story takes place in the realm of the dead :

8- The character goes *toward the river* (εἰς τὸν ποταμόν), to the River Styx, accompanied by Hermes, *guide of souls* (ψυχοπομπός). 9- He walks *along the river* (παρὰ τὸν ποταμόν) 10- A strange idea crosses his mind : he attempts to cross the River Styx against regulation (maybe he is swimming ?), and there he is *in the river* (ἐν τῷ ποταμῷ)! Cerberus, the three-headed dog guardian of the Underworld, shows his disapproval. 11- Scared, our character flees *out of the river* (ἐκ τοῦ ποταμοῦ), and, if you observe the details carefully, you may notice the mark of a bite on his tunic ! 12- He finally reaches the wharf of the official ferryman of the River Styx, Charon. 13- And both are navigating *across the river* (διὰ τοῦ ποταμοῦ). 14- Finally the character walks *away from the river* (ἀπὸ τοῦ ποταμοῦ) and enters the realm of Hades, god of the Underworld.

pp 94-95. Undoubtedly we are in Cyprus, Aphrodite's island.

1- Aphrodite, as a statue, is on her pedestal. Eros says : εἰσπλεῖ, *he enters (on a boat)*. "He" is Hephaistus, god of the fire, Aphrodite's husband. 2- Then the statue is animated: Aphrodite *steps down* (καταβαίνει), surrounded by a very strong aura. 3- *She walks ahead* (προβαίνει). 4- *She walks upon* (ἐπιβαίνει) a rock. 5- *She walks over* (ὑπερβαίνει) the rock; Eros, who is a little boy, has spotted a small crab. 6- Eros *walks round* (περιβαίνει) the crab. 7. Aphrodite *crosses* (διαβαίνει) a brook which she comes upon in her itinerary. 8. Here she is finally near Hephaistus' boat ; *she embarks* (εἰσβαίνει). 9- *They sail away* (ἐκπλέουσιν) from the creek. 10- *They sail along* (παραπλέουσιν) Poseidon, god of the sea, who leans on a rock, equipped with his famous trident. 11- Eros, to have fun, *climbs* (ἀναβαίνει) on top of the mast. 12- He spots another boat and says : προσπλεῖ, *it is sailing (towards us)*. It is the ship of Ares, the god of war. 13- For a while, both ships *sail together* (συμπλέουσιν). 14. The two ships are now next to each other, and Aphrodite *goes from one (ship) to the other* (μεταβαίνει): the preverb μετα- often indicates the passage from one place to another or from one state to another. 15. Hephaistus sees what happened and says: ἐκπλέουσιν, *they are sailing away*.

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Ἑρμῆιον

# DISCOVERING ANCIENT GREEK

STEP BY STEP

A NEW AND EFFICIENT METHOD

KEYS FOR SELECTED EXERCISES





This section presents you with the keys to the exercises which may appear difficult. We have mainly retained the translations from English to Greek ( $E \Rightarrow G$ .) and the "BASIC TEXTS".

Translations from Greek to English ( $G \Rightarrow E$ .) can be difficult at times. However, if you do faithfully follow the instructions given throughout the book, difficulties will disappear: while reviewing these exercises, they will become totally clear.

Aside from accentuation exercises IV, V, VI, p. 4 (in the textbook p. 14), we have not given the signs indicating the quantity of the vowels.

We recommend students to use the keys only after doing the exercises. Otherwise, the efficacy of the work will be lessened.

## **Two golden rules**

**I "The key to the study of Greek is the study of its words".** The validity of this formula has been verified many times.

One of our main concerns while writing our *Discovering Ancient Greek*, has been to facilitate the study of vocabulary for the student. In the exercises and in the "BASIC TEXTS", one will find explanations in footnotes of all the words which do not figure in the vocabularies studied previously. The student who carefully memorizes them will not be annoyed at losing much time using the lexicon/index placed at the end of the manual. The work will be faster, more efficient, more enjoyable.

We guarantee a very good level of Greek to the students who will give priority to the study of vocabulary.

**II Translation into English is only one part of the work.** The exercise does not end with a mere translation. The best work is to **read** the text **again** after deciphering and translating it. It is important to **read** it **again** while linking directly the Greek words and their signification without allowing the mind the least fraction of translation, not to **read** it **again** once, but to be sure to establish the routine of **reading** it **again** frequently. This is the best way to assimilate grammar and vocabulary items, as a conscious and gentle immersion. It would even be very useful to memorize a few texts.

**Do not lose sight of these two golden rules.**

FIRST STEP

Exercise IV, p. 14 (accentuation)

Reminding the self-taught: the beginner may, in a first phase, leave aside the accentuation problems and exercises, and go back to them during a general reviewing.

κινδυνεύειν	χεῖρες	τερπνός
τέχνη	μῦθος	ἐδήδοκα
πρῶτον	οἶκος	δικάζειν
πρώτη	νέος	νύξ
ἀκούειν	φαύλως	βαρεῖα
γελοῖος	φαῦλος	οὐδέ
γελοίως	ἡσύχως	ἐλπίδες
ἐλεύθερος	δύναμις	ὔδωρ

Exercise V, p. 14.

πνεῦμα	πᾶς	χρῶμα
ὑπόδημα	κρίσις	ποίησις
πράγμα	πῦρ	γράψαι
μύρον	ἄγκυρα	πέλεκϋς

Exercise VI, p. 14.

κινδυνεύσαι	ἔρχομαι	δέχεσθαι
στέφανοι	δικάσαι	μάχαι
ἀκοῦσαι	γελοῖοι	παύεσθαι
μῦθοι	ἄνθρωποι	ἀνδρεῖοι
ἐλαῖαι	δαπάναι	ἀφῖγμαι

Reminder: from now on, and unlike what we have done throughout our textbook, we will not, in the partial keys to exercises, mark the vowels a, i, u, whether long or short. This is in compliance to traditional practice: see § 2 d, p. 2.



SECOND STEP

Exercise II, p. 22.

- 1. The plane trees: nominative (subject)  
the Academia: genitive (completes a noun)  
famous: nominative (subject predicate)  
in Athens: ἐν + dative (place where)
- 2. The laurel tree: nominative (subject)  
the symbol: nominative (subject predicate)  
of victory: genitive (completes a noun)  
the lightning, the harvests: accusative (object)

3. The yew tree: nominative (subject)  
the peasants: nominative (subject)  
in Arcadia: ἐν + dative (place where)  
it: accusative (object)  
inoffensive: accusative ( object predicate)  
a bronze nail: accusative (object)
4. The fruit: nominative (subject)  
of the lotus: genitive (completes a noun)
5. Athena: nominative (subject)  
the olive tree: accusative (object)  
to the Athenians: dative (attribution)  
in Greece: ἐν + dative (place where)  
in all the countries: ἐν + dative (place where)  
the Mediterranean Sea: accusative (object)
6. maple trees: accusative (object)  
among the vines: ἐν + dative (place where)
7. the hellebore: accusative (object)  
at Anticyra: ἐν + dative (place where)
8. Dionysos: vocative (direct address)  
the god: nominative (subject predicate)  
of the vines: genitive (completes a noun)
9. My brother: nominative (subject)  
very tired: nominative (subject predicate)
10. more taciturn: nominative (subject predicate)
11. We: nominative (subject)  
you: accusative (object)  
a hero: accusative (object predicate)
12. The little fly: nominative (subject)  
the lion: accusative (object)  
him: accusative (object)  
furious: accusative (object predicate)
13. the style: accusative (object)  
of Euripides, of Sophocles: genitive (completes a noun)
14. The works: nominative (subject)  
of the sculptor Phidias: genitive (completes a noun)  
perfect: nominative (subject predicate)
15. this man: nominative (subject)
16. this temple: nominative (subject)
17. A deer: nominative (subject)  
in a bush: ἐν + dative (place where)  
a hunter: nominative (subject)
18. for us: dative (attribution)  
such: nominative (subject predicate)  
the lot: nominative (subject)

- 19. To whom: dative (attribution)  
this house: nominative (subject)
- 20 a story: accusative (object)  
to my daughter: dative (attribution)
- 21. home: εἰς + accusative (place where to)
- 22. an obol: accusative (object)  
to the beggar: dative (attribution)
- 23. my house: accusative (object)  
to the highest bidder: dative (attribution)

**Basic Text**, p. 24.

Maxims from Menander

- 1- Bad friends make us harvest bad fruit.
- 2- Serious behavior makes us harvest good fruit.
- 3- One gauges friends during crucial moments.



### THIRD STEP

E ⇒ G VI, p. 29. 1. Τὰ τοῦ γεωργοῦ τέχνα εἰς τὸν ἀγρὸν τρέχει. 2. Ὕπνος τοῖς ἀνθρώποις φίλος. 3. Τὰ ζῶα τοῖς θεοῖς οὐ θύει. 4. Πολλὰ ζῶα ἐν τοῖς ἀγροῖς τρέχει. 5. Πολλὰ φάρμακα κακὰ ἐστίν. 6. Ἀγαθὸν φάρμακον ὕπνος. 7. Μικρὰ ζῶα τοὺς τῶν δένδρων καρποὺς τρώγει. 8. Πολλὰ ἴα ἐστὶν ἐν τῷ ἀγρῷ. 9. Οἱ ἄνεμοι τὰ τῶν δένδρων φύλλα σείουσιν. 10. Φυτὰ πολλὰ δεινὰ ἐστὶ φάρμακα.

**Basic Texts**, p. 29.

I- Maxims from Menander

- 1- Yes, a good word is comforting for the heart.
- 2- Sleep is a terrible plague to mankind.
- 3. Speech is a powerful weapon for men.
- 4- Friends have everything in common.

II- The flowers feast

So where are the roses? Where are the violets? Where is the pretty parsley?  
Here are the roses, here are the violets, here is the pretty parsley.



## FOURTH STEP

Exercise II, p. 35.

ἐκρίνεσθε	κινδυνεύσαις	κρινόντων	δίδασκε
γράφονται	ἔβλεπε	λέγεται	λανθάνεις

Exercise III-C, p. 36.

ἀγαπᾶτε	μισεῖτε	ζηλοῦτε
ἀγαπώμεθα	μισούμεθα	ζηλούμεθα
ἀγάπα	μίσει	ζήλου

Exercise IV, p. 36.

1. from a fit: dative
2. with a hammer: dative
3. by two slaves: ὑπό + genitive  
with a knife: dative
4. by whom: ὑπό + genitive
5. with hellebore: dative
6. by the animation: dative
7. with bread, (with) olives: dative.
8. by the clouds: dative
9. by ignorance: dative
10. by the guests: ὑπό + genitive
11. in weight: dative
12. by Zeus: ὑπό + genitive  
with his thunderbolt: dative
13. by his endurance: dative
14. by laws: dative  
by tyrants: ὑπό + genitive
15. by flatterers: ὑπό + genitive  
by flatteries: dative
16. by successes: dative
17. by the centaur Chiron: ὑπό + genitive
18. by the Greeks: ὑπό + genitive  
by the Greek triremes: dative
19. by the cold weather: dative
20. by no one: ὑπό + genitive
21. with his sword: dative
22. by all: ὑπό + genitive



E ⇒ G VI, p. 37. 1. Οἱ χρηστοὶ λυποῦνται τοῖς τῶν φίλων κακοῖς. 2. Οἱ πονηροὶ ὑπὸ τῶν θεῶν οὐ φιλοῦνται. 3. Τοὺς πονηροὺς οὐ φιλοῦσιν οἱ θεοί. 4. Οἱ ἐλεύθεροι δούλους ἔχουσιν (οἱ τοῖς ἐλευθέροις δοῦλοί εἰσιν: § 28-E, p. 18). 5. Οἱ ἵπποι ὑπὸ τῶν δούλων εἰς τὸν ἀγρὸν ἄγονται. 6. Πολλάκις οἱ πονηροὶ τοὺς χρηστοὺς τοῖς δόλοις ἀπατῶσιν. 7. Οἱ χρηστοὶ πολλάκις ἀπατῶνται τοῖς τῶν πονηρῶν δόλοις. 8. Ὁ ἄθλιος δοῦλος μαστιγοῦται. 9. Ὁ Ἀλέξανδρος τὸν Δαρεῖον νικᾷ. 10. Ὁ Δαρεῖος ὑπὸ τοῦ Ἀλεξάνδρου νικᾶται.

**Basic Texts, pp. 38-39.**

I- Maxims from Menander

- 1. The brave man is not wounded by unkind words.
- 2. It is unjust to hurt one's friends willingly.
- 3. Circumstances are rich with teachings.
- 4. The one whom the gods like dies young.

II- Servitudes of a rich Athenian

Socrates -First you have the obligation to make numerous and important sacrifices. Then it is suited for you to receive numerous guests with magnificence. Then <it is necessary for you > to regale some Athenians and to load them with favors, lest you would lack friends. And then one prescribes to you (literally *they*, i.e. the Athenian people, *prescribe to you*) to acquit yourself of important taxes: duties as choregus, organizations of torch races, equipping triremes, voluntary contributions.

According to Xenophon



**FIFTH STEP**

Training, p. 46-47. The wording of the "Training" exercises sometimes includes recommendations concerning the accentuation. As we have indicated it, it is optional for the student who works alone to temporarily overlook these questions. This recommendation holds for the whole of the manual.

E ⇒ G. IV, p. 47. 1. Καλή ἐστὶν ἡ ἡμέρα· καλαί εἰσιν αἱ ἡμέραι. 2. Οὐκ ἀγαθὸν ὀργή. 3. Μέγιστον ἀγρὸν ἔχει· μέγιστους ἀγροὺς ἔχουσιν. 4. Καλὴ γλῶττά ἐστὶν ἡ τῶν Ἀθηναίων γλῶττα καὶ ὑπὸ πολλῶν νέων φιλεῖται. 5. Τὰ τοῦ ἱατροῦ φάρμακα τὰς νόσους ἰᾶται· οἱ ἱατροὶ τὰς νόσους ἰῶνται. 6. Αἱ τῶν ἀνθρώπων νόσοι ὑπὸ τῶν ἱατρῶν θεραπεύονται· τὰς νόσους ἰῶνται φαρμάκοις. 7. Ὁ ἀγαθὸς ἱατρὸς πολλοὺς φίλους ἔχει· ὁ ἀγαθὸς ἱατρὸς πολλὰ φάρμακα ἔχει. 8. Αἱ τῶν φίλων λῦπαι μέγισταί εἰσιν· μέγιστας λύπας ἔχει ὁ φίλος. 9. Ὀργίζεται τῷ ἱατρῷ ὁ δοῦλος.

E  $\Rightarrow$  G. VIII, p. 48. 1. Ἰκτερος οὐκ ἔστι δεινὴ νόσος τοῖς ὑπ' ἀγαθοῦ ἰατροῦ θεραπευμένοις. 2. Οἱ καρποὶ οἱ ὑπὸ τοῦ δούλου φερόμενοι καλοὶ εἰσιν. 3. Οὐ προσήκει ὀργίζεσθαι τοῖς δούλοις τοῖς εὖ (οἰκαλῶς) ἐργαζομένοις. 4. Ἡ γῆ ὑπὸ τῶν γεωργῶν θεραπεύεται. 5. Ἡ γῆ τοῖς ὄμβροις τρέφεται. 6. Οἱ ἄνθρωποι ἱμάτια ποιοῦνται τῷ τῶν προβάτων ἐρίῳ. 7. Καρποὶ πολλοὶ πίπτουσιν ἐν τοῖς ἀγροῖς τοῖς τῇ χαλάζῃ διαφθειρομένοις.

**Basic Texts, p. 49.**

## I- Maxims from Menander

1. Language is the cause of many evil doings.
2. Reason is a potent remedy against anger.
3. Reason is for men the physician of sorrow.

In maxims 2 and 3, note the impossibility to properly translate the strong and rich power of the word λόγος: it is not only about reason, but also about the words conveying this reason.

4. Sorrows make people sick.
5. Arrogance is a very great evil to mankind.
6. Anger forces many people to act badly.
7. It is necessary, stranger, to endure the vicissitudes of fate in a way worthy of a man.
8. How easily brilliant fortunes collapse!

## II. Talk about agriculture

CRITOBoulos. Most things concerning agriculture are for a man impossible to forecast. Indeed, hail, violent rains, and other 'plagues' often destroy what has been planted with care. Sometimes disease devastates the flocks of sheep (yet) raised properly.

**SOCRATES.** Yet the gods are masters of the things concerning agriculture. Therefore it is proper concerning agricultural works to make the gods favorable to us. Indeed sensible people worship the gods for the protection of fruit, horses, and sheep.

According to Xenophon.



SIXTH STEP

Training (I-A) p. 54

1. χειμων-	→ χειμῶσι(ν)	7. κτηματ-	→ κτήμασι(ν)
2. ὕδατ-	→ ὕδασι(ν)	8. ὀρνιθ-	→ ὄρνισι(ν)
3. τεττιγ	→ τέττιξι(ν)	9. ἄλωπεκ-	→ ἄλώπεξι(ν)
4. πραγματ-	→ πράγμασι(ν)	10. λιμεν-	→ λιμέσι(ν)
5. πνευματ-	→ πνεύμασι(ν)	11. φρονηματ-	→ φρονήμασι(ν)
6. χελιδον-	→ χελιδόσι(ν)	12. Αἰθιοπ-	→ Αἰθίοψι(ν)

E ⇒ G. IV, p. 55. 1. Δειναί εἰσιν ἐνίστε χειμῶνος αἱ νύκτες. 2. Οἱ διδάσκαλοι τοὺς παῖδας παιδεύουσιν· οἱ παῖδες ὑπὸ τῶν διδασκάλων παιδεύονται. 3. Οἱ γέροντες τοὺς παῖδας φιλοῦσιν· οἱ παῖδες ὑπὸ τῶν γερόντων φιλοῦνται. 4. Καλὸν ἢ σοφία. 5. Αἱ τῶν φυλάκων λαμπάδες ἐν τῇ νυκτὶ ἀστράπτουσιν. 6. Οὐ τῇ φιλοσοφίᾳ οἱ ἄνθρωποι τρέφονται.

Basic Texts

I- Maxims from Menander (p. 56)

- 1- Education is for mortals a treasure that no one can remove from them.
- 2- For an old man too it is beautiful to learn scientific subjects.
- 3- The thoughts of a coward are also cowardly.
- 4- It is during the night that reflection comes to wise people.
- 5- The tempest changes itself easily into good weather.
- 6- Man with no education sees like a blind man.
- 7- Old people are children for a second time.

II- About women (p. 57)

- 1- Distaff is women’s work, not political assemblies.  
γυναικῶν is complement of ἔργα (not of ἱστοί)
  - 2- A valiant woman is the rudder of the household.
  - 3- It is her personality, not her jewels, that is an ornament for a woman.
  - 4- Silence embellishes (lit. brings an ornament to) all women.
- And Ajax said to Tecmessa:      Woman, silence embellishes women.
- 5- Women also have sensible behaviors.
  - 6- It is from women that all misfortunes happen!
  - 7- For women are skillful at finding tricks.
  - 8- Women are for men a delicious scourge.
  - 9- A good woman is a treasure to a sensible man.



## SEVENTH STEP

E ⇒ G. II, p. 62. 1. Νομίζω τὰς λαμπρὰς τύχας ῥαδίως ἐνίοτε πίπτειν, καὶ τὴν γλῶτταν πολλῶν εἶναι αἰτίαν κακῶν, καὶ οὐ καλῶς ποιεῖν τοὺς ἐν ταῖς λύπαις ὀργιζομένους τοῖς θεοῖς. 2. Πάντες φασὶ τὰ πλεῖστα τῶν τῆς γεωργίας ἔργων οὐκ εἶναι ῥάδια, καὶ πλείστων ἀγαθῶν αἰτίαν εἶναι τὴν γεωργίαν τοῖς ἀνθρώποις, καὶ τὰς πλείστας τῶν τεχνῶν οὐκ εἶναι ῥαδίας μανθάνειν. 3. Προσῆκει τοὺς ἀνθρώπους τοῖς θεοῖς θύειν. 4. Προσῆκει τοὺς δούλους ἐργάζεσθαι. 5. Προσῆκει τοὺς νέους μὴ πονηροὺς φιλοσόφους παιδεύειν. 6. Προσῆκει τὰς νόσους μὴ ὑπὸ κακῶν ἱατρῶν θεραπεύεσθαι. 7. Βούλονται οἱ γεωργοὶ τοὺς καρποὺς νόσοις μὴ διαφθείρεσθαι. 8. Βούλονται οἱ γεωργοὶ τοὺς ἀγροὺς μὴ ἐρήμους εἶναι καρπῶν. 9. Βούλονται οἱ γεωργοὶ τοὺς χειμῶνας μὴ δεινοὺς εἶναι.

Exercise V, p. 63. 1. with an axe: dative. 2. with his companions: μετά + genitive. 3. with elegance: μετά + genitive; with his disciples: μετά + genitive. 4. with a knife: dative. 5. with a stone: dative. 6. with anger: μετά + genitive. 7. with pleasure: μετά + genitive. 8. with which tools: dative. 9. with his arms: dative. 10. with difficulty: μετά + genitive. 11. with our eyes, with our feet: dative. 12. with a hammer: dative.

E ⇒ G. VI, p. 63. 1. Τὰς γυναῖκας προσῆκει μετ' ἐπιμελείας τὴν οἰκίαν κοσμεῖν. 2. Ὁ γεωργός φησι τὴν γυναῖκα ἐν τῇ οἰκίᾳ ἐργάζεσθαι μετὰ τῶν παίδων. 3. Ὁ παῖς μετὰ τοῦ πατρὸς καὶ τῆς μητρὸς παίζει. 4. Ὁ ἱατρός φησι τὰς νόσους τὰς μὴ καλῶς θεραπευομένας οὐ ῥαδίως ἰᾶσθαι. 5. Οὐ προσῆκει τοὺς ἀγροὺς ὑπὸ τῶν γεωργῶν ἀμελεῖσθαι. 6. Προσῆκει τὸν παῖδα μὴ ἀμελεῖσθαι ὑπὸ τοῦ πατρὸς καὶ τῆς μητρὸς. 7. Οἱ γέροντές φασι πολλῶν εἶναι ἔμπειροι καὶ βούλονται ὑπὸ τῶν νέων τιμᾶσθαι. 8. Συμβαίνει καὶ πολλάκις τοὺς γέροντας ἄτοπα λέγειν. 9. Ὁ πατὴρ καὶ ἡ μήτηρ μετὰ σιγῆς βαίνουνσιν.

Exercise VII, p. 63. This exercise, just like the § 69, of which it is the application, is naturally optional for the beginner who works alone. The only problem is that one risks to forget the circumflex accent on the second syllable of τινῶν in the groups μητέρων τινῶν, ζώων τινῶν, conforming to the model λόγων τινῶν given § 69-C.

**Basic Text, p. 64.**

The monkey's children

One says that monkeys bring forth two young ones, and that they cherish and feed with care one of the young, whereas they detest and neglect the other one.

Yet what happens is that through an extraordinary chance, the 'offspring' which is cared for with pleasure by its mother and strongly hugged in her arms is smothered, whereas the one who is neglected develops perfectly.

The fable shows that chance is more powerful than all foresight.

Aesop



EIGHTH STEP

E ⇒ G. V, p. 71. 1. Ἡ Βουλὴ δικαίως δικάζει τοὺς φεύγοντας. 2. Προσῆκει τοὺς δικάζοντας δικαίους εἶναι. 3. Οἱ μανθάνοντες χάριν ἔχουσι τοῖς διδάσκουσιν αὐτοὺς τὴν σοφίαν. 4. Τὰ ζῶα τὰ ἐν τοῖς ἀγροῖς τρέχοντα διαφθείρει ἐν αὐτοῖς πολλά. 5. Οἱ τῶν γεωργῶν παῖδες, ἐν τοῖς ἀγροῖς τρέχοντες καὶ παίζοντες, ἰσχυροὶ γίνονται. 6. Τὴν νύκτα φιλῶ, ὕπνον φέρουσιν τερπνόν. 7. Πολλὰ σοφὰ διδάσκεται ὑπὸ τῶν φιλοσόφων περὶ δικαιοσύνην καὶ βίαν.

- Exercise X, p. 72. 1. Οὗτος ὁ ἀνὴρ περὶ ἑαυτοῦ λέγει.  
2. Ἦδε ἡ μήτηρ τῶν ἑαυτῆς παίδων οὐκ ἀμελεῖ.  
3. Πᾶς τις τῆς ἑαυτοῦ σωτηρίας ἐπιμέλεται.  
4. Οἶδε οἱ ἄνδρες τοὺς ἑαυτῶν φίλους αἰτιῶνται.  
5. Πᾶσα ψυχὴ ἐν ἑαυτῇ ἀγαθόν τι ἔχει.  
6. Οἱ ἱατροὶ ἑαυτοὺς θεραπεύουσιν.

Basic Texts.

I- Education in Persia, as seen by Xenophon (p. 73)

Boys, when they go to school, spend their time <there> learning justice. And those who supervise them spend most of the day organizing trials for them. For just as among men, indeed among boys also there are accusations of theft, pillage, violence, cheating, calumny, and the like against one another. They also hold trials for ingratitude, for they think that the ungrateful ones could be very negligent towards the gods, their country, and their friends.

They also teach children temperance. They also teach them to obey those who lead them. What contributes greatly to that is that they see their eldest strictly obey their leaders. They also teach the mastery of oneself in the food and in drinking. What contributes greatly to that is that the children do not take their meals at their mother's, but at their school master's. Besides they learn how to shoot with a bow and to throw the javelin.

Xenophon

II- The law (p. 74)

Law is the guide of our life, the common director of the States, the just rule of the affairs, to which each one must conform his behavior; otherwise he will go astray and do wrong. Those who observe it hold their salvation in their hands. Those who transgress it lose themselves first, and then also lose other people, by giving themselves as an example and as a model of illegality and of violence. In the same way, as among sailors, those who do not miss the lighthouse are surely saved and find the harbors, in the same way those who live according to the law, walk in all safety through life.

Dio Chrysostom





**NINTH STEP**

This step is mainly dealing with the acquisition of vocabulary. It starts in fact with the presentation of a new vocabulary. The first of the basic texts contains negative words; it is therefore an opportunity to introduce this grammar item.

**Basic Texts**

I- Spartan Customs (p. 83)

For the Lacedemonians it is shameful to learn professions other than those adapted to war. They take all their meals in common; They respect old men as fathers. Just as there are men’s gymnasiums, there also are young maidens’ ones. It is not allowed for strangers to reside in Sparta, nor for Spartans to reside abroad. It is shameful for a Spartan to practice commerce. They use a leather currency. If some gold or some silver is found at someone’s house, one is punished by death. All find glory in showing themselves humble and submissive to authorities. Among them, one considers as happier those who die courageously than those who live prosperously. According to some law, children are whipped near a certain altar.

Stobaeus

II- Fragments from Menander (p. 84)

- 1- Wealth is blind, and it blinds those who gaze at it.
- 2- Gold opens everything, even the door to Hades.
- 3- All men are friends to those who know success.
- 4- Amidst misfortune, a man is saved by his hopes.
- 5- The anger of the one who loves is strong but for a short time.
- 6- Talking is the remedy for a sick soul.
- 7- Fields which feed poorly make courageous men.
- 8- A father who utters threats does not inspire a great fear.
- 9- Much wine without water brings someone to think poorly.



## TENTH STEP

This step, as the preceding one, includes drawings from comic strips. Their purpose this time is to get the student acquainted with the basic values of the Greek preverbs. We are not expecting him/her to memorize them. Our lovely little Aphrodite is in charge of instilling them softly in their mind.

Exercise II, p. 91 (Training). In this key, we give only the 1st S.

A	ἐβλεπον	ἐδίδασκον	ἐγίγνόμην	ἐδεχόμην
B	ἐδαπάνων ἐζημίουν	ἐνόσουν ἐσίγων	ἐπειρώμην ἐμιμούμην	ἐζηλούμην ἐμισούμην
C	ᾤμωζον ἤλπιζον	ἠνάγκαζον ἤρπαζον	ἠύξανόμην ἠύθυνόμην	ἠγόμην ἠρχόμην
D	ᾤδουν	ἠτύχουν	ἠτούμην	ἠπατώμην

Exercise III, p. 91

ἀπ-έβαινον	ἀπ-ελυόμην
δι-έβαινον	δι-ελυόμην
κατ-έβαινον	κατ-ελυόμην
συν-εβούλευον	συν-ελεγόμην
συν-εγίγνωσκον	συν-εκρυπτόμην
ἐν-έβαινον	ἐν-ελειπόμην
ἐν-έμενον	ἐν-εκαλούμην
ἐξ-έβαινον	ἐξ-εβαλλόμην

E ⇒ G. VI, p. 92. 1. Ὁ φιλάργυρος ἔκρυπτε μετ' ἐπιμελείας τὸν ἄργυρόν τε καὶ τὸν χρυσόν. 2. Ἡ Μελτίνη τῆς οἰκίας καλῶς ἐπεμελεῖτο, ὥστε τούτῳ ἐτέρπετο ὁ ἀνὴρ αὐτῆς (ὥστε τούτῳ τέρπεσθαι τὸν ἄνδρα αὐτῆς). 3. Ὁ φιλάργυρος ἔφη χρυσὸν οὐκ ἔχειν (οἱ οὐκ ἔφη χρυσὸν ἔχειν). 4. Χειμῶνες μεγάλοι συνέβαινον ἐνίοτε, ὥστε πάντα διεφθείρετο (ὥστε πάντα διαφθείρεσθαι) ἐν τῇ χώρᾳ. 5. Οἱ ἡγεμόνες τῶν ἀνδρῶν ἤρχον μετὰ δικαιοσύνης, ὥσθ' ὑπὸ πάντων ἐφιλοῦντο (φιλεῖσθαι). 6. Ὁ Σωκράτης τοὺς ἀκούοντας αὐτοῦ ἔτερπεν. 7. Οἱ παῖδες λίθους ἐβαλλον εἰς τὴν θάλατταν. 8. Πᾶν τὸ μέγα πεδῖον πυρὶ βιαίῳ διεφθείρετο, ὥστ' ἐκρύπτετο ὁ ἥλιος (ὥστε κρύπτεσθαι τὸν ἥλιον) πολλῷ καπνῷ.

Exercise IX, p. 93. Use the genitive absolute in sentences 1, 2, 4, 7, 8, 9.

## Basic Texts

### I- The eruption of Mt. Vesuvius (p. 96)

Numerous tall people, such as giants have been portrayed (and still are), were appearing by day and by night on the ground and in the air. Afterwards there were terrible waves of drought, and, suddenly, strong earthquakes, in such a way that this whole plain was in ebullition, and that the summits were jumping. Noises, some under ground, similar to claps of thunder, others on the surface of the earth, similar to rumblings, came to pass. The sea was roaring too, and the sky was echoing. After that a crash was heard, and first large rocks, followed by a big fire and a huge smoke jumped upwards, so that all the air was darkened, and the sun was completely hidden. Thus night became day and light changed to darkness.

According to Dio Cassius

### II- Grape harvesting time (p. 97)

As already the season of fruit was in full swing, and as the grape-harvesting was urgent, everyone in the fields was at work. One was repairing presses, another was cleaning jars, another was weaving baskets. Thus neglecting their goats and their sheep, Daphnis and Chloe were giving a hand to the others: he was carrying bunches of grapes in the baskets, throwing them into the presses and treading them, then carrying the wine to the jars; she was preparing some food for the grape gatherers, pouring drinks for them, and gathering grapes in the lower parts of the vineyards.

Longus

E  $\Rightarrow$  G. p. 97. (This exercise from English to Greek covers the three basic texts of this step). 1. Ἦκμαζεν ἡ ὥρα καὶ ἤπειγεν ὁ τρυγητὸς ἐν πάσαις ταῖς ἀμπέλοις. 2. Πάντες οἱ ἄνδρες καὶ πάντες οἱ παῖδες ἠργάζοντο. 3. Τοὺς πίθους ἐξεκάθαιρον καὶ τὰς ληνοὺς ἐπεσκεύαζον. 4. Αἱ παρθένοι ποτὸν ἐνέχεον τοῖς ἐργαζομένοις ἢ ὠφέλουν τοὺς τρυγῶντας. 5. Οἱ βότρυες ἐπατοῦντο ἐν ταῖς μεγάλαις ληνοῖς.



## ELEVENTH STEP

E  $\Rightarrow$  G. V, p. 101. 1. Διὰ πάσης τῆς ἡμέρας οἱ ἐν τῷ ὄρει ὄρνιθες ἠκούοντο ἄδοντες. 2. Ἐν τῷ τέλει τοῦ θέρους τὰ ἐν τῷ χωρίῳ δένδρα πολλοὺς καρποὺς εἶχεν. 3. Πολλὰ ἦν τὰ ἄνθη καὶ αἱ ἐν τῷ πεδίῳ μέλιτται εὐδαίμονες ἦσαν. 4. Ἐν τῇ ἀρχῇ τοῦ ἔαρος τάδε τὰ δένδρα πολλὰ εἶχεν ἄνθη. 5. Ὁδε ὁ ποταμὸς τὴν πηγὴν ἔχει ἐν ἐκείνῳ τῷ ὄρει. 6- Αἱ παρθένοι οὐκ ἐπαύοντο συλλέγουσαί τε καὶ ἐσθίουσαι καρπούς. 7. Τὰ ἐν ἐκείνῳ τῷ ὄρει δένδρα ἐστὶ μέγала.

## Basic Texts

## I- Spring Time (p. 102)

It was the beginning of spring and all the flowers were blooming, those in the brushwood, those in the meadows, and all those in the mountains. There was already the buzz of the bees, the melodious songs of the birds and the jumping of the little newborn animals. The lambs were jumping in the mountains, the bees were buzzing in the meadows. While such splendor was enveloping all things, they made themselves imitators of what they were hearing and seeing. Hearing the birds singing, they were singing. Seeing the lambs jump, they were dancing nimbly. And imitating the bees they were gathering flowers: they were placing some in the fold of their clothes, and the others, after braiding them, they were carrying them as an offering to the Nymphs.

**Longus**

## II- Summer Time (pp. 102-103)

It was already the end of spring time and the beginning of summer, and all was fully blooming: the trees were laden with their fruit, the plains with their harvests. The rustling of the cicadas was pleasant, the smell of the fruit was sweet, the bleating of the sheep was charming. One would have believed the rivers were singing while flowing softly, the winds were playing the syrinx while blowing through the pines, the apples were falling on the ground enamoured, and the sun, friend of beauty, was trying to undress everybody. Daphnis, warmed up by all those things, was going into the rivers, and sometimes he was bathing, sometimes he was gathering fish that were moving about. Often also he was drinking.

## Longus

### III- More Summer (p. 104)

The sun getting hotter every day, since spring was coming to an end and summer was beginning, new pleasures, summer ones, were coming back to them. He would swim in the rivers; she would bathe in the springs. He would play the syrinx, competing with the pines; she would sing, rival of the nightingales. They would catch some chatting grasshoppers, some rustling cicadas, gather flowers, shake trees, eat some fruit.

## Longus

Ε ⇒ Γ. ρ. 104. 1. Ὁ Δάφνης καὶ ἡ Χλόη διὰ τῶν λειμῶνων ἐπορεύοντο. 2. Τῶν μελιττῶν ἤκουον βομβουσῶν καὶ τοῦ ἤχου τῶν ὀρνίθων τῶν ἐν ταῖς πίτυσιν ἀδόντων (οἱ ἀδουσῶν). 3. Ἄνεμος ἔπνει θερμὸς καὶ τὰ δένδρα ἔσειεν ἡρέμα. 4. Μῆλά τε καὶ ἄλλοι καρποὶ ἔπιπτον χαμαί. 5. Τούσδε τοὺς καρποὺς ἐλάμβανόν τε καὶ ἥσθιον. 6. Ὁ ἥλιος τὴν γῆν ἔθαλπεν, καὶ οἱ παρὰ τὸν ποταμὸν λίθοι θερμοὶ ἦσαν. 7. Ἐβλεπον μεγάλους ἰχθῦς ἐν τῷ ποταμῷ ἐνδινεύοντας. 8. Πολλάκις ἐνήχοντο καὶ ἐθήρων ἐνίοτε.

In sentence 2, note that the modifier of noun of τοῦ ἡχου has not been inserted due to its length: τῶν ὁρνίθων τῶν ἐν ταῖς πίτυσιν ῥδόντων.



## TWELFTH STEP

Exercise I-A (Training ), p. 112. We only give the 1st S indicative, and infinitives.

- a) ἐθεράπευσα, θεραπεῦσαι      ἤκουσα, ἀκοῦσαι      ἀπ-έλαυσα, ἀπο-λαῦσαι
- b)                    ἠπάτησα, ἀπατῆσαι                    ἐζήλωσα, ζηλῶσαι  
                          ηὐτύχησα, εὐτυχῆσαι                    ἐμειδίᾱσα, μειδιᾱσαι
- c)                    ἔβλεψα, βλέψαι                    παρ-εσκεύασα, παρα-σκευάσαι  
                          προσ-έταξα, προσ-τάξαι                    συν-έλεξα, συλ-λέξαι

Exercise V, p. 113. Transformations.

1. Χάριν εἶχεν ὁ Μέλιος τῷ ἱατρῷ τῷ θεραπεύοντι αὐτόν,  
 Melios **was** grateful to the physician who **was taking care** of him.  
 Χάριν ἔχει ὁ Μέλιος τῷ ἱατρῷ τῷ θεραπεύσαντι αὐτόν,  
 Melios **is** grateful to the physician who **took care** of him.  
 Χάριν εἶχεν ὁ Μέλιος τῷ ἱατρῷ τῷ θεραπεύσαντι αὐτόν,  
 Melios **was** grateful to the physician who **had taken care** of him.
2. Ἐξημίουν οἱ ἄρχοντες τοὺς τὰ ἀλλότρια κλέποντας,  
 The magistrates **would punish** those who **would** steal others' goods.  
 Ζημιοῦσιν οἱ ἄρχοντες τοὺς τὰ ἀλλότρια κλέψαντας,  
 The magistrates **punish** those who **have stolen** others' goods.  
 Ἐξημίουν οἱ ἄρχοντες τοὺς τὰ ἀλλότρια κλέψαντας,  
 The magistrates **would punish** those who **had stolen** others' goods.
3. Ὀφέλειαν παρεῖχεν ὁ ἄνθρωπος ὅδε πᾶσι τοῖς αἰτοῦσιν,  
 This man **would help** all those who **would ask** help from him.  
 Ὀφέλειαν παρέχει ὁ ἄνθρωπος ὅδε πᾶσι τοῖς αἰτήσασιν,  
 This man **helps** all those who **have asked** help from him.  
 Ὀφέλειαν παρεῖχεν ὁ ἄνθρωπος ὅδε πᾶσι τοῖς αἰτήσασιν,  
 This man **would help** all those who **had asked** help from him.
4. Τοὺς ἡγεμόνας τοὺς νικῶντας οἱ Ἀθηναῖοι ἐστεφάνουν,  
 The Athenians **would crown** the chieftains who **would be** victorious.  
 Τοὺς ἡγεμόνας τοὺς νικήσαντας οἱ Ἀθηναῖοι στεφανοῦσιν,  
 The Athenians **crown** the chieftains who **have been** victorious.  
 Τοὺς ἡγεμόνας τοὺς νικήσαντας οἱ Ἀθηναῖοι ἐστεφάνουν,  
 The Athenians **would crown** the chieftains who **had been** victorious.



Exercise VI, p. 113 (transformations)

1. Τὴν Βουλὴν ἔφασάν τινες οὐ δικαίως δικάζειν,  
Some **were saying** that the Council was not **judging** justly.  
Τὴν Βουλὴν φασὶ τινες οὐ δικαίως δικάσαι,  
Some **say** that the Council **has** not **judged** justly.  
Τὴν Βουλὴν ἔφασάν τινες οὐ δικαίως δικάσαι,  
Some **were saying** that the Council **had** not **judged** justly.
2. Τόνδε τὸν δοῦλον ῥόμην οἶνον πολλάκις κλέπτειν,  
**I believed** that this slave **was stealing** wine often.  
Τόνδε τὸν δοῦλον οἶμαι οἶνον πολλάκις κλέψαι,  
**I believe** that this slave **has stolen** wine often.  
Τόνδε τὸν δοῦλον ῥόμην οἶνον πολλάκις κλέψαι,  
**I believed** that this slave **had stolen** wine often.
3. ᾿Ωόμην τὸν πατέρα ἐπιστολὴν γράφειν,  
**I thought** that my father **was writing** a letter.  
Οἶμαι τὸν πατέρα ἐπιστολὴν γράψαι,  
**I think** that my father **has written** a letter.  
᾿Ωόμην τὸν πατέρα ἐπιστολὴν γράψαι,  
**I thought** that my father **had written** a letter.
4. ᾿Ωόμην τινὰ ἡμᾶς καλεῖν,  
**I thought** that someone **was calling** us.  
Οἶμαί τινα ἡμᾶς καλέσαι,  
**I think** that someone **has called** us.  
᾿Ωόμην τινὰ ἡμᾶς καλέσαι,  
**I thought** that someone **had called** us.

Exercise VII, p. 113 (Training ). We only provide the 1st S indicative and infinitives.

- |    |                           |                                 |                                 |
|----|---------------------------|---------------------------------|---------------------------------|
| a) | ἐλουσάμην, λούσασθαι      | ἐπαυσάμην, παύσασθαι            | ἐγευσάμην, γεύσασθαι            |
| b) | ἐδεξιωσάμην, δεξιώσασθαι  | ἠγησάμην, ἠγήσασθαι             | ἐδαπανησάμην, δαπανήσασθαι      |
| c) | κατ-ηρξάμην, κατ-άρξασθαι | κατ-εστρεψάμην, κατα-στρέψασθαι | κατ-εψηφισάμην, κατα-ψηφίσασθαι |

E ⇒ G. X, p. 114. 1. Ὁ Ἀλέξανδρος πολλὰς χώρας κατεστρέψατο. 2. Κελεύουσιν οἱ νόμοι ζημιῶσαι τοὺς παράνομα ποιήσαντας. 3. Οἱ πολλάκις γυμνασάμενοι καλὰ ἔχουσι σώματα. 4. Ἡ μήτηρ τὴν παρθένον ἐκέλευσε μέλη ᾄσαι καὶ ὀρχήσασθαι. 5. Οἱ νέοι οὐκ ἐπαύσαντο ἄδοντές τε καὶ ὀρχούμενοι διὰ πάσης τῆς νυκτός.

**Basic Texts**

I- Isadas, child of Sparta (p. 115)

The Lacedemonians crowned Isadas, who was still a child and whom the law was not yet calling to take arms, because he had rushed out of the gymnasium in order to get glory. Yet they punished him because he had run against the enemy before the required age, and without having the customary armament.

Aelian

II- The two bags (p. 116)

Prometheus, who one day created mankind, hung two bags over them, one being that of others' shortcomings, the other one being that of personal shortcomings. He placed in the front the one with the others' shortcomings, but hung the other one in the back. Thus it happened that men can perfectly see others' shortcomings, but they cannot see their own.

Intended for the nosy man who, blind to his own preoccupations, gets concerned about things that are none of his business.

Aesop

III- The dance of the press (p.117)

Dryas, after getting up and after having ordered to play a Dionysiac air on the syrinx, danced for them a dance of the press. He looked like someone who at times was harvesting, at times was gathering the baskets, then trampling the bunches, then filling up the jars, then drinking of the new wine. Dryas danced all that with gestures so perfect and in a way that was so expressive that one would believe they were seeing the vines, the press, the jars, and Dryas really drinking.

Longus

IV- Alexander wants to be proclaimed god or A laconic answer (p. 118)

When Alexander had vanquished Darius and acquired the Persian empire, all proud of himself, feeling himself becoming god under the effect of the prosperity that surrounded him, he ordered the Greeks to proclaim him god. Ridiculous behavior... One voted various texts, but the Lacedemonians made this famous decree: "Since Alexander wants to be a god, let him be a god", denouncing Alexander's extravagance in a way that was both laconic and conforming to their national character.

Aelian

V- The inhabitants of Thurium and Boreas (p. 119)

Dionysius was attacking the people of Thurium by sea, and was directing against them three hundred ships loaded with hoplites, when Boreas, blowing wind upward, broke his vessels and ruined his naval power. Following those events, the inhabitants of Thurium offered a sacrifice to Boreas, named this wind <honorary> citizen, attributed a house and a domain to him, and celebrated yearly festivals in his honor.

Aelian

Note that the participle aorist ὄντιννεύσαντες has not been translated as *having blown*: cf. § 103-B. N.B., p. 108.



## THIRTEENTH STEP

E  $\Rightarrow$  G. III, p. 124. 1. Οἱ παῖδες εἶπον πῦρ ἐν τῷ πεδίῳ ἰδεῖν. 2. Ὁ παῖς εἰς τὴν πηγὴν τὸν ξένον ἤγαγε πιεῖν βουλόμενον. 3. Ὁ ἰατρὸς ἐκέλευσε τὸν γέροντα μὴ πολλοὺς καρποὺς φαγεῖν, μηδὲ πιεῖν πολὺν οἶνον. 4. Οἱ ξένοι ἰχθῦς ἔφαγον καὶ οἶνον ἔπιον ἄριστον. 5. Οἱ παῖδες εἰς τὴν πηγὴν ἀγαγεῖν ἐβούλοντο τοὺς ξένους τοὺς πιεῖν βουλομένους. 6. Ὅπλα εὐρόντες ἔλαβον. 7. Τὸν Ἐμπεδοκλέα φασὶν ἀποθανεῖν πεσόντα εἰς τὸν τῆς Αἵτνης κρατῆρα. 8. Οἱ Ἕλληνες, τοὺς πολεμίους ἰδόντες, εἰς αὐτοὺς ἔδραμον.

E  $\Rightarrow$  G. V, p. 125. 1. Τῶν πολεμίων τῆς νίκης ἐν Χαιρωνείᾳ τυχόντων, πολλοὶ ἀθηναῖοι στρατιῶται (οἱ πολλοὶ στρατιῶται τῶν ἀθηναίων: partitive genitive) τὰ ὅπλα ἔβαλον. 2. Τῶν φίλων οὐ προσήκει ἐπιλαθέσθαι. 3. Πάντες οἱ ἄνθρωποι βίου εὐδαίμονος βούλονται τυχεῖν. 4. Οἱ μὲν δεσπόται τῶν οἰκετῶν ἄρχουσιν, οἱ δ' οἰκέται τοῖς δεσπόταις πείθονται. 5. Παρὰ τοῖς Ἀθηναίοις οἱ νόμοι ὑπὸ πάντων τῶν πολιτῶν ψηφίζονται. 6. Οἱ οἰκέται οὐ ῥαδίως πείθονται δεσπότη λίαν ἀγαθῷ. 7. Παρθένοι πολλὰ ἐρῶσι τοῦδε τοῦ καλοῦ ἀθλητοῦ.

### Basic Texts

#### I- Eros swallowed by the poet (p. 126)

Weaving a wreath one day I found  
In the roses an Eros.  
I caught him by the wings  
And plunged him in the wine.  
I took him and drank him.  
And now, within my songs,  
He tickles <you> with his wings.

Anacreontic poem

#### II- Maxims from Menander (p. 127)

- 1- The tongue drives many people to their ruin.
- 2- Happy the one who from fate has obtained a sincere friend!
- 3- When an oak tree has fallen, any man gathers some wood.
- 4- All those who have been treated well forget it.
- 5- And some even hate their benefactors.

### III- The astronomer who fell into a well (p. 127)

An astronomer, who was going out regularly at night, used to observe the stars. One day, while he was strolling around the outskirts of town with his mind completely turned toward the sky, he accidentally fell into a well. As he was moaning and screaming, a passerby, hearing his lamentations, came closer, understood his misadventure and told him, «Hey! man! While trying to see the things in the sky, you cannot see those which are on earth».

Aesop

### IV- The coward at war (p. 128)

Here is how the coward behaves. He hears a clamor and sees men who fall. Then he says to those who are around him that, in his eagerness, he has forgotten to take his sword. He runs toward his tent, and after letting his servant out with order to first see where the enemy is, he hides it under the pillow, and he spends a lot of time in his tent pretending to look for it. Seeing one of his friends wounded brought over, he runs towards him, tells him to keep courage, carries him over his shoulder, takes care of him and uses the sponge, sits near him and chases the flies away from his wound, doing everything rather than fighting against the enemy. Covered with the blood of someone else's wound he meets those who come back from the battle. And he says that at the risk of his own life he has saved one of his friends and that he himself with his own hands has carried him to his tent.

Theophrastus

E ⇒ G. p. 129. 1. Οὐ βούλομαι ἐν τῇ μάχῃ ἀποθανεῖν. 2. Ὅρῶν οὖν πάντας εἰς τὴν μάχην παρασκευαζομένους, εἰς τὴν σκηνὴν ἔρχομαι καὶ τὴν σπάθην μετ' ἐπιμελείας κρύπτω. 3. Τῆς δὲ μάχης ἀρξαμένης, πρῶτον μὲν μετὰ τῶν ἄλλων στρατιωτῶν εἰς τοὺς πολεμίους τρέχω, τὴν δὲ σπάθην οὐκ ἔχων. 4. Ἐπειτα δὲ, εἰπὼν ὅτι λαβεῖν αὐτὴν ἐπελαθόμην, ἐπανέρχομαι τρέχων εἰς τὴν σκηνὴν καὶ ἐν αὐτῇ πολὺν χρόνον διατρίβω ὥς ζητῶν. 5. Πausαμένης δὲ τῆς μάχης, τῶν τραυματιῶν ἐπιμέλομαι, θεραπεύων αὐτοὺς καὶ θαρρεῖν κελεύων. 6. Ἐπειτα δέ, εἰς τὴν πατρίδα ἐπανελθὼν, πᾶσι διηγοῦμαι ὅτι ἀνδρείως ἐμαχεσάμην.

### V- Satirical Epitaph (p. 129)

It is I, Timocreon of Rhodes, lying <here>.

After having eaten a lot, drunk a lot, and said a lot of bad things about people.

### VI- The legend of Syrinx (p. 130)

The syrinx, the music instrument, was not <originally> an instrument, but a beautiful maiden with a melodious voice. She was driving her goats to pasture, playing with the Nymphs, singing like today. One day when she was driving <her goats> to pasture, playing and singing. Pan approached her and wanted to persuade her to yield to his desire, promising her to make all her goats mothers of twins. But she laughed at his love,

and refused to accept a lover who was neither entirely a he-goat nor entirely a man. Pan rushed after her in order to take her by force. Syrinx fled from Pan and his violence. In her flight, she hid, exhausted, in the reeds, and disappeared in the marshes. Pan cut the reeds with rage, did not find the maiden, understood what had happened. He invented the instrument, assembling with some wax some stalks of the reed in an unequal length, as a symbol of the love which was also unequal between them. The beautiful maiden of lore is now a melodious syrinx.

Longus

One will notice that the translation in English does not allow tenses to alternate freely, which is a normal phenomenon in Greek (see § 82, N.B. 1, p. 85 in the textbook).



## FOURTEENTH STEP

E ⇒ G. III, p. 132. 1. Οἱ λίαν θρασεῖς οὐδὲν ποιοῦσιν ἀγαθόν. 2. Τὰ τῶνδε τῶν στρατιωτῶν ὅπλα λίαν ἐστὶ βαρέα. 3. Οἱ δοῦλοι λίθους βαρεῖς ἔφερον. 4. Βαθέα ἔλκη ποιοῦσιν οἱ ὀξεῖς οἰστοί. 5. Βαθείας οὔσης τῆς νυκτός, οὐδεὶς οὐδὲν εἶδεν. 6. Οἱ ἐν τῷ δασεῖ πεδίῳ στρατιῶται τοὺς πολεμίους ἐλάνθανον. 7. Αἱ παρθένοι ἐλούοντο ἐν εὐρεῖ καὶ βραδεῖ καὶ βαθεῖ ποταμῷ. 8. Τῶν ἵππων ταχέων ὄντων καὶ τῆς ὁδοῦ ὀρθῆς οὔσης, βραχεῖα ἐγένετο ἡ πορεία. 9. Ἡ νίκη ταχεῖα ἐγένετο.

E ⇒ G VI, p. 133. 1. Ὁ Πολύφημος εὐειδοῦς νύμφης ἦρα. 2. Οἱ Ἀθηναῖοι πολλὰς τριήρεις εἰς τὴν Σικελίαν ἔπεμψαν. 3. Οἶδε οἱ πίθοι πλήρεις εἰσὶν οἴνου ἀγαθοῦ. 4. Οἱ τῶν εὐήθων λόγοι ἐνίοτ' εἰσι λίαν ἀληθεῖς. 5. Οἱ εὐήθεις ῥαδίως ἀπατῶνται λόγοις ψευδέσιν. 6. Ἐπιμενίδης ὁ Κρής λέγει πάντας τοὺς Κρήτας εἶναι ψευδεῖς· ψευδὴς οὖν ἐστὶ, ἐπειδὴ Κρής ἐστίν· ἐπειδὴ δὲ ψευδὴς ἐστίν, ψευδὴς τι λέγει λέγων ὡς ψευδεῖς εἰσιν οἱ Κρήτες. 7. Πολλοὶ στρατιῶταί εἰσιν ἐπὶ τῇσδε τῆς τριήρους.

## Basic Texts

### I- Portrait of a hunting dog (p.134)

In the first place, dogs should be big; then the head should be mobile, flat-nosed, sinewy, muscled in the lower parts of the forehead; the eyes prominent, black, and bright; the forehead large, with a marked dividing line; the ears small, thin, without hair behind; the nape long, supple, rounded; the chest large, rather fleshy; the anterior limbs small, straight, round, and firm; the elbows straight; the lower back fleshy, of a medium length, neither too supple nor too rigid, the hollow of the sides of medium length; the hips round, fleshy toward the rear; the tail long, straight; the thighs with no stiffness; the legs long, rounded, sturdy...

Xenophon



## II- The old man who dances (p. 135)

I like a joyful old man,  
I like a young dancer.  
But if the old man dances,  
He is old as to his hair,  
But he is young as to his heart.  
Anacreontic poem



## FIFTEENTH STEP

E  $\Rightarrow$  G. III, p. 140. 1. Τὰ ἄνθη κουφότερα ἐστὶ τῶν λίθων. 2. Οἱ ὄνοι βραδύτεροί εἰσι τῶν ἵππων. 3. Πολλάκις ἡ σοφία ὠφελιμώτερα ἐστὶ τῆς ἰσχύος. 4. Ἡ θάλαττα βαθυτέρα ἐστὶ τῶν ποταμῶν. 5. Οἱ ἄνδρες ἰσχυρότεροί εἰσι τῶν γυναικῶν. 6. Ὁ μὲν χρυσὸς τιμιώτερός ἐστὶ τοῦ σιδήρου, ὁ δὲ σίδηρος ὠφελιμώτερός ἐστὶ τοῦ χρυσοῦ. 7. Οἱ γέροντες ἀσθενέστεροί εἰσι τῶν νέων. 8. Οὐδὲν θερμότερόν ἐστὶν ἡλίου. 9. Οἱ σοφοὶ εὐδαιμονέστεροί εἰσι τῶν ἄλλων ἀνθρώπων. 10. Ἀνάγκη ἐστὶν ἐνίοτε τοῖς ἰσχυροτέροις πείθεσθαι. 11. Τέλους ὄντος τῆς ἡμέρας, μακρότεραι γίνονται αἱ σκιαί. 12. Ἀνάγκη ἰσχυρότερα ἐστὶ τῶν νόμων.

E  $\Rightarrow$  G. VI, p. 141. 1. Τὴν ψυχὴν φασὶ καλλίω γενέσθαι τῆς Ἀφροδίτης. 2. Τὰ πεδία καλλίω ἐστὶν ἔαρος ἢ χειμῶνος. 3. Ἐτεκεν ἡ Νιόβη τέκνα πλείω τῆς Λητοῦς. 4. Πλείω διαφθείρει τὰ ὕδατα τοῦ πυρός. 5. Οὐδὲν κακὸν μεῖζόν ἐστὶ τῆς ἀμαθίας. 6. Οὐδὲν κάκιόν ἐστὶ κακῆς γλώττης. 7. Οὐδεὶς οὐδέποτ' ἔπιεν οἶνον ἡδίονα (οἱ ἡδίω) τοῦδε. 8. Οὐδεὶς οὐδέποτ' ἐνέτυχεν ἀνδρὶ αἰσχίονι τοῦ Θερσίτου. 9. Οἱ τῶν ἄλλων ἀκούοντες πλείω μανθάνουσι τῶν λαλούντων.

E  $\Rightarrow$  G. VIII, p. 142. 1. Ἡδύ ἐστὶ φίλον ἔχειν ἀληθῆ. 2. Ἡδιόν ἐστὶν ἐν τοῖς γυμνασίοις διατρίβειν ἢ ἐν τοῖς ἀγροῖς ἐργάζεσθαι. 3. Οἱ στρατιῶται πηγὴν ἐζήτησαν εἰς τὸ ὕδωρ πίνειν. 4. Νάρκισσος μέγα ἐφρόνει ἐπὶ τῷ καλὸς εἶναι. 5. Οὐκ ἀεὶ ἡδύ ἐστὶν ἀληθεῖς λόγους ἀκούειν. 6. Οἱ νεανῖαι γυμνάζονται εἰς τὸ ἰσχυροί τε γίνεσθαι καὶ ὑπὸ τῶν ἄλλων θαυμάζεσθαι. 7. Ῥᾶόν ἐστὶ λαλεῖν ἢ μάχεσθαι. 8. Τὰ μὲν σώματα ἰσχυρότερα γίγνεται διὰ τὸ γυμνάζεσθαι, αἱ δὲ ψυχαὶ τῷ μανθάνειν. 9. Οἱ σοφοὶ πάντα ποιοῦσιν εἰς τὸ βελτίονες (οἱ βελτίους) γίνεσθαι. 10. Ὁ ἀθλητὴς ἐν τῷ σταδίῳ τρέχει εἰς τὸ τοῦ στεφάνου τυχεῖν. 11. Διὰ τὸ σοφὸς ἀνὴρ εἶναι, ὁ Σωκράτης οὐποτ' ὠργίζετο.

E  $\Rightarrow$  G. X, p. 142. 1. Ἐν τίνι ποταμῷ οἱ ἀθληταὶ ἐλούσαντο; 2. Τίνος Ἀλέξανδρος υἱὸς ἦν; 3. Ἐπὶ τίσι νίκαις μέγα ἐφρόνει; 4. Τίνες ἡγεμόνες μείζους ἐγένοντο αὐτοῦ; 5. Ὑπὸ τίνος οἰκέτου ἡ τροφή παρεσκευάζετο; 6. Τίνος ἦρα ὁ Δάφνις; 7. Δία τίνος πεδίου ῥεῖ ὁ Μαίανδρος; 8. Τίσιν ὀργάνοις οἱ γεωργοὶ ἐργάζονται; 9. Τροφήν τίνα οἱ τέττιγες ἐσθίουσιν; 10. Τίνας μύθους ὁ γέρων ὅδε διηγεῖται;

E  $\Rightarrow$  G. XIV, p. 143. 1. Ὁ βαθύτατος ὕπνος ἐστὶ καὶ γλυκύτατος. 2. Ἡ Ἑλλὰς πατρίς ἐστὶ τῶν θαυμαστοτάτων φιλοσόφων. 3. Ὁ μακρότατος βίος οὐκ ἔστιν ἀεὶ εὐδαιμονέστατος. 4. Ὁ Σωκράτης σοφώτατος καὶ εὐσεβέστατος ἦν τῶν Ἀθηναίων. 5. Ἦδε μὲν ἡ ὁδὸς βραχυτάτη ἐστίν, ἐκείνη δὲ μακροτάτη. 6. Τὰ θέρη θερμότατά ἐστίν ἐν Αἰγύπτῳ. 7. Κύων εὐπειθέστατον ζῷόν ἐστὶ τε καὶ φρονιμώτατον. 8. Τιμιώτατόν τι ἀλήθεια.

E  $\Rightarrow$  G. XVI, p. 143. 1. Δένδρον μέγιστον ἡδίστην σκιὰν παρέχει τῇδε τῇ οἰκίᾳ. 2. Οἱ ξένοι θαυμάζουσι τὰ κάλλιστα τῶν Ἑλλήνων ἱερά. 3. Ὁ Ἀλκιβιάδης κάλλιστος ἦν τῶν Ἀθηναίων. 4. Ὁ Πάρις ἦρα τῆς Ἑλένης, καλλίστης οὔσης τῶν τῆς Ἑλλάδος γυναικῶν. 5. Ὁ Ξενοφῶν ἔλεγε τὴν γεωργίαν εἶναι πασῶν τῶν τεχνῶν ἡδίστην καὶ καλλίστην καὶ τοῖς θεοῖς φιλτάτην καὶ ῥάστην. 6. Τῶν ἐν τῷδε τῷ γυμνασίῳ καλλίστων δένδρων αἱ σκιαὶ ἡδισταί εἰσι τοῖς ἀθληταῖς. 7. Τόδε τὸ χωρίον καρποὺς κακίστους φέρει.

## Basic Texts

### I- Advantages of country living (p. 144).

Which profession more than that of agriculture forms people to be skillful at racing, at throwing, at jumping? Which profession gives workers more pleasures in exchange for their labor? Which welcomes more sweetly the one who practices it? Which welcomes strangers with more prodigality? Where are there easier ways than in the country side to spend winter with bounteously given fire and hot baths? Where is it more enjoyable than in a field to spend summer with streams, gentle breezes, and shades? Which other <trade> gives the gods more decent first-fruits, or produces more plentiful festivals? Which is more pleasing to the servants, nicer for a woman, more desirable for children, more beneficial to friends? As for me, I consider it a wonder if a free man has owned a more enjoyable profession, or has found an occupation more pleasing or more useful to his life than this one.

Xenophon

II- Maxims from Menander (p. 145)

- 1-It is better to have a diseased body than a diseased mind.
- 2- There is no more beautiful treasure than a friend.
- 3- There is no more precious wealth than wisdom.
- 4- For young people silence is preferable to talking.
- 5- Better to keep quiet than to speak for no reason.
- 6- Nothing is stronger than speech.
- 7- Death is preferable to a wretched life.
- 8- There is no worse evil for men than sorrow.
- 9- In life, nothing is better than health.
- 10- There is no burden heavier than poverty.

III- Lover's pain (p. 145)

It is difficult not to love.  
It is also difficult to love.  
But the most difficult of all,  
Is to be misled while in love.

Anacreontic poem

IV- Subtle questions asked by Amasis (p. 146)

Amasis ordered the king of Ethiopia to designate the most ancient thing, the most beautiful, the greatest, the wisest, the most common, and, in addition, the most useful, the most harmful, the strongest, the easiest. What is the most ancient thing? - Time. What is the greatest thing? -The universe. What is the wisest thing? -The truth. What is the most beautiful thing? -Light. What is the most common thing? -Death. What is the most useful thing? -God. What is the most harmful thing? -The devil. What is the strongest thing? -Destiny. What is the easiest thing? -Pleasure.

What is the most ancient thing? -God, said Thales, for it is an unengendered being. What is the greatest thing? -Space: for the universe contains all other things, yet it (space) contains the universe. What is the most beautiful thing? -The universe, for everything that is according to universal harmony is part of it. What is the wisest thing? - Time: it has discovered certain things, it will discover others. What is the most common thing? -Hope: for it belongs to those who have nothing else. What is the most useful thing? -Virtue: it renders the other things useful through the correct use of it that it does. What is the most harmful thing? -Vice: for its presence causes great damages. What is the strongest thing? -Destiny: for it is the only immovable thing. What is the easiest thing? -Whatever is conformed to nature.

Plutarch



SIXTEENTH STEP

E ⇒ G. III, p. 150. 1. Νόμοι δίκαιοι ἐψηφίσθησαν. 2. Ὑπὸ τίνος ὁ Σωκράτης ἠτιάθη; 3. Οἱ μὲν Ἕλληνες ὑπὸ τῶν Ῥωμαίων ἐνικήθησαν, οἱ δὲ Ῥωμαῖοι ὑπὸ τῶν Ἑλλήνων ἐπαιδεύθησαν. 4. Στέφανοι ἐποιήθησαν τοῖς ἄνθεσι τοῖς συλλεχθεῖσιν ὑπὸ τῶν παρθένων. 5. Ὑπὸ τίνος τάδε τὰ δῶρα ἐπέμφθη; 6. Τῶν ἀνθῶν τῷ ἀνέμῳ ἀρπασθέντων, τὰ ἐν τῷ χωρίῳ δένδρα καρποὺς οὐκ ἤνεγκεν. 7. Οἱ φυγαδευθέντες εἰς τὴν πατρίδα ἐπανῆσαν (or ἐπανήρχοντο, regular form). 8. Οἱ νεανῖαι τὴν τροφὴν ἔφαγον τὴν ὑπὸ τῶν οἰκετῶν παρασκευασθεῖσαν. 9. Οἱ πολλάκις ἀπατηθέντες ἐνίοτ' ἐγένοντο μισάνθρωποι. 10. Τίς τῶν ἀθλητῶν ἐστεφανώθη;

E ⇒ G. VII, p. 151. 1. Λόγοι καλοὶ ἐρρήθησαν ὑπὸ θαυμαστῶν ῥητόρων. 2. Ὁ ἰατρὸς τὸν γεωργὸν ἐθεράπευσε τὸν λίθῳ βληθέντα. 3. Πολλὰ ζῶα ἐτύθη τῷ Διί. 4. Τὰ ζῶα τὰ τυθέντα ἠδέσθη. 5. Ποῦ ἠρέθη ὁδε ὁ κύων; 6. Ἀλεξάνδρου βίος ὑπὸ τοῦ Πλουτάρχου ἐγράφη. 7. Ὑπὸ τίνος ἐκλάπησαν οἱ καρποὶ οἱ ἐνεχθέντες εἰς τὴν οἰκίαν ὑπὸ τῶν οἰκετῶν; 8. Λίθοι εἰς τὸ ὕδωρ ἐβλήθησαν ὑπὸ τῶν παίδων. 9. Τὸ τοῦ θεοῦ ἄγαλμα λουτρῷ ἐκαθάρθη.

Basic Texts (p. 152)

I- The olive tree and the reed

The olive tree and the reed were discussing their endurance, their strength and their serenity. The reed, hearing the olive tree reproach him his weakness and how easy it was to bend under all winds, kept silent and said nothing. And after a short time, at a moment when the wind blew strongly, the reed, shaken and bent by the winds, managed easily, whereas the olive tree, because it was standing up to the winds, got broken down by their violence.

The fable shows that those who do not stand up against circumstances and against stronger than them are superior to those who look for quarrel against greater people.

Aesop

II- The fox who had never seen a lion

A fox who had never seen a lion, one day per chance met one. He was at first sight so upset to see him that he almost died. Upon a second encounter, he got frightened, but not as much as the first time. When he saw him a third time, he felt in himself such audacity as to go toward him and to engage in conversation.

The fable shows that repeated encounters make familiar even the most terrifying objects.

Aesop



SEVENTEENTH STEP

First part

I-B. Training, p. 156

a)	τεθηρευκέναι κεχορευκέναι	κεχωρῆσθαι πεφιλῆσθαι
b)	ἐπταικέναι πεπλουτηκέναι	ἀπ-εστερῆσθαι ἀπο-κεκροῦσθαι
c)	ἡνιᾶκέναι ὠμιληκέναι ἡλευθερωκέναι ἡυπορηκέναι	ἡρῆσθαι ὠκῆσθαι ἰδρύσθαι (ῡ) ὑστερῆσθαι

Basic Text

A wedding in Ephesus (p. 158)

When came the moment of the wedding, a nightly festivity took place and numerous victims were sacrificed to the god. Those ceremonies accomplished, when it was night, they led the maiden to the nuptial chamber with lamps, with the melodies of the nuptial chant and wishes for happiness, then they introduced her into the chamber and placed her on the bed. Here is how the nuptial chamber was: there was a golden bed adorned with purple blankets, and above the bed an embroidered Babylonian canopy. Some Cupids were playing there, some serving Aphrodite, others riding on ostriches, some braiding wreathes, others bringing flowers. On the other side of the canopy was Ares, not armed, but adorned in honor of his beloved Aphrodite, crowned, with an elegant coat. Eros was guiding him, carrying a lit torch. On the bed, they placed Anthia, whom they had brought to Habrocomes, and they closed the door.

Xenophon of Ephesus

Second part

Training, p. 162 I-A b).

συλλέξω	φεύξομαι	ἐλεγχθήσομαι
ταράξω	ταράξομαι	ἐπι-ταχθήσομαι
σπεύσω	φείσομαι	ψευσθήσομαι
κολάσω	κολάσομαι	ἐξ-ετασθήσομαι
τρέψω	τρέψομαι	ἐξ-αλειφθήσομαι
κόψω	ᾄψομαι	δια-καλυφθήσομαι



**Basic Text**

**The Beatitudes (p. 163)**

Happy the poor in Spirit,  
for the kingdom of heaven is theirs.  
Happy the mourning ones,  
for they will be consoled.  
Happy the meek ones,  
for they will inherit the earth.  
Happy those who hunger and thirst for justice,  
for they will be filled.  
Happy those who have compassion,  
for they will receive compassion.  
Happy the pure at heart,  
for they will see God.  
Happy the peacemakers,  
for they will be called sons of God.  
Happy those who are persecuted because of justice,  
for the kingdom of heaven is theirs.

Gospel according to St. Matthew



**EIGHTEENTH STEP**

Exercise III, p. 166. One can use the genitive of the personal pronoun (non reflexive) in the sentences 2, 3, 6, 7.

E ⇒ G. V, p. 167. 1. Οὐ λέγεις ἡμῖν τὴν ἀλήθειαν· οὐ λέγομεν ὑμῖν τὴν ἀλήθειαν. 2. Οὐδενὶ ἡγεμόνι πειθόμεθα, οὐδὲ βουλόμεθα ἔπεσθαι ὑμῖν. 3. Οἱ μὲν κύνες ἡμῖν ἔπονται. ἡμεῖς δὲ τοῖς ἡγεμόσι ἐπόμεθα. 4. Οὐχ ἱκανοί ἐσμεν ἔπεσθαι τοῖς σοφοῖς λόγοις ὑμῶν. 5. Οὐχ ἡμᾶς βλάπτετε· οὐχ ὑμᾶς βλάπτομεν. 6. Τοῦτον τὸν σοφιστὴν οὐ θαυμάζω. 7. Ὑπ' οὐδενὸς θαυμάζει τῶν ἐμῶν ἐταίρων, ἐπειδὴ σοφιστῆς φαῦλος εἶ. 8. Οὐχ ἱκανοί ἐστε νικᾶν, οὐδὲ μάχεσθαι βούλεσθε. 9. Οὐχ ἱκανοί ἐστε ὑπομένειν ἡσυχῶς οὐδὲ τὰς κουφοτάτας λύπας. 10. Ἐγὼ μὲν ἐν τοῖς ποταμοῖς λούομαι, σὺ δὲ λούει ἐν τῇ θαλάττῃ. 11. Τοὺς ἐμαυτοῦ παῖδας παιδεύω· τοὺς σεαυτοῦ παῖδας παιδεύεις· τοὺς σοὺς παῖδας (οἱ τοὺς παῖδάς σου) παιδεύω· τοὺς ἐμοὺς παῖδας (οἱ τοὺς παῖδάς μου) παιδεύεις. 12. Τίνι πείθει;

E  $\Rightarrow$  G. IX, p. 168. 1. Διὰ τί σιωπᾷς; - Ὅτι ἀκούω τὰ τῶν ὀρνίθων μέλη. 2. Διὰ τί βοᾶτε; - Βοῶμεν ὅτι τοῦτο ἡμῖν ἐστὶν ἡδύ. 3. Διὰ τί ἐμοῦ ἐρᾷς; - Ἐρῶ σοῦ ὅτι τερπνὴ (οἱ τερπνός) εἶ. 4. Πειρώμεθα ὑμῖν ἔπεσθαι· πειρᾶσθε ἡμῖν ἔπεσθαι. 5. Πειρῶμαι ὠφελεῖν σε· πειρᾷ μ' ὠφελεῖν. 6. Ὅρατε τὰς μελίττας ἥδη ἐργαζομένας ἐπὶ τῶν ἀνθῶν. 7. Ἔστιν τοὺς ἐταίρους τοῖς καλλίστοις τῆς θαλάττης ἰχθύσιν. 8. Γελῶμεν ὅτι γέλοια ἡμῖν λέγετε.

E  $\Rightarrow$  G. XII, p. 169. 1. Μισοῦμεν τοὺς ἡμᾶς ἀπατῶντας. 2. Χειμῶνος τὰ θερμὰ λουτρὰ φιλοῦμεν. 3. Ἐπαινεῖ ὑπὸ πάντων τῶν ἐμῶν ἐταίρων. 4. Μέγα φρονοῦμεν ἐπὶ ταῖς τῶν προγόνων νίκαις. 5. Μιμεῖσθε τὰς τῶν προγόνων ἀρετάς. 6. Οὐκ ἐργάζει; - Οὐκ ἐργάζομαι ὅτι νοσῶ. 7. Οὐκ ὀρχούμεθα, ὅτι νοσοῦμεν. 8. Ὑπὸ τῶν θεῶν μισεῖ ὅτι ἀμελεῖς αὐτῶν καὶ οὐ θύεις αὐτοῖς. 9. Καλῶς μιμεῖ τὰ τῶν ὀρνίθων μέλη. 10. Μιμοῦμαι τοὺς ἀρίστους τῶν ἐμῶν ἐταίρων. 11. Μιμούμεθα τὸν πατέρα τὸν ἡμέτερον ὅτι θαυμάζομεν αὐτόν. 12. Ὑπὸ τῶν φίλων ἀμελεῖ.

E  $\Rightarrow$  G. XV, p. 170. 1. Στεφανοῦτε τοὺς ἐν τοῖς ἀγῶσι νικήσαντας. 2. Ἐν ταῖς εὐωχίαις τοὺς φίλους καὶ τοὺς ἐταίρους ἄνθεσι στεφανοῦτε. 3. Ὀνειδίζομεν καὶ ζημιοῦμεν τοὺς τοῖς νόμοις μὴ πειθομένους. 4. Ὑπὸ τῆς μητρὸς ζημιοῖ ὑπὸ τοῦ πατρὸς μαστιγοῖ. 5. Οὐκ ἀξιοῦμεν ὑμῶν ἄρχειν. 6. Πληροῖς οἴνου τοὺς πίθους. 7. Τῷ (σῷ) τοῦ χρυσοῦ ἔρωτι τυφλοῖ. 8. Δουλούμεθα πάντες τῇ ἀνάγκῃ. 9. Τίσιν ὀργάνοις χρῆ;

## Basic Texts

### I- The Cicada (p. 171)

We celebrate you, cicada  
for on the top of the trees,  
filled with a little dew,  
you sing like a queen.  
For yours is  
everything you see in the fields  
and everything the forests produce.  
How loved you are by the peasants,  
how venerated by the mortals,  
sweet prophetess of summer!  
The Muses cherish you,  
Phoebus himself cherishes you,  
and has given you a melodious song.  
Old age does not weigh upon you,  
wise daughter of the earth, friend of songs.  
You that nothing affects, you whose flesh has no blood,  
you are almost like the gods.

Anacreontic poem

## II- Let us go to the palaestra (p. 173)

Hippothales, seeing me approaching, told me “ Socrates, where are you going to and where are you coming from? ”

“From the Academia, I said, and I am going to the Lyceum ”.

“Come here, he said. Straight toward us! Aren't you coming closer? Yet it is worth it.”

“You are talking about going where, I said. And toward you, it is toward whom?”

“There, he said, showing me a precinct and an open gate facing the rampart. It is there that we spend our time, us and many other very nice people.”

“Well, what is it, and what do we do there?”

“A palaestra, he said, recently built. There time is spent most often in discussions”.

“You are right, I said. And who teaches there?”

“A comrade of yours, he said, and an admirer: Miccos.”

“Bravo, I said, this is not a man without merit, and he is a competent sophist.”

“So, he said, do you want to follow us?”

Plato (*Lysis*)



## NINETEENTH STEP

Exercise II, p. 182. 1. Αἱ ὄρνιθες ὧν ἀκούετε... 2. ...τὴν οὐσίαν ἣν ἔχεις. 3. ...τὰ δένδρα ἃ σείεις. 4. Τὰ δῶρα ἃ ἡμῖν φέρεις ... 5. Ὁ ἀγρὸς ἐν ᾧ εἰσιν ... 6. Τὸ ὕδωρ ὃ πίνομεν ... 7. ...οὓς εὐρίσκουσιν... 8. ...ὑφ' ὧν ἄρχεσθε. 9. ...ἡ οἰκία ἣν ἔχετε. 10. ...ἃς οἱ οἰκέται...

Exercise III, p. 182. 1. Τὴν ὄρνιθα (οἱ ὄρνιθες) βλέπω ἢ ἄδει ... 2. Ἡ οἰκία ἣν ἔχομέν (οἱ κεκτήμεθα) ἐστὶ ... 3. Οἱ ἄνδρες ὧν ἄρχετε ... 4. Οἱ πολέμιοι οἷς ἔπει ... 5. Τὸ χωρίον δι' οὗ πορεύεσθε ... 6. Τὸ ὄρος εἰς ὃ πορευόμεθα... 7. ...ἐν τῇ οἰκίᾳ ἐξ ἧς ἐξέρχομαι ... 8. Ἡ παρθένος ἧς ἐράς ... 9. Οἱ καρποὶ οὓς ἐσθίετε ... 10. Αἱ νίκαι ὧν τυγχάνετε ... 11. Οἱ μεγάλοι ἔπαινοι ἐφ' οἷς μέγα φρονεῖς ... 12. ... καλὰ δένδρα, ὧν πολλὰ ... 13. Τὰ ἔργα ὧν ἀμελεῖτε ... 14. ... δένδρον οὗ ἡ σκιά μοί ἐστὶν ἡδίστη.

### Basic Texts

#### I- Maxims (p. 184)

1- There is one god, the one who does not harm.

2- Happy who has fortune and intelligence!

3- All beings who live and who see the sun

which is common to all of us, all those beings are slaves of pleasure.

## II- The fox and the mask (p. 185)

A fox, entering the house of an actor and inspecting each of his accessories which were there, found among other things a very well rendered head of a boggy-man, which he took in his hands: "Oh! he said, what a <beautiful> head! And it has no brain!"

The fable targets handsome men, yet who have a thoughtless personality.

Aesop

## III- More about agriculture (p. 186)

The care which one dedicates to it seems at the same time a pleasant living, an improvement of the estate, and a physical training such as to enable <a man> to do all that fits a free man. Indeed, in the first place, the land brings to those who cultivate it the things necessary to men's life; and, in addition, it grants all that gives luxury. Then it supplies all the things men adorn their altars and their statues with, and those with which they adorn themselves; and it also gives those things with most enjoyable scents and sceneries.

Xenophon

## IV- To Dionysus (p. 187)

O! Dionysus, beloved by all sensible and very wise people, how enjoyable you are, you the only one to give pride to the humble, who invites the one who lifts up his eyebrows to laugh, and the weak to audacity, you who makes the coward audacious!

Diphilus



## TWENTIETH STEP

E  $\Rightarrow$  G. III, p. 190. 1. Σῖτον ἥσθιον καὶ ὕδωρ ἔπινον. 2. Ῥαδίως ἐπελανθάνου τῶν τοῦ πατρὸς λόγων καὶ οὐκ ἐπεΐθου αὐτῷ. 3. Παρεσκευαζόμεθα αὐτοὶ τὸν σῖτον. 4. Τοὺς νόμους ἐφυλάττετε καὶ πᾶσι τοῖς θεοῖς ἐθύετε. 5. Τὸν πατέρα ἐθαύμαζον· τὸν πατέρα ἐθαύμαζες. 6. Δικαίως ἐδίκαζες καὶ οὐδένα ἔβλαπτες. 7. Ἀνδρείως ἡργαζόμεθα τὴν γῆν. 8. Ὅτε νέος ἦν, πολλάκις ἐν τῇ παλαίστρᾳ μετὰ τῶν ἐταίρων ἐγυμναζόμην. 9. Τοὺς τῶν σοφιστῶν λόγους ἠκούετε καὶ μετ' αὐτῶν ἠρίζετε. 10. Οὐκ ἔθος εἶχες ἐργάζεσθαι καὶ πολὺν χρόνον διέτριβες λαλῶν.

E  $\Rightarrow$  G. VI, p. 191. 1. Ὅτε σοφιστὴς ἦν, δόξαν καὶ πλοῦτον ἐκτῶμην διδάσκων. 2. Καλῶς τὰ τῶν ὀρνίθων μέλη ἐμιμοῦ, ὥστ' ἐσιωπῶμεν καὶ σοῦ ἠκούομεν. 3. Ἀγαθὸν ἱατρὸν ἐζητοῦμεν ὅτι ἐνοσοῦμεν. 4. Ὅτε καλοὶ ἀθληταὶ ἦτε, ἐπὶ τῇ ἰσχύϊ μέγα ἐφρονεῖτε. 5. Διὰ τί ὑπὸ πάντων τῶν ἐταίρων ἡμελοῦ ὅτε παῖς ἦσθα. 6. Ἐσιωπᾶτε ὅτι οὐ μ' ἐπηρεῖτε. 7. Ἐμίσουν σε ὅτι πολλάκις ἐμοὶ ὠργίζου. 8. Οὐχ ἐωρῶμεν καλῶς τὰ τείχη ἃ ἐπισκοπεῖν ἐπειρώμεθα, ὅτι νῦξ ἦδη ἦν. 9. Ὅτε παρθένοι ἦμεν, ἄνθεσι πολλάκις ἐκοσμοῦμεν τοὺς τῆς Ἀφροδίτης βωμούς. 10. Οἶνον ἐχέομεν εἰς τοὺς κρατῆρας καὶ ὕδατος τοὺς πίθους ἐπληροῦμεν.

E ⇒ G. VIII, p. 192. 1. Εἰ τοὺς φίλους ἐφίλεις, ὠφέλεις ἂν αὐτοὺς. 2. Εἰ θερμότερα ἦν ἡ θάλαττα, ἐλουόμεθ' ἂν. 3. Πλάτων τινὶ τῶν δούλων εἶπέν ποτε· “Εἰ μὴ ὠργιζόμεν, ἐζημίουں ἂν σε”. 4. Εἰ μὴ νέοι ἦμεν, οὐχ οἷοι ἂν ἦμεν ἐν τοῖς σταδίοις ἀγωνίζεσθαι; 5. Εἰ σοφὸς ἦσθα, οὐκ ἂν μέγα ἐφρόνεις ἐπὶ ταῖς εὐτυχίαις.

E ⇒ G. XI, p. 192. 1. Σῖτον ἔφαγον μετ' ἐλαιῶν ἐγὼ καὶ ὕδωρ ἔπιον. 2. Τῶν τῆς νίκης στεφάνων οὐκ ἐτύχομεν. 3. Τῶν φίλων οὐκ ἐπελάθου. 4. Τὴν φιλοσοφίαν παρὰ τοῖς Ἀθηναίοις ἐμάθετε. 5. Ἐκ τῆς παλαίστρας ἐξελθὼν ἐνέτυχον Μίκκῳ τῷ σοφιστῇ καὶ αὐτῷ ἐσπόμεν. 6. Τὰ στρώματα σείων, ψύλλας ἠῦρον. 7. Οὐδένα τῶν ἐταίρων ἐν τῇ παλαίστρᾳ εἶδομεν. 8. Ποῦ τὴν τέχνην ἔμαθες; 9. Ἐκ τῆς παλαίστρας ἐξῆλθον καὶ εἰς τὴν οἰκίαν ἐπανῆλθον. 10. Εἰς ἡμᾶς ἐδράμετε ὅθ' ἡμᾶς εἶδετε.

**Basic Texts**

I- The cicada and the ants (p. 193)

During the winter season, the ants were drying the wheat which had been wet. A hungry cicada asked them for some food. The ants told him, “Why haven’t you gathered food too?” He told them, “I did not have time, but I was singing melodiously”. The others burst into laughter, and said, “But since you played music during the summer hours, dance during the winter!”

The fable shows that in all things one cannot be negligent, in order to avoid pain and danger.

Aesop

II- Aristippus and Diogenes (p. 193)

As Aristippus had one day observed Diogenes washing some wild vegetables at a spring and had told him, “Diogenes, if you were a regular guest at the court of the tyrants, you would not eat that”, Diogenes answered him, “It is rather you, Aristippus, who would not be a regular guest at the court of the tyrants if you were eating that”.

III- An athlete in training (p. 194)

Arriving just near the gymnasium, we saw some (athletes) running on the track, outside (and there was cheering from supporters), some doing other exercises. The latter did not hold our attention. Where we could see the most people, this is where we would walk. We saw many people standing up near the exedra of Heracles. Some were continuously coming around, others would leave because they could not see anything. At first we tried to see above the people's shoulders, and we hardly saw the head of someone in training. Then, little by little, we could enter further inside. There was a young man very tall and very handsome. Moreover, as it is natural, the exercise made his body appear even taller and more handsome. He was exercising with complete brilliance and intelligence, so that he looked rather like he was competing for a prize. When he finished exercising, and when the crowd was leaving, we observed him more attentively. He looked like the minutiously carved statues. Even his complexion looked like bronze.

Dio Chrysostom





## TWENTY-FIRST STEP

E ⇒ G. III, p. 197. 1. (Πάντ') ἐποίησα ὅσα μοι προσέταξας. 2. Ἐδεξάμεθα μεθ' ἡδονῆς (or ἡδέως) τὰ δῶρα ἃ ἡμῖν ἐπέμψατε. 3. Ἐθαυμάσαμεν σε ὅτ' Ὀλυμπίασιν ἐστεφανώθης. 4. Μύθους διηγησάμην τοῖς παισὶ σου καὶ γνώμας αὐτοὺς ἐδίδαξα. 5. Ὑπὸ τοῦ πατρός ποτ' ἐζημιώθῃτε ὅτι καρποὺς ἐκ τινος ἀγροῦ (rather than ἐν τινὶ ἀγρῷ) ἐκλέψατε. 6. Ἐθυσάμεθα τῷ Δίῳ. -Καὶ τί αὐτὸν (or παρ' αὐτοῦ) ἠτήσατε; (review Voc. I, p. 110 the use of αἰτέω). 7. Ἐπειρασάμην σοι γενέσθαι φίλος. 8. Οὐκ ἠργάσασθε, ἀλλ' ἐπαίσατε καὶ ἐλαλήσατε διὰ πάσης τῆς ἡμέρας. 9. Ἐποτίσαμεν τὰ ἄνθη καὶ καρποὺς συνελέξαμεν. 10. Οὐκ ἤκουσάς μου ὅτε σῖτον ἤτησά σε (or ἤτησα παρὰ σοῦ).

E ⇒ G. VI, p. 198. 1. Τί ἀπεκρίνασθε τῷ ἐμῷ ἀδελφῷ; -Ἀπεκρινάμεθα ὅτι τοὺς λόγους αὐτοῦ οὐκ ἐπαινοῦμεν. 2. Ὑμᾶς ἐθρέψαμεν καὶ ποτὸν ἄριστον ὑμῖν ἐχέαμεν, ἐπειδὴ ἐπεινῆτε καὶ ἐδιψῆτε. 3. Ὁ πατὴρ ὑφ' οὗ ἐτράφης ἄξιός ἐστιν ὑπὸ σοῦ τιμᾶσθαι. 4. Ἐβουλήθημεν μὲν λέγειν, ἐκελεύσθημεν δὲ σιωπᾶν. 5. Ἐσώθημεν ἐκ τοῦ χειμῶνος καὶ ἠνέχθημεν εἰς τὴν γῆν ἀνέμῳ οὐρίῳ. 6. Οὐχ ἠύρέθημεν ὑπὸ τῶν ἡμᾶς ζητούντων. 7. Διὰ τί ἐγέλασας ὅτε σοι ὠργίσθην; Μῶν σοι γέλοιος ἔδοξα; 8. Θαυμαστῶς ἐμαχέσασθε ὅτε τὴν τῶν Περσῶν στρατιὰν διεφθείρατε. 9. Διὰ τί οὐδὲν ἀπεκρίνω ὅτ' ἐκάλεσά σε;

E ⇒ G. VIII, p. 199. 1. Σῖτον οὐκ ἂν ἔκλεψα, εἰ μὴ ἐπείνησα. 2. Εἴ σε καλῶς ἐζήτησα, ἡῦρον ἂν. 3. Δίψῃ ἂν ἀπεθάνομεν, εἰ μὴ ὕδωρ ἡύρομεν. 4. Οὐκ ἂν ἐνικήθης, εἰ μὴ τῆς ἐμῆς γνώμης ἠμέλησας. 5. Ὁ σὸς ἀδελφὸς οὐκ ἂν ἀπέθανεν, εἰ ἱατρὸν μετεπέμψατο. 6. Εἰ πῦρ ἐν τῇ οἰκίᾳ ἔσχον, οὐκ ἂν ὑμᾶς ἤτησα. 7. Τί ἂν ἐγένετο, εἰ Ἀλέξανδρος μὴ ἀπέθανεν οὕτω νέος ὢν; 8. Εἰ μὴ σοι ἐνέτυχον, εἰς τὴν παλαίστραν ἂν ἦλθον μετὰ τῶν ἐταίρων. 9. Εἰ ἀνδρειότεροι ἐγένεσθε, οὐκ ἂν ἐκλαύσατε. 10. Οὐκ ἂν ὑμῖν ἐσπόμεν, εἰ μὴ ἠναγκάσατέ με.

### Basic Texts

#### I- The Last Judgment (p. 200)

Then the king will say to those on his right, "Come, those blessed by my father, inherit the kingdom which has been prepared for you since the creation of the world. For I was hungry and you gave me something to eat; I was thirsty and you gave me something to drink; I was a stranger and you have welcomed me; I was naked and you clothed me; I was sick and you have visited me; I was in prison and you came to me".

Then the righteous will answer him saying: "Lord, when have we seen you hungry and have fed you? thirsty, and we have given you something to drink? When have we seen you as a stranger, and we have welcomed you? or naked, and we have clothed you? When have we seen you sick or prisoner, and we came to you?"

The king will answer them, "I tell you truthfully, in so far as you have done it to one of those least brothers of mine, it is for me that you have done it".

Then he will say to those on his left, "Go away from me, cursed ones, go to the perpetual fire which has been prepared for the devil and his angels. For I was hungry, and you gave me nothing to eat; I was thirsty and you gave me nothing to drink; I was a stranger, and you did not welcome me; naked, and you did not clothe me; sick and in prison, and you did not come to visit me."

Then those too will answer him saying, "Lord, when have we seen you hungry or thirsty, stranger, naked, sick or in prison and we haven't helped you?"

Then he will answer them saying, "I tell you truthfully: in so far as you have not done it for one of those least people, you have not done it for me."

Gospel according to St. Matthew

II- Popular refrain (p. 201)

We have played the flute and you have not danced,  
We have sung a mourning song and you have not cried.



TWENTY-SECOND STEP

E ⇒ G. III, p. 206. 1. 'Ο ἐμὸς χρυσὸς μετ' ἐπιμελείας κρυφθήσεται καὶ οὐδεὶς αὐτὸν κλέψει. 2. 'Υπὸ τίνων στρατιωτῶν φυλάζεται (οἱ φυλαχθήσεται) τὰ τεῖχη τὰ ἡμέτερα; 3. Νικήσομέν γε τοὺς βαρβάρους καὶ τὴν ἐλευθερίαν φυλάξομεν. 4. Οἱ ἱατροὶ τοὺς νοσοῦντας θεραπεύουσίν τε καὶ ἰάσονται. 5. Οἱ κακοὶ οἰκέται ζημιώσονται (οἱ ζημιωθήσονται) καὶ ἀναγκασθήσονται ἐργάζεσθαι. 6. Θέρους οἱ μύρμηκες σῖτον συλλέξουσιν, ὥστε χειμῶνος οὐ πεινήσουσιν. 7. Οὐκ οἶμαι ὑμᾶς πεισθήσεσθαι τοῖς τούτου τοῦ ἀγγέλου λόγοις. 8. Τοὺς ἀγῶνας θεωρήσετε καὶ ἡμῖν πάντα διηγήσεσθε. 9. 'Υμῖν ἔψομαί τε καὶ πείσομαι. 10. Πειρασόμεθα σῖτον εὗρεῖν καὶ τροφήν παρασκευάσομεν.

E ⇒ G. VII, p. 207. 1. Εἰ ἐλαίας εὐρήσομεν, οἴσομεν δεῦρο. 2. 'Εν τοῖς κινδύνοις ὑμῖν ἀεὶ σύμμαχοι ἐσόμεθα. 3. Τίνι τροφῇ τοὺς στρατιώτας θρέινομεν; 'Εν τοῖς ἀγροῖς καρποὺς εὐρήσουσι καὶ ἔδονται. 4. Εἴ τι ἐρῶ, οὐκ ἐπαινέσεσθέ γε τοὺς λόγους ἐμοῦ καὶ γελάσεσθε. 5. Οἰήσεσθέ με οὐ λέγειν ἀληθῆ καὶ οὐ βουλήσεσθε ἀκοῦσαι ἐμοῦ. 6. 'Ελπίζομεν ὑπὸ τῶν θεῶν σωθήσεσθαι. 7. Οὐ νομίζομεν ὑμᾶς ῥαδίως τῆς νίκης τεύξεσθαι. 8. "Υδωρ ἡμῖν ὑπὸ τῶν οἰκετῶν ἐνεχθήσεται. 9. Οὐδ' οἱ σοὶ δοῦλοι βουλήσονται τόνδε τὸν οἶνον πιεῖν, ἐπειδὴ λίαν κακὸς αὐτοῖς δόξει. 10. Ὡς Ἀθηναῖοι, οὐχ ἱκανοὶ ἔσεσθε τὸν Φίλιππον νικᾶν καὶ δοῦλοι αὐτῷ γενήσεσθε.

Basic Texts

The oath of Plataea (p. 208)

I will not consider life worth more than freedom, and I will not abandon my chiefs neither alive nor dead, but I will bury those of the allies who will have died in the battle. When I will have vanquished the Barbarians, I will not destroy any city which will have fought for Greece, but I will submit to tithing all those which will have chosen the Barbarians' cause. I will not rebuild completely any sanctuary destroyed by fire or demolished by the Barbarians, but I will let them remain as witnesses, for the future generations, of the Barbarians' impiety.

Quoted by Lycurgus

II- A children's song (p. 208)

- I will go hunting the bronze fly.
- You will hunt it, but you will not catch it.

III- Lucian's vocation (p. 209)

First I will show you numerous Ancients' works, I will reveal their bright actions and their words, making you, so to speak, an expert in all things; and your soul – which is essential – I will adorn it with many noble ornaments, wisdom, justice, piety, gentleness, just measure, intelligence, strength, love for the beautiful, desire to greatness: for such is the truly pure ornament of the soul. Nothing will escape your knowledge, neither the past, nor what must happen now, and you will even predict the future with my help, and over all everything that exists, the divine as the human affairs, I will teach you very soon.

And you, today, poor, the son of so-and-so, you who has thought of such an ordinary profession, in a little time you will be the object of envy and jealousy, honored and praised.

Lucian



TWENTY-THIRD STEP

I-E (Training ), p. 215.

a)	ένέγκω	λάβω	γελάσω
	ένέγκης	λάβης	γελάσης
b)	θρέψωμαι	εύρωμαι	μαχέσωμαι
	θρέψη	εύρη	μαχέση
c)	βληθῶ	τραφῶ	ὀφθῶ
	βληθῆς	τραφῆς	ὀφθῆς

E  $\Rightarrow$  G. VII, p. 217. 1. Παρέξω σοι ὅσα ἂν αἰτήσης. 2. Ἐάν μοι μηδέν ἀποκρίνησθε, ὀργισθήσομαι. 3. Ἐὰν σῖτον καὶ ἐλαίας εὕρητε, δεῖπνον ἄριστον ὑμῖν παρασκευάσω. 4. Τῷ ἡγεμόνι πείσομαι ὅν ἂν χειροτονήσητε. 5. Κύνες τρέφεις ἵνα τὴν οἰκίαν φυλάττωσιν. 6. Ἐάν τις γελάσῃ, ζημιωθήσεται. 7. Ὄταν μὴ λέγῃς τὴν ἀλήθειαν, ἐρυθριᾷς. 8. Ἐὰν ὕῃ, οὐ λούσομαι ἐν τῷ ποταμῷ. 9. Οἱ μύρμηκες σῖτον συλλέγουσιν ἵνα χειμῶνος τροφὴν ἔχωσιν. 10. Οἱ κύνες τὰ πρόβατα φυλάττουσιν ἵνα μὴ ὑπὸ τῶν λύκων ἐσθίηται.

E  $\Rightarrow$  G. X, p. 217. 1. Τῷ Ἀσκληπιῷ θύσομεν, ἵν' ἡμᾶς ἰᾶται. 2. Ὄταν τινὰ μισῇς, πάντα ποιεῖς ἵν' αὐτὸν βλάπτῃς. 3. Τοῖς ἡγεμόσι πειθόμεθα, ἵνα μὴ ζημιώμεθα. 4. Ἐὰν οἱ βάρβαροι τὴν χώραν δηῶσιν, ἀναγκασθησόμεθα πάντ' ἀνοικοδομῆσαι. 5. Ἐὰν βοᾶτε καὶ μὴ σιωπᾶτε, οὐκ ἀκουσόμεθα τοὺς τοῦ ἀγγέλου λόγους. 6. Ἐὰν μέγα φρονῇς, ῥαδίως ὑπὸ τῶν κολάκων ἀπατηθήσῃ. 7. Γυμνάζει σὺ ἵνα στεφανοῖ ἐν τοῖς ἀγῶσιν. 8. Ἐὰν ἡμᾶς ἐᾶτε λέγειν, θαυμαστὰ ὑμῖν ἐροῦμεν. 9. Τί δεῖ ποιεῖν ἵν' οὗτος ὁ σοφιστὴς σιωπᾷ καὶ μὴ λαλῇ; 10. Τὴν οὐσίαν κρύπτεις, ἵν' ὑπὸ μηδενὸς ζηλοῖ.

## Basic Texts

### I- Socrates' method (p. 220)

Hippias, I do not deny at all that you be more learned than me. Yet I am in the habit, when someone says something, to pay attention to it, especially when the one who speaks looks learned to me. In my desire to understand what he is saying, I don't stop questioning him, I reexamine his words and I make some associations, to understand. Yet if my interlocutor looks mediocre to me, I do not ask questions again, and I do not concern myself with what he is saying. You will in that way know the people I esteem to be learned: you will see me insisting about their words and questioning them, in order to learn and to draw some advantage.

Plato

### II- The queen of the bees (p. 221)

— “And which are the queen of the bees' tasks which have an analogy with what I must do?” — “It is”, I said, “that staying in the bee-hive, she does not let the bees remain inactive, but she sends to work those who must work outside; she knows and she receives what each of them brings in, and she keeps it until one needs to use it. And when it is the moment to use it, she distributes a fair share to everyone. She checks the areas which are done inside, so that they are done correctly and rapidly. She takes care of the offspring being borne, so as to have them raised. When these offspring have been raised, and when the little ones have become capable of work, she sends them off to found a colony with a queen for the new generation.”

Xenophon

### III- "Know thyself" (p. 222)

- Do you know people called "slavish"?
  - Yes.
  - Is it because of their knowledge, or of their ignorance?
  - Obviously because of their ignorance.
  - Is it because of their ignorance about the smith trade that they get that name?
  - Of course not!
  - Then, is it to those who do not know the beautiful, the good and the just that this name is adequate?
  - In my opinion, yes, he said.
- And Socrates asked him:
- Tell me, Euthydemus, have you ever been to Delphi?
  - Why, of course, yes, and even twice, he said.
  - So, did you notice the "Know thyself" carved somewhere on the temple?
  - Yes.
  - In your opinion, does he know himself he who knows only his name, or — in the same way as the buyers of horses do not think to know the animal they want to know, before having examined if the horse is docile or stubborn, strong or weak, rapid or slow — isn't it that, in the same way, the one who has examined his own nature knows well his personal capabilities?
  - It is exactly like that. The one who does not know his own capabilities does not know himself.
  - Isn't it evident, Socrates said, that it is thanks to the knowledge of themselves that men are the more prosperous? For those who know themselves know what is good for them.

Xenophon

### IV- Lucian's vocation. Continued (p. 224)

And if you travel, in a foreign country either you will not be unknown and obscure; for I will give you such distinctive marks that every one of those who will see you will push his neighbor with his elbow and will show you with his finger saying: "Here is the great man".

And if a serious problem happens either to your friends, or even to the whole city, all will look up to you; and if somewhere it happens that you speak, the crowd will listen to you, open-mouthed, admiring you for the power of your speeches and envious of your father to have such a son.

One says that some men become immortal: that too I will give you; for even if you depart from life, you will never stop being with learned people and acquainted to the elite. You see the famous Demosthenes, whose son he was and what man I made of him? You see Aeschines, who was the son of a tambourine player, how much, thanks to me, Philip has granted with respect?



But if you turn away from these kinds of prominent men, from bright actions, from prestigious words, from consideration, from glory, from praise, from presidencies and from being a commander, you will put on a nasty dirty tunic, you will get back a slave's aspect, you will hold in your hands drills and chisels, making sure your works are harmonious and looking beautiful, but not concerning yourself the least to be in balance and in harmony.

Lucian



TWENTY-FOURTH STEP

Basic Texts

I- Advices given by Virtue to Heracles (p. 229)

The gods do not give to idle men any worry at all for the things that are good and beautiful, but if you want the gods to be on your side, it is necessary to honor the gods; if you want to be loved by your friends, it is necessary to be of service to your friends; if you want honors to be granted you by a city, it is necessary to be of service to that city; if you have the ambition to be admired for your value by all of Greece, it is necessary to try to do good to Greece; if you want the soil to produce abundant fruit, it is necessary to take care of the soil; if you believe that it is necessary to get rich in cattle, it is necessary to take care of the cattle; if you undertake to become great through war, and that you want to be able to free your friends and submit your enemies, it is necessary to learn the military techniques in theory (lit. *in themselves*) with competent people, and train yourself so as to practice them; if you want to have a strong body, it is necessary to get your body accustomed to serve your thought and to exercise it with effort and sweat.

Xenophon

II- The queen of the bees: continued from p. 221 (p. 230)

- So, will it be necessary, my wife said, that I too do that?
- Yes, I said, you will have to stay home, let the servants, whose work is outside go out together, and check those who must work inside; receive what they will bring you, distribute what will have to be consumed, foresee what will have to be put aside; make sure that the supplies planned for a year not be consumed in one month; when some wool is brought to you, make sure it is turned into clothes for those who need them; make sure that the grain be correctly transformed into food; one of the tasks that fall upon you will seem to you a little tedious: if one of the servants is sick, you will have to make sure that he is taken care of.
- On the contrary, by Zeus, my wife said, this will surely please me very much, if at least those who have been well taken care of must be grateful and show themselves nicer than before.

Xenophon



## TWENTY-FIFTH STEP

$E \Rightarrow G$ . III, p. 233. 1. Οὐδεὶς ἄνθρωπος ἐν πάσαις ταῖς πράξεσιν εὐτυχεῖ. 2. Οὐκ ἔστι φιλία ἄνευ πίστεως. 3. Πάντες οἱ στρατιῶται κατέλιπον τὰς τάξεις. 4. Χρυσὸν πολὺν ἔδαπανήσαμεν εἰς τὸ οἰκοδομεῖν (οἱ ἴν' οἰκοδομῶμεν) τὰ τῆς πόλεως τεῖχη. 5. Ἐν ἐνὶ μηνὶ πασῶν τῶν ὑποσχέσεων ἐπελάθου. 6. Ἡσίοδος ὁ ποιητὴς ἤσε τὴν τοῦ κόσμου γένεσιν. 7. Τέχνην ἡγούμεθα (οἱ οἰόμεθα, οἱ νομίζομεν) μίμησιν εἶναι φύσεως. 8. Πειρώμεθα ἀσκήσει κτᾶσθαι τὰς ἀρετὰς ὥς φύσει (οἱ ἐκ φύσεως) μὴ ἔχουμεν. 9. Ἐν πάσαις ταῖς πόλεσιν, πλουσιώτερος ἐστὶ δυνάμεως πηγή. 10. Ποταμὸς μικρὸς ῥεῖ διὰ τῆς μεγάλης πόλεως. 11. Ὅφεις εἰσὶν ἐν τῇδε τῇ ἀκροπόλει. 12. Ἡ τῶν συμμάχων ἀπόστασις ἀσθενεστέραν ἐποίησε τὴν ἡμετέραν πόλιν.

$E \Rightarrow G$ . VII, p. 234. 1. Οἱ μὲν ἵππεῖς τοὺς ἵππους τρέφουσιν, οἱ δ' ἵπποι τοὺς ἵππεας φέρουσιν. 2. Οὐδεὶς τῶν Ἑλλήνων πανουργότερος ἦν τοῦ Ὀδυσσέως. 3. Ὁ Ὅμηρος τὴν τοῦ Ἀχιλλέως ὀργὴν ἤσεν. 4. Ἐδιώχθημεν ὑπὸ τῶν ἱππέων. 5. Θαυμάζομεν τὰ τοῦ βασιλέως ἱμάτια. 6. Οὐ ῥάδιον ἡμῖν ἔσται τὸν βασιλέα ἀποκτεῖναι· φυλάττεται γὰρ ὑπὸ πολλῶν στρατιωτῶν. 7. Ὑμῖν οἴσομεν ἀμφορέας πλήρεις ὕδατος. 8. Φυλάττομεν τὰς ἐλαίας ἐν ἀμφορεῦσι μεγάλοις. 9. Οἱ κόλακες τῷ βασιλεῖ τὴν ἀλήθειαν οὐ λέγουσιν. 10. Ὑπὸ τίνος γραφέως κοσμηθήσεται σου ἡ οἰκία; 11. Πολλάκις λαλῶ μεθ' ἐταίρων παρὰ τῷ κουρεῖ. 12. Ἀριστα ὅπλα ποιεῖται ὑπὸ τοῦδε τοῦ χαλκέως.

### Basic Texts

#### I- The risings of the Nile river (p. 235)

During the rising of the Nile river the whole country is covered and looks like a sea, except the dwellings. Those are built on natural hills or embankments, the important cities as well as the villages, which, seen from afar look like islands. After staying for more than forty days in summer, the water then progressively starts to decrease, just as it had risen. In sixty days the soil is completely bare and dried out. And the quicker the drying out, the quicker also the tilling and the sowings.

Strabo

#### II- Beautiful Semiramis' coup d'état (p. 236)

One celebrates in various manners the Assyrian Semiramis. She was the most splendid among women, but she was beautiful in much simplicity. She arrived at the court of the king of Assyria, invited because of her reputation for beauty. The king, meeting this woman fell in love with her. She asked from the king to receive the royal robe as a gift, and to govern Asia for five days; her request was not refused. When the king had installed her on the throne, and that she understood that she had everything in her hands, according to her desire, she ordered the guards to kill the king himself. Thus she seized the Assyrian empire.

Aelian



## TWENTY-SIXTH STEP

E  $\Rightarrow$  G. III, p. 240. 1. Τίνι ὁ Ἀλέξανδρος ἐπεπαίδευτο; 2. Τὴν σκιὰν ἐφιλοῦμεν τὴν τῶν μεγάλων δένδρων οἷς ἡ παλαίστρα ἐκεκόσμητο. 3. Τὰς θύρας κεκλείκαμεν ἵν' ἀναγκασθῇτε ἔνδον μένειν. 4. Ὁ βασιλεὺς παράδεισον εἶχεν ἐν ᾧ πολλὰ δένδρα ἐπεφύτευτο. 5. Πολλάκις τεθηρεύκαμεν ἐν τοῖσδε τοῖς ὄρεσιν. 6. Οἱ φιλάργυροι οὐ χρῶνται τῷ χρυσῷ ὃν (οἱ ᾧ) κέκτηνται. 7. Ἡπατήμεθα τοῖς λέγουσιν εἶναι συμμάχοις ἡμῖν (§ 65, N.-B., n, p. 58) 8. Τὸ δούλους κεκτῆσθαι ῥάω ποιεῖ τὸν βίον. 9. Ὁ νενικηκὼς ἀθλητῆς ἐν τῷ τοῦ Διὸς ἱερῷ τέθυκε. 10. Οἱ στρατιῶται τὸν βασιλέα αὐτοὶ ἐπεφονεύκεσαν.

Training IV, p. 241. We only give the 1st S.

δια-πεφύλαχα	ἔστεμμαι
τέταχα	τετάραγμαι
συν-κέκοφα	ἤμμαι
ἔσπευκα	ἔψευσμαι

E  $\Rightarrow$  G. VII, p. 242. 1. Ποῦ σοι κέκρυπται ὁ χρυσὸς ὃν κέκτησαι; 2. Τί γέγραπται ἐπὶ τῇσδε τῆς στήλης; — Νόμος τῷ δήμῳ ἐψηφισμένος. 3 Βούλομαι ἐν τῇ οἰκίᾳ πάντα τὰ σκεύη καλῶς τοῖς οἰκέταις τετάχθαι. 4. Μετὰ σπουδῆς πεποίηκα πάντα τὰ τοῖς ἱερεῦσι προστεταγμένα. 5. Πρὸς τὸν Δία μαχόμενοι, οἱ Τιτᾶνες δένδρα ἡμμένα εἰς τὸν οὐρανὸν ἔβαλλον. 6. Τὴν Ἑλλάδα ἡλευθερώκαμεν καὶ οἱ βάρβαροι ἡμῖν κατακεκομμένοι εἰσίν. 7. Στρατιῶται εὖ ὥπλισμένοι καὶ εὖ γεγυμνασμένοι φυλάττουσι τὰ τῆς πόλεως τεῖχη. 8. Πάντες σε τεθαυμάκαμεν. 9. Ἐν τῇ παλαίστρᾳ γεγυμνάσμεθα καὶ νῦν ἡσύχως λαλοῦμεν.

Training B, p. 242.

a)	βεβληκέναι	ἠύρηκέναι	ἐληλυθέναι
b)	εἰληφθαι	πεπύσθαι	γεγενῆσθαι

E  $\Rightarrow$  G. XI, p. 243. 1. Ποῦ ἐστὶ τὰ ἱμάτια ἃ ἠύρηκατε; 2. Ἦδη σου ἀκήκοα τοῦτο διηγουμένου (διηγουμένης if one talks to a woman). 3. Πολλὰ φάρμακα ἤδη τοῖς ἰατροῖς ἠύρηται. 4. Ἡ ἡμετέρα πόλις ἤδη μεγίστη γεγένηται. 5. Ἀκηκόαμεν ὅτι ὁ ἀδελφός σου ἱερεὺς ἐστὶ τοῦ Διός. 6. Ἐπὶ τῶν τάφων ἀνεγνώκαμεν τὰ τῶν τεθνηκότων ὀνόματα. 7- Διὰ τί δεῦρο ἐληλύθατε (οἱ ἀφίχθε); — Ἐληλύθαμεν (οἱ ἀφίγμεθα) εἰς τὴν ὑμετέραν πόλιν ὑψόμενοι (ὑψόμεναι) 8. Τοὺς τῶν ἀγγέλων λόγους ἀκηκόατε. 9. Τὴν πόλιν τεῖχει περιβεβλήκαμεν. 10. Ὁ ἐμὸς κύων τέθνηκεν. 11. Αἱ οἰκίαι ἡμῶν καταβέβληνται καὶ ἡ πόλις ἔρημος γεγένηται.

E  $\Rightarrow$  G. XIV, p. 244. 1. Πολὺς χρόνος παρελήλυθεν ἐξ οὗ δεῦρο ἀφίγμεθα. 2. Οὐκ ἐπιλελήσμεθα τῶν κακῶν ἃ (οἱ ᾧ) πεπόνθαμεν. 3. Νίκης λαμπρᾶς τετυχήκαμεν. 4. Διὰ τί τάδε τὰ ἱμάτια ἐνήνεκται δεῦρο; 5. Διὰ τί ἡμῖν οὐ πεποίθατε; 6. Πολλοῖς ἰκανωτάτοις σοφισταῖς ἐντετύχηκα. 7. Ἀκηκόαμεν ὅτι ὁ τύραννος ἐκπέπτωκεν. 8. Ἄρα μυρμῆκων ἀγορὰν ἤδη ἐόρακας;

**Basic Texts**

**I- Arriving at the palaestra (p. 245)**

Upon entering, we saw that the boys had finished sacrificing there; that the religious ceremonies were almost done, and that they were playing with knuckle-bones, all dressed up. Most were playing knuckle-bones in the courtyard, but some, in a corner of the cloakroom, were playing at odd and even with many dice which they drew from baskets. Others, in a circle, were watching them, especially Lysis, standing up among the boys and the adolescents, a crown on his head, and marvelous to see. He was worthy not only of praise for his beauty, but for his moral beauty as well.

Plato

**II- The travelers and the axe (p.246)**

They were two to travel together. One of the two found an axe. The other said: "We found it!" The first one asked him not to say, "We found", but "You found!" A little later those who had lost the axe ran after them. The one who had it, feeling himself pursued said, "We are lost!" And the other one said, "Do not say «we are lost», but «I am lost », because, when you found the axe, you did not share it with me".

The fable shows that those who have not been associated with success are not faithful friends in times of trouble.

Aesop

**III- To the soldiers who died for the independence of Athens (p. 247)**

It is necessary to remember not only the death of those who are departed, but also the bravery they left us in our memories. For if their lot deserves mournful lamentations, their actions in return deserve great praises. If they did not get from fate old age natural to mankind, they have received a renown that will not get old, and their happiness is pure. For all those who died without leaving children behind, the praises of Greece will be an immortal posterity. As for all who have left children behind, the kindness of their fatherland will be the trustee for those children. Besides, if dying is equal to not existing, they are freed from illnesses, sorrow and all the other ups and downs of human life; on the contrary if in Hades the conscience and the protection of the divinity subsist, as we firmly believe, it is likely that those who have rescued from destruction the honors given to the gods obtain the highest protection from the divinity.

Hyperides



**TWENTY-SEVENTH STEP**

Training I, p. 251.

B- (we only give the 1st S)

- |                |             |               |
|----------------|-------------|---------------|
| a) διώξαιμι    | βλάψαιμι    | θεωρήσαιμι    |
| b) ἡγησαίμην   | παυσαίμην   | πειρασαίμην   |
| c) δαπανηθείην | ἀρπιασθείην | καταλειφθείην |

D- a)	οἷσοιμι ἐνέγκοιμι	δόξοιμι δόξαιμι	θρέψοιμι θρέψαιμι
b)	πευσοίμην πυθοίμην	γενησοίμην γενοίμην	εὕρησοίμην εὕροίμην
c)	αἰρεθησοίμην αἰρεθείην	ὀφθησοίμην ὀφθείην	σωθησοίμην σωθείην

E ⇒ G. VIII, p. 253. 1. Τί δεινότερον ἂν εἴη τῆς τοῦ Διὸς ὀργῆς; 2. Οἱ στρατιῶται εἰς τὸν ποταμὸν ἐπανῆλθον, ἵνα μὴ περικυκλωθεῖεν ὑπὸ τῶν πολεμίων. 3. “Ὅτ’ ἐπανεῖλθοι ὁ ἀδελφός μου ἐκ τῶν ἀγρῶν, δῶρά μοι ἔφερεν. 4. “Ὅθ’ ἤκοιμι εἰς τὴν οἰκίαν, τὸ δεῖπνον ἠύρισκον τοῖς οἰκέταις παρεσκευασμένον. 5. Ἐπειδὴ Ἀλέξανδρος βούλεται εἶναι θεός, τί οὐκ ἂν αὐτὸν ψηφίζοίμεθα εἶναι θεόν; 6. Εἴθ’ ἡ ἡμετέρα γῆ καρποὺς πολλοὺς φέροι. 7. Εἴθε μὴ ἀναγκασθεῖμεν ὄπλα ἀγοράσαι. 8. Πολλάκις εἰς τὴν ἀγορὰν ἦμεν ἵν’ ἐλαίας ἀγοραζοίμεθα. 9. Οἱ Ἕλληνες τὸν παιᾶνα ἤδον ὅτ’ εἰς τὴν μάχην ἴοιεν. 10. Αἰσχυνοίμην ἂν, εἰ τοῦτο ποιησαίμην. 11. Εἰ βούλοισθε, εὐδαιμονέστατοι ἂν εἴτε. 12. Εἰ εἰς τὴν θάλατταν πέσοις, ὑπὸ τῶν ἰχθύων ἂν κατεσθίοιο.

Training IX-B, p. 254 (we only provide the 1st s.).

καθαροίην	διανεμοίην
ἀποκρινοίμην	καμοίμην

To be conjugated like the imperfective optatives on ποιέω type. If one pays attention to the accent, one will notice that these optatives do not differ from the accent of the imperfective optatives of παιδεύω type.

E ⇒ G. XI, p. 254. 1. Τί οὐκ ἂν ποιοίης ἵν’ ὑπὸ τῶν ἄλλων ἐπαινεθῇς; 2. Οἱ στρατιῶται ἔφευγον ὅθ’ ὀρῶεν πολεμίους. 3. Οἱ παῖδες ἐσίγων ὅτε μύθους αὐτοῖς διηγοῖο. 4. Πῶς ἂν οὐκ ἀγαπῶ, ὅς καλὸς καγαθός εἶ. 5. Εἰ τὸν Διογένη μιμοίμεθα, ῥάων ἂν ἡμῖν ὁ βίος δοκοίη εἶναι, καὶ εὐδαιμονέστεροι ἂν ζῶμεν. 6. Οἱ Λακεδαιμόνιοι, ὅτ’ ἐρωτῶντο, συντόμως ἀπεκρίνοντο. 7. Ὁ γέρων στέφανον ἐποίει ἵνα τὸν ἀθλητὴν στεφανοίη. 8. Ἐκ τῆς οἰκίας νυκτὸς ἐξῆα, ἵνα τὸν οὐρανὸν ἐπισκοποίην. 9. “Ὅτε μὴ διψῶμεν, οὐδὲν ἐπίνομεν. 10. Εἰ ἐπιθυμοῖμέν ποτε διὰ ταύτης τῆς ἐρήμου χώρας πορεύεσθαι, τίς ἂν ἡμῖν ἡγοῖτο;

## Basic Texts

I- Love wish (p. 255)

Oh! if I were a mirror,  
so that you would always look at me!  
Oh! if I became a tunic,  
so that you would always wear me over you!  
I would like to be water,  
so as to bathe your skin.



Oh! if I became perfume, my beauty,  
so that it would be me anointing you,  
Oh! if I became a scarf around your bosom,  
a pearl at your neck,  
a sandal...  
only as long as you would trample me under your feet.

Anacreontic poem

II- Ischomachos narrates how he has convinced his wife  
to renounce the use of make-up. (p. 256)

Then, seeing her one day all covered with white of ceruse, to have the complexion even clearer than natural one, and with alkanet to look even more pink than in reality, with high heels to look higher than she was naturally, I told her, "Tell me, my wife, in the association of our belongings, would I deserve your love more if I showed you what I have as such, without bragging to own more than what I possess, without hiding anything either, or if I tried to mislead you by telling you that I have more than I really own?"

She right away replied, "hush! I wish you never become like that. For me, I would be really unable, if you were so, to cherish you in my heart".

"Well, my wife, I told her, aren't we united to put our bodies also in common?"

"It is at least what we say"

"Yet of which way would I seem to deserve the best of your love in this association: if I tried to offer you my body making it, by my cares, healthy and strong, or if I showed it to you all anointed with vermilion and covered with make-up under the eyes, and if I lived with you misleading you and letting you see and touch vermilion instead of my skin?"

"She said, "I would not have a greater pleasure touching vermilion than your skin, nor seeing your eyes lined with make-up rather than in good health".

"And so do I, my wife. Believe me if I do not find more pleasure in the color of ceruse or alkanet than in yours."

Xenophon

III- The philosopher Menippos arrives at Zeus' dwelling (p. 258)

After hearing that sound, I almost died of fear, but with time I recovered and I explained very clearly starting from the beginning: how I had wanted to learn about the upper regions; how I went to the philosophers; how I had heard them discuss contradictory theories; how, torn by their theories, thereafter, I renounced my idea, the wings and all the rest until arrival to heaven...

While walking he asked me what was happening on earth; starting with the price of wheat at the time in Greece; and if last year, winter had strongly affected us; and if the vegetables needed more rain. After that he asked me if there still remained any student of

Phidias and for which reason the Athenians had neglected to celebrate the *Diasia* for so many years, and if they had the intention to finish his Olympian temple, and if the plunderers of the temple of Dodona had been arrested....

Talking in such way, we arrived at the place where he was to sit and pay attention to prayers. From everywhere on earth one was addressing him with many and various prayers, and I too, at the same time, I was listening to the prayers. Here is a sample: "O Zeus, if only I became king!... O Zeus, may my onions and garlic grow well!... O gods, may my father die soon!... " And one was saying, "If only I inherited from my wife!... If only I would be undiscovered in the plot against my brother! ... If I won my case at court!... If I was crowned at the Olympic games!..." Among the sailors one was praying that Boreas would blow, another one Notus. The peasant was asking for rain and the fuller for sun.

Lucian



## TWENTY-EIGHTH STEP

Training I-C, p. 261. We only give the 2nd S.

- a) κάλεσον, ἐλθέ
- b) λαβοῦ, γενοῦ
- g) σώθητι

Training V-B, p. 263. 1. Μὴ βοῶντων, μὴ βοήσωσιν. 2. Μὴ ἐπαινῶμεν, μὴ ἐπαινέσωμεν. 3. Μὴ ἥδεσθε, μὴ ἡσθῆτε. 4. Μὴ τρέφωμεν, μὴ θρέψωμεν. 5. Μὴ γέλα, μὴ γελάσης. 6. Μὴ πῖνε, μὴ πίης. 7. Μὴ ιὸντων, μὴ ἔλθωσιν. 8. Μὴ τρεχέτω, μὴ δράμη. 9. Ἄγωμεν, ἀγάγωμεν. 10. Φέρωμεν, ἐνέγκωμεν. 11. Μὴ γίγνου, μὴ γένη. 12. Μανθάνωμεν, μάθωμεν. 13. Ἀσπασώμεθα, ἀσπασώμεθα. 14. Μὴ ἄπτεσθε, μὴ ἄυθησθε. 15. Μηδένα βλάπτωμεν, μηδένα βλάψωμεν.

Note. Defense at the 3rd person can also be expressed in the imperative aorist: μηδεὶς τοῦτο ποιησάτω, *let no one do that*.

## Basic Texts

### I- Non-violence (p. 264)

I am telling you, you who are listening to me: love your enemies, do good to those who hate you, bless those who curse you, pray for those who outrage you. To the one who slaps you on the cheek, present the other cheek also. And to the one who takes your coat, do not refuse your tunic. Give to whoever asks you, and do not ask for your belongings to be returned from the one who takes them from you.

Gospel according to St. Luke

## II- Maxims from Menander (p. 264)

- 1- While honoring the gods, hope for success.
- 2- Don't do nor hear anything shameful.
- 3- Be laborious in deeds, not only in words.
- 4- Be faithful and make faithful friends for yourself.
- 5- May the ungrateful man not be considered as a friend
- 6- Consider true friends like brothers.
- 7- Remember in your youth that one day you will be an old man.

## III- A steam turbine (p.265)

Suppose a cauldron AB, containing water, be heated from underneath, and have its opening closed with the lid  $\Gamma\Delta$ . Suppose the curved pipe EZH be introduced through a hole, and have the extremity of the latter be adjusted, while penetrating it, to the hollow sphere  $\Theta\text{K}$ ; and suppose, diametrically opposed to the extremity H, a hinge  $\Lambda\text{M}$  attached to the lid  $\Gamma\Delta$ . Suppose the sphere be equipped with two little curved pipes penetrating it in a diametrically opposed way, and curved in the reverse direction. And suppose the curves be at a right angle. Therefore it will happen, with the heating up of the cauldron, that the steam will erupt into the sphere through EZH escaping through the curved pipes and will make the sphere turn.

Heron of Alexandria.

## IV- Zeus gives his orders to the Winds and to the Seasons (p. 266)

He was prescribing to the winds and the seasons what they had to do: "Today may it rain over the Scythians, may it thunder at the Lybians', may it snow over the Greeks; you, Boreas, blow in Lydia; you, Notus, stand still; may Zephyrus lift up the waves of the Adriatic Sea, and may about one thousand measures of hail be poured over Cappadocia".

Lucian



## TWENTY-NINTH STEP

### Basic Texts

#### I- The Judgment of Paris. (p. 274)

HERMES. — Hello, herdsman!

PARIS. — Hello to you too young man! Who are you, who comes here at our place? And who are those women whom you are bringing?

H. — But they are not women! This is Hera whom you see, Paris, and also Athena and Aphrodite... And I am Hermes, whom Zeus has sent... But why are you trembling? Do not fear: there is nothing painful here. He orders you to be the judge of their beauty. You will know the stake of the competition while reading <the inscription on> the apple.

P. — Let us see what that means: "may the beautiful one receive it! ". How, Lord Hermes, could I, a mortal and a countryman, be the judge of an extraordinary spectacle and too great for a herdsman? It seems to me that I would judge fairly, giving the apple to all!

H. — No such things as to shun away from Zeus' orders.

P. — First I want to know if it will be enough to examine them as they are or if it will be necessary to have them undress for the precision of the examination.

H. — Give your orders exactly as you wish.

P. — Exactly as I wish? I want to see them lightly clad!

H. — Remove your coats, girls!

Hera — Well, Paris! I will be the first to do so.

P. — You too, Aphrodite, remove your coat.

Hera. — Paris, don't make her remove her coat before she takes off her magic belt; she should not present herself adorned like that: she ought to show her beauty unadorned.

Aphrodite. — Well then, about you also, Athena, shouldn't you remove your helmet and show your head uncovered? Or would you fear to be reproached you the owl-like eyes of yours?

Athena. — See! that very helmet is removed for you.

Aphrodite. — See! the belt also, for you.

Hera. — But let us carry on!

P. — O Zeus, god of marvels, what a spectacle, what beauty, what pleasure!

Lucian

## II- Providential discovery of a ford (p. 276)

While Xenophon was having lunch, two young men ran toward him; then they said that they were gathering some dead wood for a fire, and then they had seen on the opposite bank an old man, a woman and young girls who were putting things, looking like bag of clothes, in a rock like a cave; upon seeing that, they felt that one could cross the river safely: in that spot, there was no possibility of access for the enemy on horses; they said they had undressed and they had crossed the river, all naked, as they thought they were about to swim; as they went ahead, they had gone across without having water up to the groin; thereafter, they had retrieved their clothes and they had come back.

At once, Xenophon in person proceeded to the libations and had something to drink poured for the young men. After the libations, he directly led the young men to Chirisophus, and they told their story. When he had heard them, Chirisophus also proceeded to the libations. They called together the generals and deliberated on the best way to cross the river. When the plans were all set, they started out on their way; the young men were leading them. Once they arrived to the ford, they put down their

weapons, and Chirisophus himself –wearing a wreath and putting his coat off –was the first to take up his arms and he gave orders to the others to do the same. The soothsayers slaughtered the victims above the river; as they looked favorable, all the soldiers began to sing the paeon and all the women accompanied them with screams.

Xenophon

III- An agronomist who ignores himself: Socrates (p. 277)

— Well, I said, I knew those things, without being aware of my knowledge. — Yes, Ischomachus replied, I had been telling you for a long time that agriculture was very easy to learn. — The planting of trees, I said, is it also part of agriculture? –For sure, Ischomachos said — How is it then that I know what concerns the seeds and not what concerns the planting? — Don't you know it? — How is that? Il told him, I do not know in which sort of soil one has to plant or how the seedling must be placed into the soil in order to grow best! — Come on! Ischomachus said. Teach me what I don't know! Do you recognize with your eyes whether the soil is dry or moist? — At least, I said, it seems to me that the soil of Lycabetus and its like are dry, whereas the soil of the Phalera marsh and its like are moist.

Xenophon

IV- An agronomist who ignores himself. Continued. (p. 278)

— For the seedling will you dig a deep hole in the dry soil or in the moist one? — In the dry one, by Zeus! For if we dig a deep hole in the moist one, we might as well find some water, and, in the water, you could no longer plant anything. – It seems to me that you are right. — You have already seen at which moment it is necessary to place the seedlings in the soil, haven't you? — Of course. — Then, if you want them to grow as quickly as possible, do you think that the growing shoot would make a path quicker in a soil that has been tilled or in a soil non tilled and dried? —Obvioulsy, I said, it would grow more quickly in the soil that has been tilled than in a non tilled soil. — So you happen to have the same knowledge as me on this subject.

— By Zeus, I said, I do not ignore any of those things you are talking about, but, come to think of it, I wonder why, when a moment ago you have asked me if I knew how to plant, I said no. I really did not think I could say how one must plant ... Is asking questions a kind of teaching, Ischomachus? —If I asked you whether a silver coin is good or not, could I persuade you that you know how to distinguish, as an expert, the good ones from the fake ones? And (could I) convince ycu that you know how to play the flute by questioning you on the flute players? — Perhaps, I said: you did convince me that I knew agriculture, and yet I knew that no one had ever taught me about that. — No, Socrates, that is not possible! Yet agriculture has so much affection for men that it teaches them by itself how to practice it at best.

Xenophon





## THIRTIETH STEP

### Basic Texts

#### I- A discussion between Socrates and Alcibiades (p. 285)

In my opinion, if a god was telling you, "Alcibiades, would you prefer to spend your life with what you own today, or to die right away, if it is not possible for you to gain more?", it seems to me that you would prefer to die. However, for the moment, I am going to explain to you what hope you are living with: you think that, if you present yourself quickly in front of the people of Athens, you will demonstrate to the Athenians that you deserve to be honored as neither Pericles nor any one in the past has been honored, and that, this demonstration having succeeded, you will be the most powerful in the city. If you are the greatest here, you will be so all over Greece also, and not only in Greece, but among the Barbarians who live on our continent. If the same god was also telling you that you must rule over Europe, but that it will not be possible for you to go to Asia nor to conquer it, in my opinion, you would not consent to live happy with so little, without filling the whole world, so to speak, with your name and your power. I also think that aside from Cyrus and Xerxes, you deem that no one has ever deserved to be mentioned. Here is your hope, I know it; it is not a figment of my imagination.

Plato

#### II- The apprentice-sorcerer (p. 286)

During the sailing back, we had as a traveling companion a man from Memphis who was among the sacred scribes, of an admirable erudition and who knew all that is known in Egypt. It was said that he had been living underground for twenty-three years, in a secret sanctuary, trained in magic by Isis. As I was seeing him, whenever by any chance we anchored the boat, perform all kinds of marvels, among them mounting on the back of crocodiles and swimming with wild animals, I knew he was a holy man. Little by little, being nice to him, I unknowingly ended up being his companion and his friend, so much so that he shared with me all his secrets.

When we would arrive at a hostel, the man would take the bar of the door, the broom or the pestle of a mortar, would put clothes on it, would pronounce some spell, and thus would make it walk and appear in everyone's eyes as a human being. The thing would go draw water, gather the supplies and cook; it would be doing all that with the skills of a servant's functions and of a house staff member. Then, when he had enough of its services, the man, pronouncing another spell, would transform the broom back into a broom, the pestle back into a pestle. Despite my strong desire, I could not find a way to learn the formula from him, for he kept it jealously, although for all the rest he was very open.

Lucian

III- The apprentice-sorcerer (Continued) (p. 288)

Yet one day, hiding in the dark I heard the spell, unbeknownst to him — it had three syllables. The man left to go to the agora, after explaining to the pestle what it had to do. As for me, the next day, while he was busy in the agora, I took the pestle, put some clothes on it, repeated the syllables and ordered it to fetch some water. When he had filled the amphora and had brought it, I told it, "Stop, do not bring any more water and become a pestle again". But it did not want to obey me; it kept bringing water, until from all the drawing, it filled the house. Very much embarrassed (I was afraid that Pankrates would be angry upon his return — which was precisely what happened) I took an axe and I cut the pestle into two pieces. However, both pieces, each on its own accord, took some amphoras and brought water: instead of one water carrier, I had two! At that point, Pankrates came in, understood what happened, and changed them back into wooden pieces like before the spell. As for me, he abandoned me there, unknown to me, and disappeared I don't know where.

Lucian

IV- The legend of Phaeton, son of the Sun (p. 289)

Many poets and writers say that Phaeton, son of the Sun, yet a youth, convinced his father to give him his four-horse chariot for one day. Permission granted, Phaeton started out in the four-horse chariot, but could not firmly hold the reins, and the horses, paying little attention to the child, got carried away from their usual itinerary: first, wandering on the other side of the sky, they set it on fire and created what is now called the Milky Way; then they set fire to a great part of the Earth, and they devastated, through fire, not a small surface of land. So Zeus, angered by this disorder, struck Phaeton with lightning and brought back the Sun on his usual course. Phaeton fell near the mouth of the river called nowadays the Po; his sisters rived in their crying over his death, and, because of the excess of their sorrow, they got metamorphosed into poplars. These trees, every year at the same season, drip tears, and those tears, once hardened, form what is called the yellow amber.

Diodorus of Sicily



THIRTY-FIRST STEP

Basic Texts

I- Socrates and Euthyphro (p. 295)

Socrates. — Come on, dear Euthyphro, teach me, so that I become wiser: what proof do you have that it is good for a son to sue and accuse his own father of murder? Come on, try to clearly demonstrate this issue that most certainly all the gods think that this action is good. And if you demonstrate it properly, I will never cease to celebrate your wisdom.

Euthyphro. — But it must not be a small affair, Socrates, or else I could demonstrate in in an obvious way.

Socrates. — I see that you find me more heavy minded than the judges, for obviously you will demonstrate, to them, that your father's behavior is unfair and that all the gods hold such acts in horror.

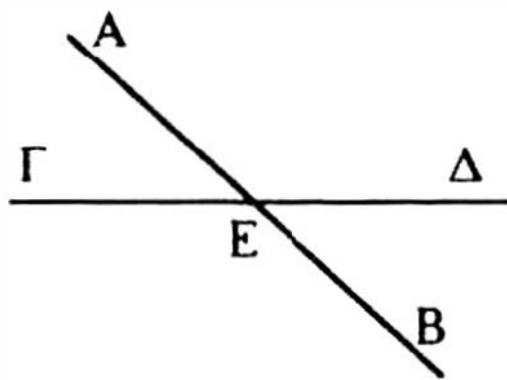
Euthyphro. — Of course I will demonstrate it to them, Socrates, if at least they listen to me while I am talking.

Socrates. — But they will listen to you, if you present yourself as a good speaker.

Plato

## II- One of Euclid's theorems (p. 296)

If two straight lines intersect, they make the opposite angles equal to one another.



Let two straight lines AB and  $\Gamma\Delta$  intersect in a point E. I say that the angle  $AE\Gamma$  is equal to the angle  $\Delta EB$ , and the angle  $\Gamma EB$  to the angle  $AE\Delta$ .

Indeed, since the straight line AE has its extremity on  $\Gamma\Delta$ , forming the angles  $\Gamma EA$ ,  $AE\Delta$ , the angles  $\Gamma EA$ ,  $AE\Delta$  are equal to two right ones. Similarly, since the straight  $\Delta E$  stops at the straight AB, forming the angles  $AE\Delta$  and  $\Delta EB$ , the angles  $AE\Delta$  and  $\Delta EB$  are equal to two right ones. It has been demonstrated that  $\Gamma EA$ ,  $AE\Delta$  are equal to two right ones. Therefore the angles  $\Gamma EA$  plus  $AE\Delta$  are equal to angles  $AE\Delta$  plus  $\Delta EB$ . Let us remove the common angle  $AE\Delta$ : the remaining angle  $\Gamma EA$  is equal to the remaining  $\Delta EB$ . One will demonstrate in the same way that the angles  $\Gamma EB$  and  $\Delta EA$  are equal.

Therefore, if two straight lines intersect, the opposite angles at the top that they form are equal. QED.

Euclid

## III- Lethal dangers of drunkenness (p. 297)

To criticize drunkenness, the poet puts on stage the Cyclops, with the size that you know, dying at the hand of a small man. Likewise, Antinous would not refrain from drinking. This is why he was wounded and died from it, still holding his cup. The poet also shows the Greeks, driven by drunkenness, quarreling on their journey back home: hence their death. He also says that Aeneas, the most terrible among the Trojans, because of his looseness of tongue due to drunkenness, and the threats he uttered against the Trojans during a drinking party, suffered Achilles' attack and almost died.

Athenaeus

#### IV- Conversation after hunting (p. 297)

Cyrus brought the pieces of his game, gave them to his grandfather and told him that the outcome of his hunt was for him. As for his javelins, he did not show them, but he placed them, all bloody, where he thought his grandfather would see them. Astyages said, " Well, my child, I accept with pleasure all those things that you are giving me, but I do not need them at all." So Cyrus said, "If you do not need them, grandfather, please give them to me, so I can distribute them to my comrades ". "Of course, my child, Astyages replied, take this game and distribute it to whom you please ". Cyrus took it and gave it to the other children.

Xenophon

#### V- A courtesan and her mother (p. 298)

The mother. — If we find again a lover like Chereas, Little Muse, we will be fortunate and very happy. Now you see all we receive from that boy, who has never given you one obol, nor a dress, nor shoes, nor any perfume, but only declarations, promises and endless hopes. And you are telling me that he swore to you that he would marry you legally?

Little Muse. — He swore it, Mother, by the two goddesses and by Athena Polias.

The mother. — And of course you believe him and because of that, the other day, as he did not have enough to pay his bill, you gave him your ring, without telling me! And him, he sold it to go drinking!

Little Muse. — But he is so handsome, with smooth cheeks; he says that he loves me; he cries; he is the son of Dinomache and of Laches the Areopagite; he says that we will get married, and we have a lot to hope from him, if only the old man would close his eyes.

The mother. — Oh! Really, Little Muse? When we are asked for the rent, we will answer: "Wait until Laches of Collytes be dead. I will pay you after the wedding! " Aren't you ashamed to be the only courtesan who has no earrings, no necklaces, no garments with some fabric from Tarentum?

Little Muse. — So what, Mother? Are they luckier and prettier than me?

The mother. — No, they are more cunning and they know their business. It is the harvest festival. What did he give you for the festival?

Little Muse. — He does not have anything, Mommy!

The mother. — He is the only one not to have found a way to get some money from his father, not to have sent a servant to trick him; he stays there using us, without giving anything and without letting us take from those who give. Do you think that you will always be eighteen, Little Muse? Or that Chereas will have the same feelings when his mother manages to find a rich marriage for him? Do you think he will still remember kisses and vows?

Little Muse. — Yes, he will remember them!

Lucian



## THIRTY-SECOND STEP

### Basic Texts

#### I- The horse and the donkey (p. 306)

A man had a horse. He used to drag him by the bridle without loading him, and he would put the load on the back of an old donkey. That is why, very tired, the latter happened to say to the horse, "If you agree to take part of my load, maybe I will stay alive. Otherwise, I am going to die". The other replied, "aren't you going to walk ahead and quit troubling me?". The donkey was dragging himself in silence and, overcome with exhaustion, he fell dead, as he had predicted it. As for the horse, his master stopped him right away near the dead donkey, and taking the burden away from him, he placed it on the back of the horse, with, on top, the pack-saddle of the beast of burden, and he even added the pelt of the skinned donkey. "Alas! said the horse, I am being punished for my cruelty. What I did not want to take in the least necessity has imposed on me completely".

Babrius

#### II- The fisherman and the small fish (p. 307)

A fisherman while throwing his net caught a small fish. The latter begged him to release him for the moment as long as he was small, telling him that later, when he would be bigger, capturing him would be more fruitful. "I would be really stupid, the fisherman replied, to neglect the profit which I hold in my hands to pursue an uncertain hope. "

The fable shows that the present profit, even small, is worth more than an anticipated one, even if it must be big.

Aesop

#### III- The punishment of the parricides in Plato's *Laws* (p. 307)

If someone allowed oneself to go against one's parents with such great furor as to dare killing one of them in a fit of anger, if the deceased, before dying, has willingly forgiven the murderer, if the latter, after having been purified like those who have committed an unpremeditated homicide, and having accomplished the same rituals as those, may one be expunged! But if the victim has not forgiven (the murderer), may the culprit fall under the power of several laws: he may be liable for the heaviest pains for assault, for impiety as well as for sacrilegious theft, for he has robbed the life of the one who engendered him (her).

Plato

#### IV- Passengers going to the Underworld: immediate boarding (p. 308)

Hermes. — Why, Lampichos, are you coming in with all that?

Lampichos. — So what, Hermes? A State leader should have arrived all naked?

Hermes. — A State leader, no, but a deceased, yes! So, remove that.

Lampichos. — At least allow me to keep my diadem and my coat!

Hermes. — No way. Remove them too.



Lampichos. — OK... What else now? I have removed everything, as you can see.

Hermes. — And your cruelty, your silliness, your pride, your anger, remove them too.

Lampichos. — There! I am really naked.

Hermes. — Then, come on board. And you, the fat one, who are you?

Damasias. — Damasias the athlete.

Hermes. — Yes, you sure look like it. Besides I know you; I've seen you often in the palaestrae.

Damasias. — Yes, Hermes; and you can take me, I am naked.

Hermes. — No, you're not, dearest, with all that flesh that envelopes you: so remove it, for if you put only a foot on the boat, you will make it sink.

Damasias. — There! As you can see, I am truly naked.

Hermes. — It is better that way. Then, come on board! You, Craton, first remove your wealth and your luxury; and get also rid of your nobility, your glory and the engravings on your statues. And you, the armed man, what do you want? Why are you carrying this trophy?

The soldier. — Because I won, Hermes, because I have distinguished myself and that the city has honored me!

Hermes. — Leave the trophy on earth. In Hades one is in peace and one does not have any need for weapons. Look! someone serious, according to his look: who is the one with a long beard?

Lucian

V- Passengers going to the Underworld: immediate boarding. Continued. (p. 310)

Menippos. — A philosopher, Hermes, or rather a quack with the head filled with extravagances. So make him undress too: you will see that under his coat he is hiding a lot of ridiculous things.

Hermes. — Remove your clothes first... and then all that. By Zeus! How much bragging, ignorance, bellicose mood and vainglory you are carrying! That did not escape me, though you have done everything to hide it. Also remove the lying, the conceit and the opinion that you are better than the others. For, if you boarded with all that load, which fifty-rower ship could receive you?

The philosopher. — Well, I'm going to remove them since you're ordering me to do so.

Menippos. — But, Hermes, he must also remove his beard: can't you see that it is heavy? There are at least five pounds of hair!

Hermes. — You're right... Remove the beard too!

The philosopher. — And who will be the barber?

Hermes. — Menippos here, with an axe.

Menippos. — No, Hermes, pass me rather a saw, this will be funnier.

Hermes. — The axe will do. Good... Now you have a more human look, since you do no longer stink like a he-goat. On board!

The philosopher. — And you, Menippos, remove your freedom, your outspokenness and your jokes. In all cases, you are the only one among all to joke.

Hermes. — No, no, keep them. Hey, you, the rhetor, remove your showers of words, your antitheses, your long sentences and all that overloads your speeches.

The rhetor. — There, I remove them.

Hermes. — All is right. Untie the boat, let us lift up the foot-bridge, let's weigh anchor, spread the sail... You, the ferry-man, steer straight. Have a safe voyage!

Lucian



**THIRTY-THIRD STEP**

**Basic Texts**

**I- Cyrus' army crosses Arabia (p. 319)**

In this country, everything was smelling like perfumes. There were no trees, but there were all kinds of wild animals, a multitude of onagers, many ostriches. There were also bearded bustards and gazelles. The cavalry hunted those animals sometimes. Wild asses, when followed, would gallop ahead, then they would stop, standing motionless: they were indeed running much faster than the horses. When the horses would come closer, they would run again, and it was not possible to catch them, unless the horsemen, placed at intervals from one another, would hunt them in shifts. The meat of those we caught was like venison, yet more tender. No one caught any ostrich: those among the horsemen who followed them quickly gave up, for the ostrich would run forward and flee far away, using its feet to run and its wings as a sail. One can catch bearded bustards, if one makes them rise quickly: they have a short flight like partridges and they quickly give up. Their flesh was excellent.

Xenophon

**II- Before the battle (p. 320)**

Cyrus leapt out of his chariot and put on his breast-plate; then he mounted his horse and grabbed his javelin. He gave order to his men to take arms and to position themselves each in his own post; thereupon they took their position with much zeal. The Paphlagonian horsemen from the barbarian troupe, one thousand in number, took position at Clearchus' right hand. Cyrus and his horsemen were about six hundred, all wearing breast-plates and helmets, except Cyrus: he went to the battle bare-headed. It was already noon, and the enemy had not showed up yet. At the beginning of the afternoon, a raised dust appeared like a white cloud....

Xenophon

### III- Socrates in meditation (p. 321)

Having immersed himself in meditation he was standing up in this very spot since dawn, examining an idea; his examination was not progressing, but he was not giving up and was staying there thinking. It was already noon, and people were noticing him; astonished, they were saying to one another that Socrates was stuck there pondering an idea since dawn. Finally, in the evening after dinner — it was full summer — a few onlookers brought cots outside, both to sleep in the fresh air and to check whether Socrates would stand up even through the night. He was standing up, until dawn appeared and the sun rose. Then he left, after having addressed a prayer to the Sun.

Plato

### IV- Er's trip into the other world (bottom pp. 320-321)

He had died at war, and when the corpses were removed, already decomposed after ten days he had been removed in good shape; and, carried home, he was going to receive funeral rites when, lying on the pyre, he came back to life. Back to life, he said what he had seen in the other world. He said that after going out of his own body, his soul traveled in the company of many others and that they arrived at a supernatural place. Judges were sitting, he said, and when they had pronounced their sentence, they made the just ones go above on the right, and the culprits go beneath on the left.

Plato

### V-Myysterious disappearance of Socrates (p. 322)

Aristodemos says that he had met Socrates well groomed, wearing nice sandals, which seldom happened in his case; and he asked him where he was going, having made himself so handsome. Socrates answered, "To have dinner at Agatho's. I groomed myself in this way to go to a handsome young man... But you, he added, what would you say going to the dinner without invitation?" — And I, Aristodemos said, I answered him, 'As you wish'! "Then, follow me", Socrates said.

Certainly absorbed in his thoughts, Socrates walked along the street, a little bit behind, and, as Aristodemos was waiting for him, he told him to go ahead. When he reached Agatho's house, Aristodemos found the door opened, and there, he said, something good happened to him: one of the house servants welcomed him and led him immediately to the dining room, where he found the guests about to eat; as soon as Agatho saw him, he exclaimed: "You arrive on time to share our dinner, Aristodemos; for yesterday I was looking for you to invite you and I did not see you. But how come you are not bringing Socrates to us? "

"And I", Aristodemos said, "I turned around: 'no Socrates'! And yet he was following me. Therefore I said that I had arrived with him, invited by him to dinner here." — "You did well", Agatho said, "but where is he?" - "He was entering just behind me; I wonder where he may be".

"Hurry up, boy", Agatho said, "go look for Socrates and bring him back to us! As for you, Aristodemos, take place next to Euryximachos".

Plato

VI- Socrates reappears (p. 324)

Aristodemos said that the servant in charge of that care washed him so he could take place; another servant came to announce, "Our Socrates found shelter under the neighbors' porch, he is staying there and although I am calling him, he does not want to come here". "Strange", Agatho said. "Hurry up and call him, be insistant. " Aristodemos said, "Not at all. Let him be; he has this habit to sometimes stay aside, anywhere, and stand up there. In my opinion, he is going to arrive soon; do not disturb him, let him be." "Well, if you think so", Agatho said, "it should be done so. As for us, boys, he said to the servants, regale us. You serve absolutely anything you want whenever no one checks on you — which, personally, I never have done. So now, while considering that my guests and myself are your guests, give us tender loving care, so that we can commend you."

Then they had dinner, Aristodemos said; and Socrates was not coming over. Several times Agatho tried to send for him, but Aristodemos would object. He arrived on his own after a little while, as was his usual, yet dinner was half over. Agatho —he alone occupied the top couch— said, "come here, take the place next to me, Socrates, that by touching you I may have benefit of the wise thought which came to you under the porch. For it is obvious that you found it and it is yours; you would not have left otherwise". And Socrates took his place...

Plato

A song to sing in a banquet (p. 325)

The black earth drinks,  
The trees drink it,  
The sea drinks the breezes,  
The sun (drinks) the sea,  
The moon (drinks) the sun:  
Why do you contradict me, fellows,  
Me who wants to drink too?

Anacreontic poem



## THIRTY-FOURTH STEP

### Basic Texts

I- If both your sons were two colts or two calves... (p. 332)

I happened to meet a man, Callias, son of Hipponicos, who had paid some sophists more money than all the other clients together. I asked him (he had two sons), "Callias, if both your sons were two colts or two calves, we could choose and hire a tutor for them who ought to make them perfect in their kind: it would be a man competent in matter either of horses or of agriculture. But since actually they are human beings, what kind of educator do you intend to choose? Who is an expert in human and political excellence? Is there any, I said, or not?" "Of course there is one", Callias replied. "Who?" I asked; "where is he from? What is the fee for his lessons?" "It is Evenos, Socrates", he replied, "Evenos from Paros, he takes five minas."

Plato

II- Critias and Alcibiades (p. 333)

However, the accuser said, Critias and Alcibiades, both acquaintances of Socrates, have wrought the greatest evil to the City. Critias, of all the oligarchs, has been the most ambitious and the most violent; Alcibiades, of all the democrats, the most disturbing and the most arrogant. For my part, if the two of them have wrought evil to the city, I will not defend them; but I will explain their relationship with Socrates as it was. Both men were by nature the most ambitious of the Athenians, desirous to govern everything and to be the most famous of all citizens. They knew Socrates as living, absolutely self-reliant, with little means, as completely mastering all his pleasures, and, using his interlocutors with his words as he wanted. Both seeing these facts, and being such as mentioned before, could one say whether they sought Socrates' companionship, feeling for his lifestyle and the wisdom, which this great man had, or thinking that by being with him, they would become most skillful in the art of speech and of action? For my part, I believe that, if the divinity had given them either to live all their life as they saw how Socrates lived or to die, they both would have preferred to die. They both were conspicuous through their deeds: as soon as they considered themselves superior to the people around them, immediately leaping away from Socrates, they went to politics, (which was) precisely why they had looked for Socrates' companionship.

Xenophon

III- Departure of the Athenian fleet to Sicily (p. 334)

The Athenians were already at Corcyra along with all their allies. And first, the generals inspected the army and proceeded to its organization. Having split it into three divisions, they attributed one to each by lot. Next they sent three ships to Italy and Sicily to know which of the cities would welcome them.

Thereafter, the Athenians weighed anchor from Corcyra and sailed toward Sicily, with:



— a total of one hundred and thirty-four triremes and two Rhodian fifty-oars (of which, one hundred were Athenian, sixty speedy ones and the others, troops carriers; the remainder of the fleet from Chios and the other allies),

— a total of five thousand and one hundred hoplites (fifteen hundred hundred drafted Athenian citizens, seven hundred Thetes shipped as marines, the others participated in the expedition as allies, some subjects, and five hundred from the Argians, plus two hundred and fifty partly Mantinean mercenaries,

— a total of four hundred and eighty archers (of which eighty Cretans), seven hundred Rhodian slingers, one hundred and twenty light infantry exiled Megarians, and one horse with thirty horsemen.

Such was the importance of the first forces sailing across for war. With them to provide food, thirty wheat carrier ships sailed, transporting bakers, masons and carpenters, one hundred cargos which sailed upon demand with all the shipping boats; many other cargos and shipping boats accompanied the expedition core as volunteers for trade purposes.

Thucydides

IV- The ten craters (p. 336)

I fill three craters with the mixture only for sensible people: one for health, which they drink first; the second for love and pleasure; the third one for sleep which those we call wise drink and go home; the fourth one is no longer ours, but it is the one of excess; the fifth one, of scream; the sixth, of revellers; the seventh, of the black eyes; the eighth, of summons; the ninth, of anger; the tenth, of craziness where one breaks everything. A great quantity of wine poured into a small container very easily cuts the legs of the drinking people.

Eubulus



THIRTY-FIFTH STEP

Basic Texts

I- Hermes and Apollo (p. 340)

Hermes — Would you believe it, Apollo? That cripple, and a blacksmith, having married the most beautiful goddesses, Aphrodite and Charis!

Apollo. —Some luck, Hermes! Still, I wonder about one thing: how do they bear living with him, especially when they see him dripping with sweat and his face full of soot; and yet they hug him as he is, and they kiss him and sleep with him.

Hermes. — That makes me fume too, and I envy Hephaestus. You, Apollo, grow long hair, play the harp and be proud of your good looks; and I, I can boast about this good shape of mine and my lyre: after that, when it is bedtime, we will sleep alone.

Apollo. — Yet, tell me, if you know about it, how is it that Aphrodite and Charis are not jealous of each other?

Hermes. — It is, Apollo, because she lives with him in Lemnos, whereas Aphrodite dwells in heaven; besides, Aphrodite keeps mostly around Ares and she is in love with him, so that she does not care for the blacksmith.

Apollo — And do you think that Hephaestus sees it?

Hermes. — He sees it, but what could he do, when he sees the young and strong soldier? So he keeps quiet. Except that he threatens to make a net to apprehend them, catching them in the act.

Lucian

## II- The bull and the wild goats (p. 341)

A bull pursued by a lion took refuge in a cave occupied by wild goats. Bullied and hit with horn blows by them, he said, "I endure it, not because I am afraid of you, but because I am afraid of the one who stands in front of the cave."

So it is that many, by fear of strong people, endure even the insults of the weak ones.

Aesop

## III- The female cat and Aphrodite (p. 341)

A female cat, in love with a handsome young man, begged Aphrodite to change her into a woman. The goddess feeling sorry for her suffering transformed her into a pretty maiden. Thus the young man fell in love with her and took her back home. When they were settled in their bedroom, Aphrodite — desirous to know if, by changing form, the female cat had also changed her character — threw a mouse right in the middle of the room. The female cat, forgetting her condition of the moment, got up out of the bed and pursued the mouse, in her desire to eat it. The goddess, annoyed by her, made her get her former nature back.

It is also such those among people of bad nature, even if they give up this nature, they surely do not change their behavior.

Aesop

## IV- Zeus makes reproaches to Eros (p. 342)

Eros — Come on, Zeus, even if I have committed a fault, forgive me: I am a little child and I do not yet have reasoning faculties.

Zeus. — You, Eros, a little child? You much older than Iapetus? Do you pretend to be considered as an infant, old crafty guy?

Eros — What then did I do that is so serious?

Zeus. — Look, scoundrel, if it is not serious: you mock me to the point that there is nothing you have not metamorphosed me into: satyr, bull, gold, swan, eagle. You have made me fall in love with absolutely no woman, I am obliged to disguise myself; they cherish the lion or the swan, but when they see me they are frightened to death.

Eros — Sure! As they are mortals, they do not endure seeing you, Zeus! If you want to be attractive, don't shake your buckler, don't carry your thunderbolt; make yourself as pleasant as possible, nice to be looked at, with curled hair tied with a headband, wear a purple coat, wear golden sandals, walk on the rhythm of the flute and the tambourines, and you will see that they will be many more to follow you than Dionysus' Maenads.

Zeus. — Get out! I could not accept to be attractive with such looks!

Eros — Then, Zeus, you ought not to want to be in love. That is easy.

Zeus —No, what I want, is to be in love, but to get women without trouble. It is on these terms that I let you go.

Lucian

